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**SMALL THINGS.**

The simplest flowers with honied sweets are stored, The smallest thing may happiness afford; A kindly word may give a mind repose, Which, harshly spoken, might have led to blows; The smallest crust may save a human life, The smallest act may lead to human strife; The slightest touch may cause the body pain, The smallest spark may fire a field of grain, The simplest act may tell the truly brave, The smallest skill may serve a life to save; The smallest drop the thirsty may relieve, The slightest look may cause the heart to grieve; The slightest sound may cause the mind alarm, The smallest thing may do the greatest harm; Nought is so small but it may good contain, Afford us pleasure, or award us pain.

EDMUND HILL.

**Col. Lorin Andrews.**

LATE PRESIDENT OF KENYON COLLEGE.

From Bishop McIlvaine's Address at his funeral:

I well remember with what pleasure he related to me an opportunity he had just had of coming out as a Christian before his regiment. On the previous Sunday, some good minister of the Methodist denomination had preached to them, at the close of his discourse, very unexpectedly to Col. Andrews, he called on him to pray. It was a trial. But immediately he saw what an opening it afforded for him at once to take his stand in the sight of the whole thousand, officers and soldiers, to the far greater portion of whom he was as yet personally a stranger, to take his stand as a Christian, and as one who intended to walk before them in the confession of Christ. He therefore, without hesitation, stood up and prayed—praying for his men and their families. The impression was very strong and general; and he was happy and thankful. About this time, in expectation of soon taking the field, he said to me, "I have no fear that I shall not have courage enough for the dangers of battle. All my anxiety is that I may have firmness enough to be faithful and decided as a Christian in all the various circumstances in which I may be placed. I feel that to do that requires higher courage than to stand unmoved before the mouth of the cannon." That was a man to have com-

mand in our army. He could be trusted. In writing to me about the motives which led him to become a soldier, he said he had no love or desire for a military life. It was not his taste. He did not covet military distinction. He was a man of peace and quietness. But he was moved entirely by the consideration of duty to his country in the time of her great and awful trial. He said he had carefully and solemnly before God, considered his duty; and he had prayerfully arrived at the conviction on which he was acting.

**The Bishop and the Priest.**

There is a moral to the subjoined anecdote, which the reader will readily detect. If there were more "preaching of Christ crucified," and less "preaching myself," in this "day and generation," there would be more Christians in the world, though perhaps, fewer successful lyceum lecturers.

While on a visitation in the county of Kildare, Dr. Doyle was invited to dine with a parish priest, who delayed dinner much beyond the appointed hour. The Bishop's constitution was not strong, and he waxed impatient for the "flesh pots." Several clerical guests had yet to arrive; but rather than delay his lordship, the host ordered dinner.

The priests dropped in one by one, and guessing how matters stood, set down at the lower end of the table, leaving a wide berth to the Bishop. No one had courage to sit near his lordship, until the late parish priest of Arlee, the father Prout of the diocese, undismayed by the frigid manner of the prelate, took his seat so close as to touch him.

There was no recognition, or word of greeting. The Bishop slowly moved his knife and fork, while Father A—, with the utmost nonchalance, kept calling loudly for every viand upon the table. At length he accosted Dr. Doyle:

"What news, my lord?"

"None, sir," replied the Bishop, awfully.

"Who preached to-day, my lord?" continued Father A—, not a bit abashed.

"I preached myself," was the reply.

"That's more than St. Paul did, my lord," rejoined the loquacious priest; "he preached Christ crucified, but you have preached yourself."

His lordship did not deign to smile, so the laughter ready to burst forth, if the Bishop led the way, was checked.—*Life of Dr. Doyle. Bishop of Kildare.*

For the Herald.  
**From Bro. O. B. Fenner.**

DEAR BRO. BLISS: Dear Sir: I think it was in the fall of '42 or spring of '43 that I first became a subscriber to the "Herald" then the Signs of the Times, since which I have been a constant reader. I have files of it preserved since '44, and I have never liked it so well as at the present time.

I have recently moved here from Providence R. I. and I must now have the Herald sent here.

You remember I have told you in some private conversation that I had some business interests here that I have had to look after; and

since the troubles of our country, it seemed to me that I should have to be here the most of the time in order to save myself. Consequently I have moved my family here, and how long in the providence of our Father we shall remain, we cannot now tell, but hope to return East again before our King comes.

This is a beautiful country to live in, a beautiful climate excellent soil, &c., &c., and if we had eastern society it would be exceedingly pleasant, but the people here are mostly southern born, with no proclivities for neatness and frugality, and but small ideas of comfortable houses and living. I am now engaged in the lumber business about 12 miles S. E. from this place. Our mills are called Oak City Factory Co., O. B. Fenner, Agent. We have plenty of business at present, and I hope to be able to manage it so as to have one or two Eastern families more out here and form a nucleus for a society of like precious faith, and before many years, have preaching &c., &c. There are no Adventists in this vicinity, to my knowledge.

We are in Marion Co. on the Ohio and Mississippi R. R. about 6 miles from the crossing of the Ill. Gen. R. R., in the edge of what is denominated "Egypt"; and from all I have seen it is very well named for the country south of here. Very truly your Bro. &c. O. B. FENNER.

Salem, Ill. Dec. 24th, 1862.

**"And they Brought unto Him also Infants."** Luke 18, 15.

A pious man in England once said to a friend, "I believe my mother taught me to think about God when I lay in the cradle."

This remark was repeated to a Christian mother whose declining health led her to feel the importance of doing with her might whatever her hands found to do. The pastor of this pious lady, the Rev. J. W. Benham, has since visited the writer of this article; and is responsible for the truth of the following statements:

For the sake of dear children people, our happy English homes, says Mrs. M., I would furnish some memorials of a beloved child. Ye nursery men and women, let your doctrine drop as the rain, let your speech distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Cause them to hear of the loving-kindness of their Maker in the morning, and in the evening withhold not your hand.

It was on one of those early summer mornings, when little children awoke almost with the first carols of the lark, that I first attempted to teach little Bertie the existence of God. He was then two years of age. As I caught the deep blue eyes of my baby-boy gazing upwards, I said, "God is there in the sky! God loves Bertie! God is good!" Then taking his hand, I said, "God made this little hand, and these feet to run about with. God made these eyes, and these ears to hear about him, and that little tongue to speak with."

Then taking advantage of a propitious moment, as I observed the inquiring spirit of the child, I said, "Now, Bertie, call him!" With intense interest, the child looked up towards heaven, and raising his arms, he called in baby-language, "Pa in a'ky!" This was Bertie's first

call upon God. Did he not translate into his infant language the first words of the great paternal prayer, "Our Father which art in heaven?" As he grew older, when Bertie had any little troubles, God, his Heavenly Father, was always his refuge. He would often say, when any event had transpired favorably, "Oh! I knew it would be so; I prayed, and God always hears me when I ask him."

When Bertie was five years old, a baby-sister was born, and he and little Ernest were left too much in the care of servants. He became impatient of their control, and on one occasion he was confined to his own room for punishment. A servant overheard him, praying amidst sobs and tears, "Lord, make me a good child; let them say to grandpa when he comes home, 'Bertie's the best child.' Take poor mama's sorrows away. Oh! take this bad heart away, and give me a new one, that I may obey my mama!"

It was not long after Mrs.— was able to leave her room that the following scene occurred: The good seed that had been so early planted by parental faithfulness had taken root, and the spirit was causing the tender germ to appear, giving promise of the precious fruit of righteousness that was so apparent to those who were watching the result of this experiment. Why, Christian parent, should it be thought a thing incredible, that God should be faithful to his promise? O that you would believe, and take your own little lambs to the fold of Jesus! Suffer the word of exhortation. O that some more gifted writer would plead the cause of these little ones, that the faith of Sunday-school teachers and of parents might be strengthened to suffer little children to come to Jesus!

"About this time," says the mother, "he was heard crying out some time after he had retired to rest. I went to him immediately, when he burst out afresh in an agony of grief, 'Oh! mama, what shall I do? My sins! my sins!' I told him that Christ Jesus came into the world to save sinners. That he had said, 'Suffer little children to come,' and that almost his last words on earth were, 'Feed my lambs,' etc.

It was a blessed season in that lonely chamber with no light of a candle. We needed none, for the Lord our God gave us light. Taking that little head upon my breast, we talked of Jesus, and of that death which he had accomplished. Jesus alem, and that for little Bertie, that he might not perish, but have eternal life. At last I found that a calm had succeeded, and that 'Peace, be still!' had been whispered amid the tumult of his soul.

The child was not delivered by human arm, or even by a mother's tenderness, but by the Word of God, which liveth and abideth forever. Bertie's faith came by hearing. He was a little child, so he took God at his word! I never after this heard him express a doubt or fear of acceptance in his life. Happy little children! From their tiny stature, they walk upright beneath the paling with which man has hedged in and hedged out of the Gospel.

They go in and out, and find pasture.

"Had he been older, perhaps I should have urged him to pray for some magic touch of special grace, or have marred the spotless web of my Lord's righteousness. But I did not. He was but a babe, and I gave the pure, unmixed

milk of the Word, and he grew thereby. From this time, his tendency to passion was watched over, prayed over, and subdued. The spirit of adoption had fallen upon him, and from time to time such words as these were fresh from the gushings of his renewed heart: 'Dear Jesus! I love him! Oh! how I love him!' We prayed, and called God our dear Father! The date of Bertie's conversion proves him to have been five years and six months old; and from that time," continues his mother, "I often overheard him praying in his little chamber. I have reason to believe that ever after he enjoyed communion with God; for I have found him but just fallen asleep, with his hands clasped in the attitude of prayer, and his cheek still wet with tears."

The limit of a single column will not allow an extended sketch of this interesting child. May the article elicit some further testimony from those who are trying to be faithful in feeding the lambs of Jesus.—*Sunday School Times.*

#### Letter from Newbern.

MY DEAR PARENTS:—Before this reaches you, I suppose the news of our expedition to Kinston, White Hall, and Goldsboro, will have reached Boston and made many hearts sad with news of death and others glad and grateful that the lives of those they love are still preserved. I escaped without a wound; but many, on all sides of me, were not thus fortunate.

I suppose you would like some account of the fights and marches; and, so far as I saw, I will give a description. On dress parade, Tuesday night Dec. 9th, orders were read for our regiment to be ready to march in 36 hours. Thursday morning, at a little after four, we started from our barracks on the Trent river and marched about three miles to Newbern, where we waited to join the other forces. Each man had three days rations—36 "hard tack," some "salt horse," and a canteen of coffee or water—in his haversack, his rubber and woolen blankets, a canteen, and one pair of stockings extra—all weighing with gun, forty rounds of cartridges, caps and equipments, about forty pounds, which we carried on our backs. There were about fifty cannon, some of them very heavy. We had one regiment of cavalry, armed with Sharp's rifles and sabres, and between 24 and 30 regiments of Infantry—about 18000 men.

The expedition started. Our regiment is in the first brigade, and took the lead. About noon we came to a place where the water was knee deep, which we crossed on a bridge consisting of a single plank. Of course we had to go over one at a time, and the men straggled all along the road, and they did not get up with their companies till about half past two, when we had a noon halt and ate dinner. After that we had to march straight through mud and water. We marched in all about eighteen miles from our camp, and halted for the night, at about 7 o'clock, in an immense cornfield. The first thing after stacking arms in a line was to get rails for a fire; and the way fences came down was a caution. The regiments were drawn up as on dress parade, but with three instead of one in a line. There were eight or ten long lines of camp fires parallel to each other, and they looked splendidly. We built our fires, ate our supper, spread our blankets, and went to sleep.

The road above us, for a mile or so, was stopped up with trees, felled across the road by the rebels. We sent out our pioneers in the night, who cleared the road, and made a kind of bridge over a small stream.

Friday morning we were roused up early, ate our breakfast, and got ready for the march. At 7 we were drawn up in line, and every man loaded his piece, and capped and half cocked his gun. We started and marched that day about the same distance, only seventeen miles. The men began to forage. One man brought a hive of bees into the ranks, and the bees were flying around rather lively. The boys took off their hats and struck at them, some getting badly stung, but they got the honey. We halted every few miles during the day to rest. And at night we again camped in a place similar to the first.

Saturday morning we marched about six miles,

and camped at noon. All along the road we heard heavy firing, and it was reported that Kinston was taken; instead of which we had taken a rifled cannon. About 10 o'clock Saturday night we again had given us three days rations; which now consisted of thirty "hard tack," and nothing additional. Each day on the road we saw dead horses and rebels, shot by our scouts.

Sunday morning we started at about 6 o'clock, and marched four or five miles, when we halted on the road. We heard cannon ahead, but did not mind it much. I went and got and ate a dipper full of persimmons, which tasted like plums. Soon we were ordered ahead. After about a mile's march we saw the 23d drawn up in a field on the left, and the 43d on the right of the road. Our cannon were on both sides of the road, pretty near a piece of woods.

We were ordered forward, and advanced along the road about a quarter of a mile, when we went into the woods to the right of the road. We filed into the woods some distance, and then advanced in line of battle; when the order came to throw away blankets, &c. The rebels kept up a fire, and we drove them. Where we advanced in the woods, it was up to the waist, in some places, in water and mud. The old regiments say they were never in a heavier fire. The 10th Conn. were right along side of us. After the fight we encamped on this side of the river; but at 5 P. M. we were ordered the other side. We were just settled for the night when, at 10 P. M. we were ordered out and patrolled the city, Kinston, till 3 o'clock in the morning. We then had one hour's sleep; and marched all the next day.

At Kinston we took 700 prisoners and nine guns. When we left we burned the bridge, and paroled the prisoners. They were a rough looking set. Kinston is laid out splendidly. The streets are in squares, and very wide.

On Tuesday we had the fight at White Hall. We supported two batteries, but did not fire a gun. Everything here is fought in a swamp. We had about forty guns constantly firing, which made some noise. In the next fight we were not near enough to see anything.

All along the road home we had to depend on ourselves for food. We killed pigs, sheep, cows, chickens, geese, &c., and ate honey and sweet potatoes by the quantity. One thing affected our bowels: we killed an animal, cut it up, and ate it, all within three hours. That was what we called "fresh meat."

Our regiment arrived home on Sunday, Dec. 21; but I got back Saturday night, having rode down in a wagon with two or three others. I have a blistered heel, but am otherwise well.

One poor fellow who ate in our mess, Elbridge Graves, was killed at Kinston, the only one killed in our company. The ball went into his shoulder, through his lungs into his stomach.

I wore out two pair of stockings in the march—in all, about 150 miles. When I get home I will give a full account. Enclosed find some caps which I took from a rebel cap box at Kinston. I suppose you will get full particulars in the papers. I fired at the rebels about twenty times, but could not tell whether I hit any or not. I do not know what the rebels will live on where we have been through. We cleaned out everything. You never saw so dirty a set as we were, when returned.

We hear that Burnside has retreated; but have as yet received no papers. We again recovered our blankets, and everything. We have nice weather here. The days are quite warm; so that we do not wear overcoats nor gloves. Write soon, Your affectionate son

HENRY S. BLISS,  
Newbern, N. C. Dec. 23 1862.

Yes, the hearts of many, of those so solicitous during long anxious days before the result of this expedition was known, were made sad by tidings of death or mutilation, when the full particulars were learned. We were among those having cause for gratitude that a son was spared. May the Protecting Care which has said, "A thousand shall fall at thy side, and ten thousand at thy right hand but it shall not come nigh thee," incline that heart so to trust as to secure the promised protection.

Com. A. of the Mass. 45th, of which our son

is a member, is a fine company, the most of them being young men about his age, 19 years, who left good situations in this city. Their first Capt. now Maj. Sturgis, was the President of the Boston Young men's Christian Association, under whose auspices it was recruited; and while they were in camp, till his promotion, he was in the habit of reading and praying with his entire company. Their present captain also, Captain Denney, of the firm of "Denney Rice & Co." of this city, is an active member in Dr. Kirk's church. The regiment have for their chaplain, Rev. A. L. Stone, D. D., of the Park st. church, Boston. Knowing personally all these men, we feel grateful for advantages conducive to serious thoughts not found in every camp. Will our readers remember with others our son in their daily prayers.

"Elbridge Graves," referred to in the above, who ate in that mess, was from Newburyport, the youngest son and pet of a widowed mother, a clerk in this city, a member of the Old South church, and a teacher in its Sabbath school. The "mess," spoken of, comprised four young men, our son, the son of a near neighbor in Roxbury, a cousin of this neighbor's son, from Newburyport, and this Graves who was intimate with the other three. While encamped at Readville, the two former bunked together, and the other two occupied a bunk by their side. Whatever eatables were sent to either, were shared in common, and they seemingly knew no separate interests.

On preparing to leave for Newbern, poor Graves visited his home and addressed the Sunday school of his boyhood for the last time—bidding them farewell.

Mr. Manning, associate pastor of the Old South Church in this city, is the chaplain of the 43d Mass. Vol., which was in this same expedition. He writes in respect to it,

"The battle which began near noon, was over between three and four P. M. Then it was that ghastly and horrible sights met the eye on all sides. The buildings taken as hospitals were soon crowded with the wounded and dying. Friends and foes mingled together, receiving the same prompt attention from our busy surgeons. It seemed strange that no rebel surgeon had staid to care for his comrades. But in our kindness we forgot they were foes, and gave them all the heed which our duty to the loyal would permit. The 10th Connecticut and 103 Pennsylvania had been the chief sufferers. The 45th Massachusetts also lost several men—one of them, Elbridge Graves, a teacher in the Old South Sabbath school, it was my sad privilege to minister to in his dying hours. He was a choice young man of a meek and quiet spirit, whom many in Boston will not soon forget. The fatal bullet pierced his shoulder and passed downward into his body. It was my hope, as I bade him good bye on Monday morning, that he would be able to rejoin us on our return march; but, alas! I was only permitted to look on his grave. He died nobly sustained by an unfaltering faith in Christ, receiving his summons at the post of duty in the afternoon of the Sabbath day—an hour which he loved, and which he had been wont to spend in the sanctuary, or in leading the little ones of his Sunday class into the way of life."

The neighbor of our son in the same "mess," writing to his mother said: "We buried poor Graves in a grove of Pines, and carefully marked the spot. We gave him a Christian burial, and he was a true Christian; and there his dust will rest till the resurrection." And Mr. Manning, writing of another, said: "There we left him, having carefully marked the spot, in the keeping of Him whose eye is upon all places of the earth, that not one particle of dust committed to His care should ever be lost or wasted. Though 'trampled and forgot,' it shall come forth as certainly as if mingled with the sands of its native village, when is heard the great voice, 'Arise ye dead, to judgment come.' The color bearer of the 45th regiment, slain in the same battle [White Hall] sleeps near him—laid carefully down by his thoughtful comrades, 'his mortal cloak wrapped around him.'"

It appears that out of 35 killed and 144 wounded in this expedition, 17 of the former

and 60 of the latter were from the Mass. 45th. How true it is that "every battle of the warrior is with confused noise, and garments rolled in blood!"

May the time be hastened when wars shall cease unto the ends of the earth, and the King of Peace begin his promised reign over the nations of the Redeemed.

ED.

For the Herald.

#### The Day of Wrath.

The scroll of Prophecy

Before us is unrolled,

That day of wrath is nigh

By prophets long foretold.

The coming of the Lord

Now clearly is revealed,

The mysteries of his word

To former ages sealed.

The angel on the cloud

A sickle in his hand,

In tones of thunder loud

Hears now the stern command.

They sickle take and reap

The harvest of the earth,

Where now is slain a heap

By cruel war and death.

From the altar of God

Another angel cries,

Let all the grapes be trod

For wine of sacrifice.

The ripe fruit do not spare

But thrust the sickle in,

Until the winepress bear

The baneful fruit of sin.

The angels will not wait,

But over all the land

Go forth to close each date

And show us where we stand.

The sickle gleams each field

With blood and slaughter cold,

Reaping what earth doth yield

Of sheaves a thousand fold.

The evil wine with fruit

Of Sodom, ripely grown,

Men in their wild pursuit

Will reap as they have sown.

They press a mighty flood

From fruit of such a vine,

Producing streams of blood

Instead of wholesome wine.

Father, thy people bless,

And let thy will be done;

Finish in righteousness

The work thou hast begun.

And while the grapes of gall

Are pressed out into wine,

Do Thou o'er rule it all,

And show the power is thine.

E. P. B.

#### No Coming of Jesus?

BRO. BLISS: My health being poor, so that I am not able to do much active out door labor, and as every thing looks gloomy, my thoughts sometimes run in a gloomy channel. Suffer me to indulge them a few moments: If the announcement of the two angels at the ascension of Christ had been reversed, no coming of Jesus would be now music in the ears of any. But how sad such an announcement, no coming of Jesus. If so, then let the saints of God no longer lift up their heads, and rejoice, beholding their redemption drawing nigh; let them bow down their heads like bullrushes, and like Job curse the day they were born, saying to God: Wherefore hast thou made all mankind in vain? No Coming of Jesus! Then hang your harps upon the willows, and sing no more the songs of Zion, or of redemption; let your songs be turned into mourning and your eyes run down with tears, as did David's because men kept not the law of God. No coming of Jesus! Then bear the curse with no hope of relief, and in sorrow lament that you ever had an existence. Let despair be depicted in every countenance, and give up your hope as fallacious and full of deception, as the wicked would have it. No coming of Jesus! Then eat and drink and take your fill of the pleasures of earth, and at last lie down in death—to perish like the brutes, and as careless of a judgment to come; talk no more of the kingdom of God, and its glory; pray no more, Thy kingdom come; raise not your expectations above any thing that earth affords; grovel in the dust as your highest aspiration; console yourself with the thought that death is an eter-

nal sleep, as the French deists did, and as American deists do now; and tell Paul he was mistaken about a far more exceeding and eternal weight of glory. No coming of Jesus! Then throw away your Bibles, cast away your confidence, play the infidel at once, and charge Jesus of falsifying his word, making the hope of immortality worthless, the restitution as a thing of naught, the new heavens and earth as a chimera of the brain, and Paradise as eternally lost. No coming of Jesus! Then say there is no judgment, no resurrection, no gathering of saints by the angels of God, no cure for the disease of sin, no remedy whereby our situation can be bettered. No coming of Jesus! Then is there no fall salvation, no bearing the image of Jesus, or awaking in his likeness. A doleful thought indeed! But the wicked would have it so; and we lay the charge to them of actually hating Jesus and his appearing, with all the results flowing from the no coming of Jesus I have named, which they would rather see than see Jesus coming in the clouds of heaven with power and great glory. To be annihilated, would be preferable to that, such is the moral turpitude of the heart of the wicked and such it must be and will be until regenerated by the Spirit of the living God. No coming of Jesus! Then let the angels no longer sing, "glory be to God on earth peace and good will to man." Let all the holy intelligences of heaven veil their faces in sack-cloth, and mourn that the last great climax of redemption has failed, and that the plain of the regenerated earth shall never resound with the echo springing from the host of the redeemed saying, "Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings unto him that sitteth on the throne and unto the amb forever and ever." No coming of Jesus! The expression is false; it comes from Satan, a liar and the father of lies. It would be a work begun by the Almighty and never finished if all provision made and carried forward to the end should then fail at last. Our God is no such being. From the day he uttered the words, "The seed of the woman shall bruise the serpent's head," he has had one consistent plan and purpose; and now for about 6000 years every link in the chain has fulfilled its divine mission, thus far, in exact agreement with that plan,— notwithstanding all the efforts that wicked men and devils have made to the contrary. Away then, gloomy unbelief! To doubt that Christ will bring all to a triumphant end, is the height of folly. No coming of Jesus to judge the world and save his people! You might as well believe the planets move not in their orbits, when the contrary is demonstrated day by day. Let not the temptation of no coming of Jesus blast our path; we will hurl it from the mind, and say, Get thee behind me Satan; for thou savorest not the things of God, but of a liar. Amen, even so come Lord Jesus. We will respond to John, and say again, "Amen, come Lord Jesus" and take thy bride to thyself.

JOSEPH L. CLAPP.

Homer, N. Y. Dec. 25, 1862.

**The Christian Ministry; AND THE GOSPEL METHOD OF ITS INCREASE AND SUPPORT.**

BY C. CUNNINGHAM.

"And hath given to us the Ministry of Reconciliation." 2 Cor. 5: 10.

These words plainly imply that the world is at variance with God, that mankind are at war with Jehovah,—that men are not living in the enjoyment of the favor and friendship of their Creator. A jar has been created; the harmony between the two has been disturbed. Men are unreconciled to God, his works and ways. They have rebelled against the divine government, not only in feeling and thought, but in word and act. They have actually taken up arms with the intent to overthrow it.

Although the rebellion against our government has assumed the most gigantic proportions, yet it bears no comparison to the terrible rebellion instigated by Satan against the administration of heaven. The enmity existing against the

government of the United States is as nothing compared with the enmity against Jehovah. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Its very essence is enmity, hatred and opposition to the will and claims of the Almighty. Some freely acknowledge this. An aged lady recently remarked to me, that she was "not reconciled to God. I would like to take his work out of his hands and do it myself. Then I would put a stop to this terrible war which he allows to go on;" forgetting that the strife between the "potsherds of earth" is trifling in comparison with that which has been going on between man and his Maker for nearly six thousand years. In the one case it is more of an equal contest than in the other. "Woe unto him that striveth with his Maker!" Defeat and death are certain. This Satan well knew when inciting man to sin, and this was what he desired to have accomplished. Knowing that he was forever ruined himself, he could not bear to have men live in purity, and consequently happiness, and hence plotted his ruin. He sought to drag him down to a level with himself. (And, sad to relate, his children have imbibed and evinced the same spirit). But God in mercy interposed. He will not allow Satan to triumph. His design in man's creation, to have the earth peopled with a holy and happy race that should eternally reflect his glory, shall not be frustrated.

In his wisdom he devises a plan by which man can be restored to his favor, and have given back to him his lost and forfeited dignity, dominion, power, and glory. When man fell Jehovah immediately came to raise him up. Before revealing his doom, and that of his inheritance, to groan and sigh under the terrible pressure of a withering curse, he makes the glorious announcement that the "seed of the woman should crush the serpent's head." In this promise centres the hopes of the world. The hope of deliverance from sin and its consequences was at once awakened in the heart of the sufferer. Aliens may now be restored to favor. Outcasts may be replaced in their lost home.

The work was immediately commenced. "God in Christ began to reconcile the world to himself." The terms of reconciliation had been settled in the council chamber of Deity, but they must be made known to the children of men. The glad tidings must be announced to the world. But how shall they hear without a preacher? And how shall they preach except they be sent? Jehovah could not personally appear and speak to men in order to make known to them his will and the terms of reconciliation, without terrifying them. This is seen in the case of Israel at Mt. Sinai when the law was given. The sight of God's glory, and the manifestations of his power, and the sound of his voice, filled the people with fear. "And they said unto Moses. Speak thou with us, and we will hear: but let not God speak with us, lest we die." "And so terrible was the sight, that Moses said, I exceeding fear and quake." (See Ex. 20: 18, 19. Dent. 5: 22—31.) The Israelites desired Moses to act as Mediator between them and Jehovah, and the Lord descended to grant their request. Elihu, when addressing Job, recognized this fact when saying, "Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold my terror shall not make thee afraid, neither shall my hands be heavy upon thee." (Job. 33: 6, 7.) Job himself affirms, "For he is not a man as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both. Let him take his rod away from me, and let not his fear terrify me: Then would I speak, and not fear him; but it is not so with me." (Job. 9: 32—35.)

As Jehovah therefore could not personally appear and treat with mankind in order to their salvation, he has graciously committed the "word of reconciliation" unto men to whom we can listen without fear or dread.

Angels could not have done the work as well as men, for although they do not stand at such an infinite distance from us as does Jehovah, yet they are so much above us in excellence and glory, that their appearance would be more like

ly to confound than persuade us. Moreover they could not address us from experience; for they know nothing of the guilt and misery of sin, nor of the peace and joy of forgiveness through the blood of the Lamb. Hence they could not speak so feelingly as can those who are able to address us from experience. It is by the "foolishness of preaching" that God intends to save the world. The Gospel treasure has been placed in "earthly vessels" that the "excellency of the power may be of God, and not of us." God has ever been pleased to make use of human instrumentality in the great work of saving men. Before the flood Enoch, whose name signifies "teaching," was employed to announce the truth of God to a wicked and unbelieving race. He was the first preacher of the Lord's coming to judgment of whom we have any knowledge. The proclamation of a coming day of retribution which is so startling to a careless world, did not commence with William Miller, but dates back as far as the days of Enoch. (Jude 14, 15.)

As one of the patriarchs he was a prophet, king, and priest in his own family. Noah, too, was "a preacher of righteousness," and faithfully warned the world of its approaching end by a deluge of water, for the space of one hundred and twenty years. But for all this they "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Subsequently to that terrible event we find Jehovah appearing and making known his purpose in redemption to Abram, who was called out from among the heathen, and made the depository of the word of God, and a light in that dark age. At the time of Israel's deliverance from bondage in Egypt, Moses was chosen to be a prophet of God and to communicate his will to the people. In his days a line of priests was established who were to instruct the people in the things of religion, and to officiate in the offering of sacrifices. "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." With Moses also commenced a succession of prophets whose characteristic mark of distinction from the priests was inspiration. The ordinary instructors of the people were the priests; but in times of great moral and spiritual declension, when the ordinary means were insufficient to reclaim the people, the number of prophets was increased, God "rising up early and sending them." The office of the prophet seems to have been somewhat similar to that of the Evangelist under the present dispensation. They were not appointed to regularly impart religious instruction to the people, but to arouse and excite them to action in times of spiritual lethargy. In the great revivals among the Jews the prophets seem to have been the most vigorous agents in promoting them. Thus from the time of Moses onward, God made known his will to the people through the ministry of his prophets and priests. But "God, who in various portions and ways, spoke anciently to the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, through whom also he made the worlds." In order to speak with men, however, he must first become a man. "No man knoweth the Father, save the Son, and he to whomsoever the son will reveal him." But to do this he must become incarnate. "The word must be made flesh and dwell among us." The great fountain and source of all that is good and true Himself comes, clothed in our nature, to make known to the world the terms of reconciliation with God. How timely therefore the admonition of the apostle. "See that ye refuse not him that speaketh. For if they escape not who refused him that spake on earth, (i. e. Moses,) much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12: 25.) See also Heb. 2: 1—4.

(To be continued.)

### Improve the Time.

The moments fly, a minute gone,  
The minutes pass, an hour has run,  
The day is fled, the night is here,  
Thus flies a week, a month, a year.  
A year alas! how soon it's past!  
Who knows but this may be our last!

A few short years how quickly fled!  
And we are numbered with the dead.

Then let us present hours improve,  
And bear in mind how fast they move,  
That if we now neglect to learn  
The time we lose will ne'er return.

### The Great Coming.

"Behold, He cometh!" Yes, he has received his commission from the Father for the glorifying of his people and the judgment of the world. He is, by his Spirit, his angels, and his ministers on earth, preparing the world for the reception of his presence. He hath mounted the chariot of final redemption. Its wheels are moving round. The faint and feeble sound of them may be heard afar. Enlarge your vision, and gaze with the intensity of heavenly wisdom into the mysteries of futurity—"Behold, He cometh."

"It is added, "with clouds." Clouds, in the Bible, are often employed as an appropriate symbol of glorious majesty. And in glorious majesty the Lord Jesus will appear when he comes. Probably the symbol alludes to the manner in which the Redeemer descended on Mount Sinai at the giving of the law. There, "clouds and darkness were round about him," and he appeared in terrible majesty, so that even Moses, his chosen one, trembled at the sight.

The same "God of glory" is coming again, coming with clouds, coming to vindicate his law, by the infliction of its tremendous penalty on all the inhabitants of the earth who refuse his offer of mercy, an offer given in virtue of the atonement which he himself hath made. And even now, and ever since his apostle wrote, the clouds of his majesty, the indications of his vengeance and displeasure with those who scorn his Gospel, have been advancing and accumulating over the world; and in due time the muttering storm will burst forth in awful splendor, and the immediate presence of our exalted Redeemer will be fully realized. "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were!" is the cry of a Christless or Christ-hating world. The cry is false, but let us take it as it is. Ah! who knows not, that often, when the might of heaven is about to be revealed in the sky for a time before the bursting of the thunder every element is still? The wind is a breath. The rustling of the leaves is heard no more, and the rippling of the waves is changed into a calm. But is this stillness a pledge of continued repose? Nay, rather, while it lasts, do we not feel as if the attention of him by whom all things are upheld were absorbed in the muttering of the gathering storm?

In like manner, O ye scorers of the coming Redeemer, the present quiescence of the highest heaven is no indication of abiding repose. An era is drawing nigh when the divine stillness which prevails will give place to wrath, proportioned to the greatness and length of the deepening gloom. Oh, already the Christian sees the clouds of the advent covering the sky, and anon the world shall be lighted up with the glory of the Lord. Say not, "Where is the promise of his coming?"—"Behold he cometh with clouds."

"Every eye shall see him." The nature of the advent here referred to, necessarily determines the character of this vision. Hence the plain import of this announcement is, that men shall recognise the footsteps of the Saviour's mediatory providence in the leading events of the world's history; and ever as these events roll onward, more evident to all will be the doing of the Redeemer, till at last, when the consummation comes, and that Redeemer is openly seen interposing his omnipotent arm in the climax of the world's career, the conviction will force itself upon every mind, that all along the same omnipotent arm has been swaying the destinies of mankind. Thus, "every eye shall see him."

Meanwhile, the providence of the world is rolling rapidly on. The men of the world recognize no mediator's sway, and the smile of an impious infidelity sits upon their countenance, as they hear us declare, on the authority of God, that our Redeemer is "at the right hand of the power," and that all the astonishing vicissitudes

of the earth are only indications that he is more speedily than heretofore converging the interests of the world to its predicted crisis. "Be not ye like unto them." They cannot look beyond material things. They cannot see with the eye of faith, as we do, the Divine Redeemer "making bare his holy arm in the sight of all nations." Pity they cannot! But, there is a time coming when they will find it impossible to resist the overwhelming evidence of the Redeemer's providential sway, a time coming when not merely his omnipotent arm, but his whole mediatory glory, shall stand disclosed before a trembling world. And then literally "every eye shall see him."

It is further said, "and they also who pierced him." And who has not pierced the Redeemer? Every one of us, every individual upon the face of the wide earth has pierced him. "He was wounded for our transgressions, he was bruised for our iniquities." Yes, the guilt of the Redeemer's crucifixion may, with propriety, be charged home upon the conscience of every sinner.

But the inhabitants of Jerusalem are expressly mentioned in the prophecies of Zechariah as having "pierced" the Redeemer. And the same crime was charged upon them and their fellow countrymen by the apostles of our Lord: "Him ye have taken, and by wicked hands have crucified and slain;" "Ye killed the Prince of Life." These, and expressions such as these, are used in reference to the Jews collectively. And to that guilty nation appertains, in all probability, the highest application of the phrase.

"And all kindreds of the earth shall wail because of him. Even so, Amen." In apostolic times little was known of what we now call the heathen world. And hence "the nations of the earth" was an expression employed to indicate the Roman empire. It is thus chiefly, that the reference is to be understood in the passage before us. All the "kindreds," tribes or nations occupying the earth, or sphere of the ancient Roman empire, nations which at the present day, are for the most part subject to the sway of Antichrist, or the church of Rome, these kindreds of the earth shall wail at the approach of the Redeemer.

Dreadful will be "the wrath of the Lamb" when he ariseth to judge. Then he will be seen beyond the possibility of a doubt, coming in his terrible array "coming in the clouds of heaven" to smite every foe, and emphatically to inflict the predicted doom upon "the mystery of iniquity," "the man of sin," "whom (we are told) he shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Ah! then, if not before, "all kindreds shall wail because of him." *St. John's Intelligencer.*

### The Momentous Question.

The commencement of life in the soul, is when the Holy Spirit breathes, and the hard heart softens beneath its influences, when the soul has been wounded and is healed, and when the broken heart is bound up. Reader, cast not aside these few lines as unworthy of attention. Cast them not away, for they bring before you that momentous question. Are you born again of God's Spirit? a question which in the present, it is more needful to ask, because so many guides are leading astray.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

**THE TERMS OF THE HERALD.** The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Labor not for the world's praise, but seek to win the approval of God in all thy acts.



### ADVENT HERALD.

BOSTON, JANUARY 6, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### High Price of Paper.

Owing to various causes, the price of paper has suddenly advanced. It has been going up for a few weeks past, until now its sells for about twice its former price. This alone will add about fifteen dollars to the weekly expenses of the office—so long as the rise continues. Publishers generally have made either a corresponding advance in the terms of their subscriptions, or have lessened the size of their sheets. We do not like to do either, but may find it necessary to issue the *Herald* occasionally with only four, instead of eight pages, while present prices continue. It would be much more pleasant, however, to continue as at present. Brethren, in sending their subscriptions, will need to remember that the same amount of money will enable us to purchase only about one half the usual supply of paper, and make their donations accordingly.

#### Postage Stamps.

Friends are reminded that postage stamps are no longer of any value to us if at all defaced.

#### Information Wanted.

Wanted the P. O. address of Mark H. Stevens that we may credit him two dollars received Nov. 26th.

A HAPPY NEW YEAR, to the patrons of the *Herald*, is our sincere wish. And we wish here to reciprocate the many kind compliments of the season, extended to us during the last few days by many correspondents.

#### "Retribution."

In the *Herald* of Dec. 23d., we commented on some expressions in Bro. Hastings' treatise on "Retribution," the meaning of one of which we thought not very intelligible. It appears from the following letter from Bro. Hastings, which explains more clearly his view, that his language which we quoted does not express precisely what he intended to convey; and as he has courteously presented the actual view he entertains, not for controversy but for the more perfect understanding of the subject, it is due to him that his explanation should have as wide a circulation as that given to our criticism. And, as it presents a "Theodicy" to which we do not subscribe, he also will accede to us the right of appending comments, specifying wherein and why we differ.

#### Letter of Eld. Hastings.

BRO. BLISS: In your kindly notice of "Retribution" in the *Herald* of Dec. 23d., you express a doubt of the meaning intended to be conveyed by a passage on pp. 59-60. As a respected friend took exceptions to the same point before, I am inclined to think my idea is not quite clearly expressed, its brevity rendering it obscure, especially because of an improper use of the phrase "remission of," where I should have written "redemption from," p. 59. The book was stereotyped in Philadelphia when I was in R. I., and so I did not read all the proofs before casting the plates. I substituted "redemption" (on p. 59, l. 6, from bottom) for "remission" in the 2nd Ed., but overlooked the same word five lines below.

The point intended to be conveyed may be thus expressed:

1. All men are subject to physical death.
2. This death is a penalty of sin.
3. Without redemptive provisions man would "have perished" and had no hope of future existence or blessing.

4. Though man has no claim on God for life, yet when life is thrust upon him *unasked*, by what rule of justice can he be subjected to a felon's doom and condemned to die unless he has sinned?

5. Death has reigned over those who have not sinned after the similitude of Adam's transgression, over infants, and those without law, &c.

6. A single exception was made. Enoch walked with God 300 years and did not see death. But why should not this exception be made the rule with all who walk with God?

7. The answer is, God's wisdom saw that death was best, and he passed it upon all men, righteous and wicked, for that all have sinned (in Adam) or are counted as sinners and treated as such by virtue of their relation to him.

8. Here, without redemptive measures, the charge of injustice might thus arise: "Adam had a chance to live forever—I have none. He might have lived—I must die. He had a choice, I have none. Life was offered to him, but no life and immortality are by any means revealed to me. I had no prior claim to live at all—but since God has given me life, or thrust it on me, with grief, pain, injustice and sorrow around me, by what rule of justice, having given me life freely, does he condemn me to suffer death for a crime I never committed—for the sin of Adam?" This might be the form of the complaint, if no redemption was provided.

9. "But that man might have no injustice to complain of," while God condemns him to die for another's (Adam's) sin, he provides a Redeemer from death who shall raise him by another's (Christ's) righteousness, Rom. 5. This life, unmerited, compensates for the death undeserved, and puts man again on the old footing of personal responsibility as was Adam; making his death by Adam and his resurrection by Christ a mere episode in his being, and still placing his ultimate destiny in his own hands, bidding him like Adam at first, to "choose life" that he may live.

10. The probation to the wicked is not after their resurrection, but their resurrection, or future existence must be pre-supposed to make their present probation of any use to them,—else this life, however improved, is bounded by death as an eternal, irrevocable and indiscriminate doom.

11. The relief is not in the "remission of" the death penalty, as that is not remitted which is executed; but in a "redemption from" the death after it is inflicted. The resurrection does not "remit" the penalty, but redeems and rescues from it. My use of the word "remission" was inaccurate, and misrepresents my own idea.

12. When man is thus redeemed from the consequences of another's sin, and placed upon the footing of personal responsibility, then the grace of God manifests itself in the sacrifice of Christ for our own sins which he bore in his own body on the tree, and the bestowment of that "grace of life"—the gift of God which is eternal life, through Jesus Christ our Lord. Christ having redeemed us from the curse of the original law, we are now placed under his control, he by his death and resurrection having become Ruler both of the dead and of the living; and then all his dealings with us, in pardon and eternal glorification, are in grace in mercy, and yet in connection with our personal responsibility.

13. Hence though man might perhaps claim as an act of justice a resurrection from a death which came on him for another's sin; yet now since he has sinned personally, and come short of the glory of God, he has no claim beyond that, and all his future being or blessing must be of grace—of favor. Justice does not require the offer of a Savior to redeem him from his own sins, and hence all this is grace. Of course all these remarks about "justice" and "injustice" are like almost all "Theodicies" or vindications of Divine government, merely hypothetical, and refer to conditions which do not and did not exist, as provision for redemption was made, and they, are merely presented to indicate that those conditions which do not exist, should not exist; or in other words, to show that if God had not done what he has done, or something equivalent to it, then man might have made complaint, but since all this has been done, every mouth must be stopped.

Hence those with whom God has dealt so honorably in bestowing on them the "justification of life" through Christ, as an offset to the condemnation of death that came by Adam, have now an opportunity of receiving that "abundance of grace and the gift of righteousness, which shall enable them to reign in life by one—Jesus Christ." Rom. 5.

I think I have sufficiently developed my idea of the subject, so that you will understand the force of the indistinct allusion on pp. 59, 60 of Retribution.

Of course in this hasty writing there may be some inaccuracy or infelicity of expression, open to criticism, but yet I think the position, whether true or false, is sufficiently stated, and I do not wish to argue it, but simply to explain it as I view it, as a sort of comment on the passage in the book. I hope to treat it more fully in another work on "The Resurrection of the Dead" if the Lord will.

Truly yours, H. L. HASTINGS.

167 Hanover St. Boston, Dec. 26, 1862.

REMARKS: With the change Bro. Hastings makes in his phraseology, the extract we before gave will read as follows:

"That man might have no injustice of which to complain, God sent his Son into the world, and his obedience procures to all who died, redemption and rescue from *that death*—the death that all die in Adam—"even the free gift of 'justification of life.' This 'justification of life,' is not the pardon of *personal guilt*, nor is the *life* 'eternal life,' but it is simply the redemption from the *death* penalty of the *Adamic law*, thus putting man back again upon the old footing, and giving him an opportunity to *live forever*, as really as if Adam had never sinned," p. p. 59, 60.

Notwithstanding the above change, we should have nearly the same doubt whether we correctly apprehend the meaning of this paragraph, were it not for the explanation in the foregoing letter; and even that does not free the language in question from a measure of obscurity, or, at least of what is to us an incongruity.

We need here to remark that the compositor made our own language obscure by an *out* in our first paragraph, in the article of 23d Dec., headed "The Resurrection." What we designed to have said, was: "The Bible clearly teaches the resurrection of all; but if extinction of being is the penalty of sin, and if death is such extinction, why should those who have already suffered that penalty, again have an existence to suffer a second process which is so much an addition to that penalty?" But to the successive steps in the point expressed:

1. Not all men are necessarily subject to physical death. That is a general law; but Enoch and Elijah were exceptions, as will be all the righteous alive at our Lord's advent. For, "we shall not all sleep; but we shall all be changed."

2. That death is *one* of the consequences of sin; but the death threatened as its full penalty must comprise *all* the consequences of man's fall,—all the vicissitudes of this mortal state, physical death and the final retribution.

3. "Without redemptive provisions," man would have had no hope of the recovery of God's favor or future blessing, and could have looked to no existence but one that would be forever miserable.

4. We see not why the inquiry under No. 4, might not be extended, with a measurable property, to the entire animal creation. Venomous reptiles and ravenous beasts never asked for life. It is as much "thrust" upon them as it is on man. They shrink from its pains and from death like man, and with almost equal instinctiveness. They die without having sinned. And though "the creature itself shall be delivered from the bondage of corruption;" yet, on that principal of reasoning, what is to compensate them for all the "vanity" to which they have been subjected for another's transgression even though they finally recover the condition in which they would have continued had not man apostatized? For a recovery would not be compensation for the loss suffered.

All such reasoning, however, strikes us as dictating to the Creator the terms on which He may be tolerated by His creatures, as the rightful Ruler of His creation,—as questioning God's sovereignty. It appears to us to be to just such reasoning as this that Paul replies: "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Rom. 9: 20, 21.

Is life, however, in its present state, such an unmitigated curse, that it should be spoken of as being "thrust upon" us unasked? Is it not, on the whole, a recognized boon? Does not the Atheist, who recognizes no future state of being, regard with satisfaction the present? Had God seen fit to create even a sinless race, to let them bask awhile, like the insects of a day, in his sunlight, and then to return them again to a perpetual nothingness, would not their short existence have been to them a blessing? On the termination of their existence, would they have any consciousness of loss, of which to complain?

When they should have become again as though they had never been, would it not then be to them precisely as if they had never enjoyed, or suffered? And, without any consciousness of past injury or remembrance of good lost, how could there be any foundation on which to predicate a claim of injustice?

Or, on what process of reasoning, or by what law of logic, could there be predicated a complaint of injustice for beings brought into a hopeless first existence, that would not be just as available to those brought into a second existence equally hopeless?—which, as we understand it, is the end to the wicked, in Bro. Hastings's "Theodicy."

It is not, however, as a guiltless being that man, without a Savior, would have been doomed to eternal death—we using that term in what we regard

as its Bible significance; and this whole question turns not on the use, but on the meaning of terms,—for it is only as sinners, that the race would have been doomed to eternal death. It was because “by one man’s disobedience many were made sinners,” that they became, as sinners and as sinners only, exposed to God’s disfavor. It was because the apostatized head of the race could propagate only an apostate and apostatizing posterity, that the death threatened, without a Redeemer, would necessarily have been the doom of all.

5. Not sinning “after the similitude of Adam’s transgression,” does not necessarily mean not sinning at all. Nor may we infer that such, over whom it “reigned from Adam to Moses,” were not in the strictest sense sinners. We are not prepared to admit that infants are referred to in Rom. 9: 14; for the antithesis appears to be in respect to the presence of an explicit law. Before deciding on that, we should need to give it a more critical examination. But as this is not vital to the issue, we will not here loiter.

6. The reason why the translation of Enoch and Elijah should not be the rule of “all who walk with God,” is because God, as an infinitely wise Ruler, has an undoubted right to make just such laws and just such exceptions as his wisdom may dictate. And should he see fit to reward unequally two persons equally circumstanced in all other particulars, it would be because He would have infinitely wise reasons for so doing; nor would He be under any obligation to communicate those reasons to creatures sitting in judgment on his rectitude; whose duty it would be simply to trust in the wisdom of his counsels and to obey his precepts.

It would, however, need to be shown that any who have walked with God as Enoch did, have not been like him, exempted from death, before such an inquiry could be made with propriety. The Bible record makes explicit mention of faults and follies committed by almost every one of God’s ancient worthies; and we somewhat question whether there have been any others, who have so walked with God as did the two translated.

7. Just so: God’s wisdom is decisive of all questions not comprehended by man’s short-sightedness. Whatever God may do, we know must be wise and just; but we greatly err when we presume to offer for his acts reasons not by him revealed, or attempt to decide what would or would not be wise and just for him in any given contingency; for such judgment is beyond our province, and not within our competency.

8. Not so might arise any charge of injustice. For God has the unquestioned right, in the exercise of his sovereign power and pleasure to make, by the one creative act, an insect, a venomous reptile, a ravenous beast, a man, or an angel; and not one of all his created beings has any right to ask “Why hast thou made me thus?” or any cause to complain that it was not made some other creature or conditioned otherwise in some particular. God’s giving Adam a chance to live forever no more made it obligatory on God to extend a like opportunity to others, than did his giving Adam a chance to escape physical death, make it obligatory to give all a like chance; or than his creating Adam unfallen, made it obligatory that all others should be thus created. If physical death was the end of being, its occurrence would entirely relieve man from all the pain, grief, and injustice from his fellow man, that he can possibly here endure; and being thus relieved, and all unconscious of any past existence, he would be as though he had never existed, and therefore without cause of complaint, either for that existence or for its forfeiture. But, notwithstanding the redemptive provision made, man does still die, the infant as well as the adult suffering that which was caused by another; and if there is injustice in it, that injustice is suffered, and there is like cause for complaint for that much which was caused by another, even though there be a future good in prospect. Therefore the future recovery from death does not obviate, but only mitigates what it is thus claimed would be an act of injustice. Nor could such claim be even mitigated, by a restoration from a condition of non-existence to a hopeless consciousness, irrevocably fated and destined to return to the precise condition from which there had been such recovery.

9. Here again comes the issue: If, without the gift of Christ Jesus, man would have had cause to complain of injustice, then the bestowal of that gift can no longer be reckoned as an act of God’s “free grace,” but must be regarded as the payment of a debt due from God to the ungodly, the payment of which disobedient sinners might justly demand! It must not be forgotten that it was for sinners that Christ died—that “in due time Christ died for the ungodly;” for “God commendeth his love towards us in that while we were yet sinners, Christ died for us.” It was “when we were enemies,” with no man whatever on God’s mercy, that God manifested

his tender compassion towards a lost race, by making provision for the recovery of such as would believe and obey.

There is here, also, an incongruity: If, as with Judas, it had been better for those who must die without hope of recovery, that they had never been born, it would be nevertheless better for those who are to be raised without hope of exemption from dying again, that they should never be thus raised. And therefore, in such a redemption, as it is claimed the wicked will have from the death they die, for Adam’s transgression, there can be no compensation. If recovery to such a temporal existence, one that must inevitably terminate in loss of being, and during its existence be only an unmitigated evil, could be regarded as compensatory, then so much the more might that first existence, comprising a mixture of good and evil, be thus regarded; and on that argument the first death, for Adam’s sin, might be considered as compensated by the previous “unmerited life;” and thus the one dead could have no claim for a loss, for which he had already received compensation. A resurrection to damnation cannot, however, in any desirable sense be regarded as compensatory. For it is wholly penal. The wicked dead are raised only for punishment; the new existence given them is a curse and not a blessing; it can be to them no satisfaction for having once died; and therefore it could not satisfy any supposed claim they might have on God’s justice.

Nor is the future resurrection of the wicked needful to place them on a footing of “personal responsibility” for the decision of their ultimate destiny. Having a probation here, graciously provided by the death and resurrection of Christ, they would be as much responsible for a wise choice, and could as readily secure the eternal life promised the redeemed, if its rejection should cause at death the loss of all future existence, as if there were, depending a future temporary life that would not be probationary and that could not in any manner change their already determined destiny. As it is, the probation enjoyed here which gives man that opportunity and endows him with that responsibility, and as neither of these can aid him in that future except as here exercised, a future resurrection would be to the wicked only punishment, and in no sense compensatory; and therefore the promise of redemption from death by a resurrection to a temporary existence, would not put man back again on the “old footing;” which is done only by the probation here given him and the promise of eternal life through the resurrection from the dead, which is conditioned on his present acceptance or rejection.

10. Not necessarily so. If eternal blessedness is conditioned on the use made of present probation, whilst it must pre-suppose a “resurrection and future existence” to be open to, and thus possible for all, it does not require such to be certain to all. For present probation would be equally available, and thus future glory equally certain to all who choose it, if a resurrection be promised them, irrespective of whether the wicked are or are not to be thus resurrected. Such a resurrection to the wicked need not therefore be supposed to make their present probation available. It is not for such purpose they are to be raised, but for punishment; nor would their future consciousness be needed for any purpose were it not that pain, and not extinction of being is the penalty for sin. But whatever the penalty may be, that penalty is eternal. And hence the consistent reasoner must choose between the non-resurrection of the wicked and their eternal suffering.

11. A resurrection to a condition not probationary, and only penal, can be no “relief” to the dead sinner, but would be what he must above all things most dread. If it gave him a second probation, such “relief” might be logically argued. But a resurrection that only subjects the sinner to the pangs of a second dying, to be followed, as claimed, by a second extinction of being, can not be properly denominated a “redemption from” that “death penalty,” which still irrevocably hangs over him, and which his resurrection only causes him to re-experience.

12. Here again we should be in doubt whether we understand the meaning intended to be conveyed, were it not positively affirmed in section “10,” that “the probation to the wicked is not after their resurrection.” As it cannot mean that, it has to us no meaning. For the phrase, “When man is thus redeemed,” must refer to the redemption above described—viz. a recovery from death by the resurrection. The adverb “when,” therefore, must have respect to time subsequent to the resurrection. But as man’s probation will have then ended, how can grace then be manifested? It can not be to the wicked; for they will have passed beyond its reach. Nor can it then be manifested in respect to the righteous, except as by their resurrection and glorification they will be eternal monuments of mercy secured by them in the present state. As the righteous are indeed incorruptible, can it be that Bro. Hastings

holds, as we are told that he does, that the righteous are raised mortal, and subsequently changed to immortality? If not, we do not see what meaning is here conveyed.

13. It so happens that “all have sinned, and come short of the glory of God,” Rom. 3: 23. “As by one man’s sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,” Ib. 5: 12. And the race being thus a race of sinners, the question of claim by any is entirely nugatory. Without a Saviour, man would have been justly left to the eternal consequences of God’s righteously prescribed penalty for the sins which the race, if left to itself, would have delighted in committing. It is therefore, all of grace that a Saviour was provided, and it will be only as monuments of free grace that any will be saved.

It does not, as we view it, necessarily follow that “conditions which do not exist should not.” So far as we know, God might adopt any one of many plans for the accomplishment of a given result; and his adopting some one of them to the exclusion of the others, does not prove that it might not have been equally proper to have adopted either of those. All that is thus proved, is that God has seen proper to adopt that one. That may have been merely from the exercise of his wise pleasure—without there being involved any injustice in the adoption or rejection of either. And where there is no injustice involved, we may not reason that what is not ought not to be. The gift of the Son was not, therefore as an act of justice to the race—the payment of a debt their due,—but was an act of God’s free grace that will for ever enhance the guilt of those who reject or neglect the offered mercy.

#### Shall it Stop Here?

At a session of the A. M. A., the following kind and generous proposition was made by Bro. Wm. S. Howden, viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the “Advent Herald,” at the cost price, for one year.

In accordance with the above we the undersigned, agree to pay to the Treasurer of the “Advent Herald,” the sum affixed to our several names.

W. S. Howden,	Waterbury Vt.	Pd. \$10.00
D. Bosworth,	“	“ Pd. 10.00
D. I. McAllister,	Stow	“ Pd. 10.00
O. Doud,	New Haven	“ Pd. 10.00
John Ostrander,	E. Hamburg, N. Y.	Pd. 10.00
Robert R. Knowles,	Providence, R. I.	Pd. 10.00
R. D. W.	of New York City.	Pd. 10.00
Anonymous,		Pd. 10.00
“A Friend,”		Pd. 10.00
Geo. J. Colby,	Waterbury, Vt.	Pd. 10.00

What other donors will generously respond to Bro. Howden’s generous and manly proposition?

We hope this proposition will not be limited to a single hundred dollars for that purpose.

#### The War.

The Monitor, famous for its encounter with the Merrimac, foundered a few days since off Cape Hatteras, and sank with all on board—40 persons.

There are active operations going on in the southwest; but the smoke of battle has not sufficiently lifted to give reliable details.

On New year’s day the President issued the following:

Washington, Jan. 1, 1863.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

#### A PROCLAMATION.

Whereas, on the 22d day of September, in the year of our Lord 1862, a Proclamation was issued by the President of the United States, containing among other things, the following, to wit:

That on the 1st day of January, in the year of our Lord 1863, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be thenceforth and forever free, and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons or any of them in any effort they may make

for their actual freedom; that the Executive will on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people therein respectively shall then be in rebellion against the United States; and the fact that any State or the people thereof shall on that day be in good faith represented in the Congress of the United States, by members—chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated—shall, in the absence of strong contravailing testimony, be deemed conclusive evidence that such State and the people thereof are not then in rebellion against the United States.

Now, therefore, I, Abraham Lincoln, President of the United States by virtue of the power in me vested, as Commander-in-chief of the Army and Navy of the United States, in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure, do, on this first day of January in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days from the day first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively are this day in rebellion against the United States, the following to wit: Arkansas, Texas, Louisiana, except the parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Mary, St. Martin and Orleans, including the city of New Orleans; Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Ann and Norfolk, including the cities of Norfolk and Portsmouth, and which excepted parts are for the present left precisely as if this proclamation were not issued.

And by virtue of the power and for the purpose aforesaid I do order and declare that all persons held as slaves within said designated States and parts of States, are and henceforward shall be free, and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons; and I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defense. And I command to them in all cases when allowed, to labor faithfully for reasonable wages, and I further declare and make known that such persons of suitable condition will be received into the armed service of the United States, to garrison forts, positions, stations and other places, and to man vessels of all sorts in said service. And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.

In witness thereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States of America the eight-seventh.

(Signed) ABRAHAM LINCOLN.

By the President.

W. H. SEWAED, Secretary of State.

A correspondent of the Boston Journal, writes from New York Dec. 30, 1862, says:

Among the most interesting institutions in New York is the Jewish Sunday School. The idea is a novel one. The Jewish population here is large. The Jewish Sabbath is not kept with great strictness; and while the synagogues are usually opened and well attended, the stores are also opened, and business goes on, trade is smart, and stocks are bought and sold by the children of Abraham as on any other day of the week. The Jewish population observe the Christian Sabbath quite as well as they do their own. So far as the closing of stores go, as nearly all the schools are closed, the children are at large, and great numbers of them have found their way into the Sunday Schools connected with our churches. This has led to the necessity of opening Jewish Sunday Schools. Some of them are very large, and attended and conducted by the Rabbi, who allows no one to meddle with the mind of a child without his supervision. The lessons are in the Hebrew tongue. A catechism on the “Law, the Prophet and the Psalms” is used. The singing consists in chanting the Psalms of David as they were chanted on the Hills of Zion, when God filled the temple with His presence. The order of the school is marked. It is quite a significant fact that while the adult Jew rejects the Christian Sabbath and holds to Moses, his child by the force of circumstances is being taught to regard the day and learn the word of the Lord on that day that marks the resurrection of Christ from the dead.

Ayer’s American Almanac has now arrived and is ready for delivery gratis at the Druggists to all who call for it. This number contains a treatise on scrofula and its kindred complaints, which is well worth perusal. It also gives much general medical information, which is useful and should be kept against a time of need in every family. Its circulation which is said to be the largest of any one book in the world.

Lying of all vices is the hardest to be got rid of.

## CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Reflections on entering the New Year.

Persons of candor and wisdom accredit propriety to all who pause on life's journey to reflect upon the past.

What more fit period for such reflections than that which marks the division of the revolving seasons the way marks announcing the repeated recurring of this measure of time. We can but pause as we stand upon the threshold of the New Year to take a retrospect of the one just dead and gone. True many of the scenes and occurrences of the last year have sunk into oblivious night. Some are faithfully chronicled upon the tablet of our memories. In our life there have been a mixture of joy and sorrow. We have been made the partakers of both. We have been compelled with the Psalmist David to cry. "My God, My God why hast thou forsaken me. Why art thou so far from helping me &c." While also with him we could declare "I will extol thee O Lord for thou hast lifted me up &c." We record one distinctive characteristic in every feature of life in some measure, namely change. It is seen in ourselves, in families, in society, in the nation and world. Various are the instrumentalities employed in working it. During this last year they have as compared with former years accomplished most emphatically much.

More than thirty millions of earth's teeming race have died during the year. A host of them entered upon it doubtless with as fair prospects for life as the world can furnish.

To day where are they. Go to the tombs and enquire. Count the victims of the fields made guilty by carnage. Consult the boundless deep when lashed into maddening fury by the storm. Interrogate the numberless instrumentalities of death and you have a correct answer.

How many to day are clothed in the drapery of mourning and understand the power and meaning of the word "bereavement" who one year since were in the true enjoyments of the auspicious smiles of bounteous providence. How many are lacerated with sharp and poignant grief who then were joyful in present and anticipated delights.

What a mighty change one year has wrought. Can we expect a more favorable one to come one with less change with less sorrow to the race. Most assuredly not. Judging from the past life's drama during the year past may be considered a true exponent of the one to come, (if time ceases not). More than thirty millions of the human race will close their life's career during the coming year. A pall of sadness and gloom will rest with fearful and crushing weight upon hearts unaccustomed to intense grief or severe affliction. While we may be made the happy recipients of joy in a measure, we may expect to be partakers of sorrow also. For we are most emphatically battling for life upon a broad field, and many are the foes vigorously engaged to cut us down. Shall we or our loved ones survive the struggle another year? Shall we contend with life's multitudinous foes, or pass amid all the agonies of death unharmed to another year and there to take a faithful retrospect of the present. Such an auspicious result is possible but not reasonably expected.

These reflections and the considerations of the slender tenure of life should awaken in us a determined purpose to be faithful to the grace of God, to seek that requisite preparation to meet with composure of mind every event of Providence and finally to pass the glorious change from mortality to immortality.

ALONZO PHELPS.

From Bro. Alexander Wattles.

DEAR BRO. Bliss:—I claim a relation to all who are in Christ Jesus, our Lord and Coming Saviour, —especially to those who wait for and love his second appearing. I was constrained to fall in love with that delightful character fifty two years since, should I live to see the second day of May 63. And though having entered upon my eightieth year, I

can say, in truth and deed, that Christ was never more precious than at present. My kind Heavenly Father has more than fulfilled his promise to me, wherein he said he would not leave his people in old age. Inasmuch as I love the true character and untold worth of the dear Saviour of sinners, I also love the scriptural doctrine of his second appearing, and can say with the revator—John, that dear servant of his, "Come Lord Jesus and come quickly. Amen."

Be pleased to give the Bible meaning of Romans 6: 23.—Especially of the two words, "Life and Death," therein contained.

I should be very glad to hear the Bible Advent preaching; but that doctrine is not relished by the mass, either preacher or people here abouts; but if I could get down to Boston every Lord's day, I should expect to be fed with clearer Bible truth, so that I might hope to grow some if I am quite old.

May the good Lord bless and prosper all who know and do his will. I think searching the scriptures as we are commanded to do, means some more than simply reading them over at our leisure. You will be pleased to excuse the trembling hand and mistakes. Yours in gospel faith.

A. WATTLES,  
Iowa, Michigan, Dec. 23 1862.

"Life" and "death," as contrasted in that passage are two opposite conditions of being—either of pain and blessing, or of mere consciousness and unconsciousness. If the latter, it follows that the righteous experience that death temporarily, and that the wicked will never be resurrected. But if it is the former, then the wicked will be raised to "shame and everlasting contempt;" and the righteous, "to glory, honor, and immortality." This we think to be the teaching of inspiration, and consequently the Bible meaning of those words. ED.

From the Crisis.

## The Cause in Central Iowa

The visit and lectures of Elder J. V. Himes in Pike, Muscatine and Clinton Junction, Iowa, now just closed, having created a new interest in the Advent faith among the people of this region, both as regards the times and the nature of the events that are soon to transpire, has produced a desire among those who believe in the near coming of Christ to have more done to wake up the people of this point of the State to the momentous events now right upon us.

A meeting, therefore, was called, in Muscatine, Davenport and Burlington, when L. H. Washburn, Esq., was called to the chair, and Aaron Stein, chosen Secretary.

On motion, it was Resolved, That, in view of the destitution in this entire region of Advent preaching, we unite our strength and means the coming year to hold an Advent Camp Meeting in the vicinity of Muscatine City, with a view to strengthen the isolated and scattered believers and enlighten and bring our friends and fellow citizens into the Advent faith, and a preparation for the coming Kingdom.

Resolved, That Samuel Overturf, of Pike, J. Corell, of Sweetland, Wm. E. Graham, of Muscatine, J. S. Brandenburg, of Burlington, and Joseph Parry, of Davenport, be a committee to arrange for the time and place of meeting.

Resolved, That we extend a special invitation to Elder J. V. Himes to be with us in the proposed meeting, and give lectures on the evidence of the personal and speedy coming of Christ, to reign over the redeemed earth. We invite all Advent preachers, brethren and friends of the cause in this region and from abroad, to unite with us in the meeting and help in this work.

L. H. WASHBURN, Pres.

A. STEIN Sec.

In connection with the above, I may add that the labors of Bro. Himes in this city were peculiarly acceptable, and have undoubtedly been attended with good results, both immediate and prospective. He preached four sermons in the Baptist church of this city, which was kindly opened to him by the brethren of that persuasion, and large and constantly increasing audiences, composed of some of the most intelligent of our citizens. Brother Himes spoke the truth fearlessly—testifying in unequivocal terms as to the time of our Lord's second appearing and the end of the age, according to the sure word of prophecy, yet in such a spirit of gentleness and humility as to commend itself to the sincere and honest hearer, however conflicting with previous beliefs and teachings. The few isolated believers residing in this town and vicinity were much rejoiced, encouraged and edified by his timely visit and instructive discourses.

Others, also, who were not identified with the Advent faith but who attended these meetings, have expressed great interest in the, to them, new and startling truths presented.

Bro. Himes was in excellent health and spirits while here, and left us to fill his appointments in Wisconsin and elsewhere. May God bless and pros-

per him in his good work, and in due time restore him well and safely to his family.

In behalf of the Advent brethren of this section. Muscatine, Iowa, Dec. 1 1862. A. STEIN.

From Bro. Anson Smith.

DEAR BRO. BLISS:—I write you under painful circumstances. Mrs. Smith is in feeble health, and has been for two years. I have been sick all the fall, and for two months or more confined at home with Chronic ulcer. I regret very much that I am unable to send any help for the office, which my situation forbids. I know not how to do without the instructions of the Herald, but must submit as the good Lord desires. I have his blessed Word for my direction and comfort. We have no Advent preaching here. There are a few brethren who believe in the anihilation of the wicked, but are inactive and have little to say. Mrs. Smith and myself speak openly, as opportunity offers. Our views are well known in the Methodist church, and there are a few inclined towards it. I have wondered that no Advent preachers come this way. I think they would do good here. You will have to stop my paper for want of means. It will be a great deprivation to me, I must submit. The Lord direct for the support of the Herald, bless and strengthen you in your arduous labours and give you wisdom. May the Lord bless and reward Bro. Estabrooks for his liberality. May all be on the watch; for the Lord is near. Let us have oil in our lamps, praying without ceasing, on the watch, looking for Jesus; forget a little while, and he that shall come will come and will not tarry. This may be my last communication for the Herald. I hope not yet. My time is short, seventy-four years have passed; I am on borrowed time. I feel ready to go, or to see my dear Lord in his glory. I hope to meet you in the new earth to praise him forevermore.

Yours with respect. ANSON SMITH.

Williamstown, Dec. 15 1862.

We shall arrange to send the Herald another year, trusting that the Lord will bless accordingly, ED.

From J. S. Horne.

BROTHER BLISS:—We have had quite a revival in this place. Some backsliders have been reclaimed who are now determined to follow the Lord with all their hearts. Two have been baptised. The Lord is still on the mercy seat, ready to pardon those willing to come to him with their whole heart. Delays are dangerous. Now is the time to serve the Lord; for he will soon leave the mercy seat forever; when it will be too late. There is a peace to the Christian not found in the things of this world. That blessed day is soon coming, when those faithful to God will be redeemed from this world of sin and sorrow. I long for that day to come, when I shall go to that better land where our joys will not be interrupted by the wicked. Here we dwell in houses of clay, whose foundation is the dust; we sojourn in a land of pits and snares, and within the region of the shadow of death.

We walk amid scenes of sorrow and suffering, exposed to the malice of lying lips and deceitful tongues. From our earthly prison, in which we are now "prisoners of hope" we lift up our eyes to yon happy mansions with longing desires and exclaim, O that we might fly away and be for ever with the Lord. There we shall sing the song of redeeming love, with all the holy angels and the saints of God, who have come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb. O that will be a blessed day, when we shall meet to part no more on Canaan's happy shore, to be for ever with the Lord.

Yours &c. JOHN S. HORNE.  
Melvin Village, N. H. Dec. 16 1862.

From Bro. Samuel Nutt.

DEAR BRO. BLISS:—Through the goodness of benevolent friends I have been indulged with the privilege of reading one of the best periodicals, and one that I have received as much or more spiritual food from, that I have ever read. This kindness of friends is in my remembrance every time I take the Advent Herald into my hands to peruse its rich columns; and the ejaculation of my heart is, God bless the donors. Since the middle of last August for the most of the time I have been confined to the bed with bilious fever, and my suffering has been very severe,—having had two long runs of that fever; but in all my distress, God has been with me, has been my rich support, and has supplied all my wants through the riches of his divine grace; but I am as poor and dependent as I was when the Herald was sent to me three years ago by a Christian lady in Newburyport.

In these trying times I cannot reasonably expect, when brethren and sisters have all they can do to furnish their own reading, that they will furnish me with the reading of that good paper; and I am not

able, in my poverty, to furnish it for myself, therefore you must drop my name from the list of your subscribers. Having an anxious desire that God may bless you and your efforts to promote his cause, is, and through life shall be, my earnest prayer.

Your brother in hope of a better resurrection soon.

SAMUEL NUTT.

Provision will be made for the continuance of your paper another year.

EE.

From Bro. W. Holman.

BRO. BLISS: Thus far I have paid for the Herald, and if I did not like the way it has been conducted I should not do so. I love its doctrines. I love to hear from others, although I cannot see as others see. For instance, a Bro. [A Sister—ED] writing his views on the parable of the Ten Virgins, supposes the door will be opened to the foolish Virgins after it has been shut. I always supposed when once the door was shut, it was shut forever. Among other quotations of his is 1st Cor. 3: 15: "If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire." Not many years since a friend of mine quoted for the encouragement of a backslider, mourning his sad condition, the same passage, and remarked that his sins and errors would be burned, and he would suffer loss, but he himself would be saved.

I thought that to have his sins and errors taken from him and destroyed would be a strange loss. I thought I could meet with such a loss and be perfect.

I cannot write as many others can but I can read and think. Be kind enough to give your views in the Herald of the apostle's meaning—who the "He" is, "himself" "every man," "any man," &c. also particularly the 12th Verse: Is the gold silver, precious stones, true believers, and the bay wood stubble mere professors and not possessors? and is it the Ministers that suffer a loss supposing that the building (church) was all composed of the right kind of materials.

I see our brother thinks the fire spoken of is not literal fire. What is your view? I may not be right but I think it means literal fire, that is to try every minister's work of what sort it is. Praying for the welfare of the Herald and those connected with it, not forgetting those that love it, I remain Yours &c.

WM. HOLMAN.  
Fort Ann Washington Co. N. Y. Dec. 24th 1862.

See Editorial page—ED.

From Bro. Z. W. Hoyt.

DEAR BRO. BLISS: I will do the best I can to continue the Herald the little time I have to stay here. There is but a little more time for me in this frail body—being in my 77th year, and filled with infirmities incumbent to such an age. I apprehend the time of our sojourning in this sin polluted world will terminate ere long. My faith in the prophetic period run out ere 1866 closes. God speed the day of this world's redemption, is my prayer continually.—Amen.

Your Brother in Christ, Z. W. HOYT.

From Bro. J. Blaisdell.

DEAR BRO. BLISS:—Enclosed please find five dollars, to pay my subscription for the Advent Herald. I pray the good Lord may strengthen your efforts to advance the glorious truths of the gospel of his dear Son.

Your brother in Christ, JOSIAH BLAISDELL.  
Richford, Vt. Dec. 20 1862.

HOW ESTEAMED.

Religion is to be esteemed chiefly by experience. We know little, in such affairs, that we have not lived. Sorrow is sanctified only to those who have summoned their highest energies to live above it. Bereavement is changed to gain only when we turn from our loss to cling more closely to the life in God and humanity. Death is hallowed only when it makes us think and feel more deeply on everlasting life.

## OBITUARY.

REV. WILLIAM BARSTOW died in Philadelphia, Pa. Nov. 19, aged 77 years.

The subject of this sketch will be remembered by many of the older readers of the Herald as among the old pioneers of New England Methodism, men who counted all things loss for Christ. William Barstow was born in Rehoboth, Mass., Dec. 19th, 1785 and at an early age removed to Providence, R. I., where at the age of 20 he was converted to God, with an experience so clear that doubts never troubled him. He became an active member of the M. E. Church. Feeling that woe was on him if he did

not preach the gospel, he applied for license as a local preacher and obtained it from Rev. E. Otis, P. E., dated Nov. 25th, 1821. He entered the itinerancy in the N. E. Conference, in 1823, was ordained Deacon by Bishop George, June 25th 1824, and Elder by Bishop Hedding, in 1827. He was appointed successively to Northbridge, Mass. Ashburnham Circuit, Mass., Lisbon, N. H., Rochester, Vt., Weston Vt. Mansfield, Mass., Martha's Vineyard, Mass., Chatham, Mass., Little Compton, R. I., and Head of the River, New Bedford, Mass., where he located in 1833. After two years' residence in Fairhaven, he took an appointment under the direction of the Presiding Elder at Rochester, Mass., South Yarmouth, Mass., Monumet, Sandwich, Mass., Truro, Ms., and Eastham, Mass., where in the summer of 1841 he closed his itinerant career, and removed to East Greenwich, R. I. Here he lost the use of his voice so as to be able only to speak in a whisper, from which he never fully recovered.

In 1844, his children residing in Philadelphia, invited him to join them in that city, where he has closed his earthly career in joyful hope of a part in the resurrection of the just, leaving behind him his aged companion, waiting for the consolation of Israel, and one son and a daughter, wife of the writer. Father Barstow will be well remembered in the places where he labored, for his untiring zeal for Christ and the salvation of souls, for his mighty power with God in prayer, and how near on such occasions heaven seemed to earth. And who that ever heard, will forget the rich melody and compass of his voice in holy song, an exercise of which he never seemed to weary. Even after the paralysis of his vocal organs, the starting of an old and favorite tune would so thrill his soul as to react on those obstructed chords and kindle the old fire, till he would break forth in full strong voice, as in days of old, to join the harmony. In the social meeting he felt himself in his Father's family, and his general soul, as in more private converse, was wont to diffuse a holy influence all abroad.

His last days have been peaceful and happy. And during his painful sickness of some two years, he has taken great delight in "looking for that blessed hope," and would say, "O, I wish he would come now, this very moment." Thus in patient hope he waited for his change, till at last "the weary wheels of life stood still." His flesh reposes in that lovely spot, Woodland Cemetery, Philadelphia, while his nobler powers, we doubt not, are mingling with the children of his flesh, and a great multitude whom in Christ Jesus he has begotten through the gospel, in the "paradise of God," in sublimer anthems than earth knows, through the Lamb that was slain.

Salem Mass., Dec. 6.

J. LITCH

DIED In Newton, N. H., Sept. 24th, 1862, ELIAH R. CURRIER, Esq. aged 57 years. With a heavy heart I make this announcement. I would gladly yield my pen to some other one, to perform this solemn duty. Brother Currier was a member of the Christian church in this place, for thirty years. He was a shrewd, far seeing man, with a sound judgment and great strength of character. He has filled important offices of trust in state, as well as in town affairs; and men in honored positions will hear of his death with sorrow. I have known him for the past six years, as a man and as a Christian. In his death the church has lost its ablest counsellor, and one of its strongest pillars. His loss will be greatly felt in the Sabbath School, over which he presided for a number of years, and which he governed wisely and successfully. This is a stricken society, and this a bereaved community. But the loss falls most heavily upon his family. Bro. C. was an affectionate husband, a kind and indulgent father, and a very companionable man. Who can tell the depth of that widow's grief? Who can measure the sorrow of those fatherless daughters? But Christ is the Friend of each, and he will support. Volumes might be written concerning him, but let this suffice. His funeral took place at his house on Friday. Sermon by the writer, in the Christian chapel, Sabbath afternoon, Oct. 5th, Text 2nd Kings, 2nd chapter, 12th verse.

N. DAY.

Newton, N. H. Dec. 22nd 1862.

DIED in Gilford, Nov. 5 Brother BENJAMIN F. SIRLY, of typhoid fever, in the sixty seventh year of his age—over half of which he had been a professor of religion. He was a firm believer in the speedy coming of the Lord; which was his theme and comfort through life, and his support in death. He was a kind husband, an obliging neighbor, a good citizen, and an exemplary Christian. He bore his sickness with patience and resignation, and conversed freely with his companion giving all needful directions, feeling that the time of his departure was at hand. He was all ready to be offered, and longed for the time to come. He has left a wife, one son, grandchildren, and many other warm friends who deeply mourn his loss.

A discourse was delivered at the funeral by the writer, from Rev. 19: 13. JOHN KNOWLES.

## ADVERTISEMENTS

### Ayer's Cherry Pectoral.

### Ayer's Sarsaparilla.

### Ayer's Cathartic Pills.



THE peculiar taint or infection which we call SCROFULA lurks in the constitutions of multitudes of men. It either produces or is produced by an enfeebled, vivified state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases which it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, eruptive and cutaneous affections. These all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous distempers leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy, you cannot have scrofulous disease.

#### Ayer's Sarsaparilla

is compounded from the most effectual antidotes that medical science has discovered for this afflicting distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known by all who have given it a trial. That it does combine virtues truly extraordinary in their effect upon this class of complaints, is indisputably proven by the great multitude of publicly known and remarkable cures it has made of the following diseases: King's Evil or Glandular Swellings, Tumors, Eruptions, Pimples, Blotches and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsey, Neuralgia, Dyspepsia or Indigestion, Syphilis and Syphilitic Infections, Mercurial Diseases, Female Weaknesses, and, indeed, the whole series of complaints that arise from impurity of the blood. Minute reports of individual cases may be found in AYER'S AMERICAN ALMANAC, which is furnished to the druggists for gratuitous distribution, wherein may be learned the directions for its use, and some of the remarkable cures which it has made when all other remedies had failed to afford relief. Those cases are purposely taken from all sections of the country, in order that every reader may have access to some one who can speak to him of its benefits from personal experience. Scrofula depresses the vital energies, and thus leaves its victims far more subject to disease and its fatal results than are healthy constitutions. Hence it tends to shorten, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This we now offer to the public under the name of AYER'S SARSAPARILLA, although it is composed of ingredients, some of which exceed the best of Sarsaparilla in alterative power. By its aid you may protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood; purge out the causes of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the distempers which lurk within the system or burst out on any part of it.

We know the public have been deceived by many compounds of Sarsaparilla, that promised much and did nothing; but they will neither be deceived nor disappointed in this. Its virtues have been proven by abundant trial, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach. Although under the same name, it is a very different medicine from any other which has been before the people, and is far more effectual than any other which has ever been available to them.

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The World's Great Remedy for Coughs, Colds, Incipient Consumption, and for the relief of Consumptive patients in advanced stages of the disease.

This has been so long used and so universally known, that we need do no more than assure the public that its quality is kept up to the best it ever has been, and that it may be relied on to do all it has ever done.

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everywhere.

#### A Volume for the Times,

#### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the press editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

#### Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and enterprising labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

#### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 420. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

W HITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectively cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for warts. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve Mr. Farrington, a wealthy merchant and manufacturer

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

**THE GOLDEN SALVE—A GREAT HEALING REMEDY.**—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

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**DR. LITCH'S ANTI-BILIOUS PHYSIC.** As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—if

#### PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

#### BOOKS.

	PRICE.	POSTAGE
Morning Hours in Patmos, by Rev. A. C. Thompson.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	75	.20
Memorial of William Miller	75	.19</

## CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 6, 1862.

## The Meeting Place.

Where the faded flower shall freshen  
Freshen never more to fade;  
Where the shaded sky shall brighten  
Brighten never more to shade;  
Where the sunblaze never scorches;  
Where the starbeams cease to chill;  
Where no tempest stirs the echoes  
Of the wood, or wave, or hill;  
Where the morn shall wake in gladness,  
And the noon the joy prolong;  
Where the daylight dies in fragrance,  
Mid the bursts of holy song,  
Brother, we shall meet and rest  
Mid the holy and the blest.

Where no shadow shall bewilder;  
Where life's vain parade is o'er,  
Where the sleep of sin is broken,  
And the dreamer dreams no more,  
Where the hand is never severed—  
Partings, clasps, sob and moan,  
Midnight waking, twilight weeping,  
Heavy noontide—all are done.  
Where the child has found its mother;  
Where the mother finds the child;  
Where dear families are gathered,  
That were scattered on the wild;  
Brother, we shall meet and rest,  
Mid the holy and the blest.

## Truth.

The following beautiful illustration of the simplicity and the power of truth, is from the pen of S. H. Hammond, formerly editor of the Albany State Register. He was an eye-witness of the scene in one of the courts.

A little girl, nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness. "I wish to know if you thoroughly understand the sacred obligations of an oath!"

"I don't know what you mean," was the answer.

"There, your honor," said the opposing counsel addressing the court, "is anything farther necessary to demonstrate the validity of my objection! This witness must be discharged."

"Let me try," said the judge. "Here, Emily."

Assured by the kind manner and tone of the judge, the child stepped forward to him, looking confidently up in his face with a calm, clear eye, and in a manner so artless and frank that it went straight to the heart.

"Did you ever take an oath?" asked the judge.

"No, sir."

She thought he intended to inquire if she had ever taken God's holy name in vain.

I do not mean that," said the judge, who saw her mistake; "I mean were you ever a witness?"

"No, sir; I never was in court before," she replied.

He opened the Bible and then handed it to her.

"Do you understand this book, my daughter?"

She looked at it and answered, "Yes, sir, I do."

"Are you sure you comprehend its meaning?"

"Yes, sir."

"Do you read your Bible every night and morning?"

"I do, sir."

"Can you tell me what the Bible is?" asked the judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say," and he repeated slowly the oath usually administered to witnesses.

"Now," said the judge, "you have sworn as a witness; will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in the State prison," she answered.

"Anything else?" inquired the judge again.

"I shall never go to heaven," she replied.

"How do you know this?" inquired the judge.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor," and added, "I learned that long ago."

"Has any one talked to you about being a witness against this man?" asked the judge.

"Yes, sir; my mother heard they wanted me to be a witness, and last night she called me to her room and asked me to tell her the Ten Commandments, and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was before him. And when I came up here with mother, she kissed me and told me to remember the ninth commandment, and that God would hear every word I said."

"Do you believe this?" said the judge, as tears fell from his eyes, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of its truth.

"God bless you, my child!" exclaimed the judge; "you have a good mother. This witness is competent. Were I on trial for my life, and innocent of the accusation against me, I would pray God for such witnesses as this. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to every one who was present.

She was rigidly cross-examined. The opposing counsel plied her with infinite and ingenious questioning, but she varied from her first statement nothing. The truth as spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. The prisoner had intrenched himself in lies, till he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defense. But before her testimony falsehood was scattered like chaff. The strength that her mother prayed for was given her, and the sublime and terrible simplicity—terrible I mean to the prisoner and his associates—with which she spoke, was like a revelation from God himself.

Truth is the great moral engine by which God performs His eternal purposes. He that "holdeth the lightnings in his fists, and the seas in the hollow of his hand," can also destroy nations.

## DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, JAN. 6.

O. B. Fenner, Salem, Illinois	\$1.00
Mrs. Sarah Williams, Pittsfield, Mass.	2.00
A Friend,	1.00
Adam Euller, Cedar Valley, O.	50
Miss A. M. Pollard, Templeton, Mass.	1.00
George T. Havens, Homer, Canada West	2.00
S. D. Howard, Barre, Vt.	1.00
George W. Record, Cortlandville, New York	1.00
Barzilia Barker, Homer, New York	1.00
Philip H. Lunt, Newburyport, Massachusetts	2.00
Benjamin Dudley, Oxford, N. Y.	1.00

## APPOINTMENTS.

## NOTICE.

A brother in an adjacent State makes the inquiry of me in substance as follows: "Whether I would attend a funeral at that distance, providing information be sent to me in due time, and my expenses be paid?" As others, under similar affliction, might be desirous to know whether I could arrange to attend on funeral occasions in the country, I would thus publicly reply, as I did to him in a private letter. Yes, and would most gladly endeavor to comfort bereaved friends in their sorrow, and as they mourn over their dead, with the words and hope the Scriptures afford. Telegrams or letters sent to me should be directed "O. R. FASSETT, No. 1 Lincoln street, Boston," or 46 1-2 Kneeland street.

## APPOINTMENT.

I will preach (D. V.) in Dunham, C. E., as Bro. Fuller may arrange, Jan. 20 and 21st; Clarenceville and Ash Island the 22d and 23d, as Brn. Colton and Schutt may appoint; and in Roxham the 24th, and Sunday, 25th, as Bro. Miller may deem best. Week-day appointments will be at 6 o'clock.

J. M. ORROCK.

BROTHER BLISS. I shall be in Massena the first and second Sundays in January—the 4th and 11th, 1863.

M. BATHCHELDER.

## NOTICE.

On account of sickness I shall not be able to issue the "Voice" promptly the first of this month, as I intended. It is nearly ready for the press, and will be out soon. I sent a notice, recalling my appointments in Illinois, but it did not reach the office. Friends in the West will hear from me again, soon.

J. V. HINES.

MESSIAH'S CHURCH IN NEW YORK worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

## NOTICE.

Rev. O. R. Fasett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Boston, Mass.

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millenial Aid Society in Shiremanstown, Pa.	9.00
" " " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	3.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lant, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, O.	1.00
Jos. F. Beckwith, Cleveland, Ohio.	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Doud, New Haven, Vt.	5.00
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James Penniman, Milford, Mass.	1.00
Philadelphia, no name	55.00
Mieah C. Butman, Lynn, Mass.	1.00
Mrs. Boardman, Seneca Falls, New York.	1.00
M. B. Woolson, Milford, N. H.	2.00
William B. Schermerhorn, Schenectady, N. Y.	1.00
Mrs. Sarah A. Coburn, Haverhill, Mass.	2.00
Edwin Howard, St. Johnsbury, Vt.	1.00
Mrs. Mary Hopkins, E. Brookfield, Vt.	1.00
Helen Nichols, E. Warren, Vt.	1.00
Charles Merriman, Akron, O.	1.00
Mrs. M. A. Swartz, Coopers, Pennsylvania	1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments,

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Alas, God took the curser at his word. Having fallen from his wagon while reaching for the whip which he had dropped, he was instantly killed, and brought home a corpse.

American Messenger.

### Letter from the Army.

DEAR FATHER: On our march to Goldsboro, we marched from seven in the morning until seven at night, carrying about forty pounds, and having only ten hard crackers a day for food—except as we foraged. Sometimes where we stopped at night there would be bushels of sweet potatoes which we roasted; and we occasionally shot a cow, calf, or pig. I did not mind the load or fatigue, as we stopped to rest every few miles. We walked about seventeen miles a day. We did not finish our supper and get our feet dried before twelve at night; and we were roused up at four, and sometimes at three o'clock in the morning. It is reported that we drove home 1500 head of cattle and other animals.

I did not see a decent looking white man on the whole route. All the rebel soldiers were dressed in grey homespun, and with any kind of hats and arms. The object of the expedition was to burn the bridges at Goldsboro and cut off communication; which was accomplished. At Goldsboro our regiment was rear guard. Brigades take turns in fighting; and as ours was in the first fight, we took the rear in the last. And so we did not get within three miles of Goldsboro before we had orders to "right about," and were told the expedition had fulfilled its mission.

All through the country we passed there was plenty of corn and pork, and lots of honey. On coming home the whole army fed on what we foraged. I do not like the way such things are carried on, but suppose it is all right.

When we had taken Kinston, we left it the next morning, burning the bridge and smashing the arms we had captured. Some of the 750 prisoners we took there, were on the other side when we burned the bridge, and laughed at us. They had been paroled, and if they saw fit could fight us the next day,—as some of them are reported to have done at Goldsboro. At Kinston we saw a large lot of cotton and corn burning in the streets.

At White Hall we were drawn up in line before a battery, and then were ordered to lie down so as to let the battery play over us. After a while we were ordered back a couple of rods, back of a fence, so as to let another battery take our position. We lay there ready for action, two hours and a half, whilst the balls and shells whistled over our heads at a great rate. It was a queer sound—about thirty five guns firing at once. Some of our guns had percussion shell, which burst when they strike. Some of our regiments were in the woods to the left of us, and our shells struck the trees in front and came down right among them. Some eight or ten of the 23d regiment were killed in this way, and fifteen or twenty wounded, by our own guns.

Our color bearer was killed at White Hall by a rebel shell. It was a chance shot. At Kinston, men were killed all around, behind, and on both sides of me. One man in the 10th Conn., the next man to me, aimed at the same time with me, and was shot in the head. One of the rebel captains whom we captured, said he never before heard such firing—that he heard our colonel give the order to fire by companies, and when one company fired, he never saw such a fire; and as they did not know what a fire by a battalion would be, they ran. The fact was, we heard the order to fire and did not wait to hear how; and so all the regiment fired at once.

In the hottest of the fire at White Hall, while the enemy's attention was attracted by the fire of 35 large guns, a squad of our cavalry started on the run, went to Goldsboro, cut the telegraph wires, and burned one bridge just in time to stop a train full of rebel soldiers on their way to guard Goldsboro. When our batteries arrived they destroyed the long bridge; but the rebels had pontoon bridges and 4000 men came over. At first one regiment charged on our batteries; and then two; and then all that were left of the

4000; and we cut them all to pieces, so that not 500 of them were left. Some of the prisoners we took had not been over two months in the service.

There is a road from Newbern to Kinston, which, as it nears K., runs along near the river. This road was strongly fortified by the rebels; and if we had come that way they would have given it to us. But we went around within four miles of Trenton, got out of the way, and took them where those batteries could not help them. But they had enough of others. They said they never thought we could get into and through that swamp. But we did, and that under a heavy fire.

The papers do not say much of the Mass. 45th., but we were the first in the swamp, and drove the rebels. As the 45th. filed into the woods, we crossed the fire of our battery, that is, were in front of the battery, passing between it

and the enemy. As we marched through the woods our battery fired, and the shells burst over our heads, killing a man in Co. D. in front of us. Co. A. filed past while they were loading, and when they fired again a shell burst and killed two men in Co. K., which was the company behind us—so that our company just escaped, while the companies on both sides of us were struck. The battery men say that many of the shells burst when they leave the guns, others at greater distances, and that not more than one third of them burst where they are intended to. In that way many of our own men are killed. A battery is planted, regiments are sent in front of it, the battery fires over them into the enemy, and if the shells burst short of their mark the pieces are apt to hurt our own men. I suppose such particulars are not mentioned in the official report; but I saw men killed by our own guns.

The rebel general opposed to us was Gen. Evans, who was never before beaten. It was Massachusetts' troops against South Carolina's; and Massachusetts did its duty. Two men of our regiment had their speech taken away by shot passing before them. Our chaplain, Rev. A. L. Stone, and Rev. Mr. Manning chaplain of the 43d, helped carry stretchers for the wounded. We burned up at least 36,000 rails in the expedition. Fences came down faster than they were ever built.

There is a rumor that there is to be another expedition, probably to Wilmington. It is said that 15000 troops are to be here by Aug. 3 [Jan. 7] from Fortress Monroe. Probably the fighting will be done mostly by gunboats. We may go, and may not. Some troops will have to be left to guard Newbern.

Rev. Mr. Stone gave me a splendid pair of stockings, knit by some lady in Boston. We have flannel shirts from the same source given out free; I have grown large, and am very well, better and stronger than ever before. We have not had any rain here for five or six weeks. The weather is delightful, and as warm as June.

As to the occupation of our time—we have breakfast at about seven, drill from nine to half past eleven, dine at twelve, drill from half past one to half past three, have dress parade at half past four, supper at half past five, and roll call at half past seven. We have nothing to do evenings. The box arrived day before Christmas.

We have now to prepare for inspection and I must close. Write all the news, and give love to all. From your affectionate son. H. S. B.

Newbern, N. C., Dec. 31, 1862.

### Be Decided.

Two gay and careless young men were walking together one Sabbath evening, and passing a church, they thought they would go in. On entering, they found it so very much crowded they were compelled to stand by the door. The preacher took for his text. "Mine iniquities have gone over my head as a heavy burden; they are too heavy for me." One of the young men was struck to the heart, and felt himself to be a vile sinner in the sight of a holy God, and he resolved by the help of God he would seek the salvation of his soul. His companion observed that he was serious, and determined to dissipate his

impressions. So on leaving the church he spoke in a careless, indifferent manner, and ridiculed his seriousness. The young man paused; this was the time to make a decision which to choose, heaven or hell, life or death. Turning to the tempter, he said: "We must now understand our position with regard to each other. I feel myself to be a great sinner, and I am resolved to try to be a Christian, and you must let me alone."

They parted. One of the young men is now a merchant in the West, prosperous in his worldly affairs, but an infidel, without God in the world. The other, who so bravely decided to seek the Lord, is now one of our most useful ministers of the Gospel. Be decided, young men and women, when the Spirit calls, look those in the face who would ridicule you, and bravely say, "You must let me alone, for I will try to be a Christian."—American Messenger.

faith on the subject. But were George Storrs to state the same fact in the same words, in view of his well known sentiments on the subject, the public would be justified in saying that he believed those soldiers were annihilated. Why this difference in the import of the same words on the same subject, used in the same form? The answer is, the word perished is ambiguous, susceptible of different meanings, and the true meaning of either of us can only be known by reference to our well known and publicly avowed faith on the subject; and in view of that the import of the word must be determined.

Let us now apply the rule to Paul. In his day the Jews were divided into two sects, the Sadducees and Pharisees, as now into Orthodox and Materialists. "The Sadducees say there is no resurrection neither angel nor spirit, but the Pharisees confess both." This is a formal statement of the faith of the two sects. It is here given in view of the fact that Paul had asserted in a mixed assembly of Pharisees and Sadducees, "I am a Pharisee, the son of a Pharisee." Did he ever dissent from the creed of the Pharisees? His language is, "After the most straitest sect of our religion I lived a Pharisee; and I now stand and am judged" &c. "A Pharisee of the Pharisees." But not one word of dissent escaped his pen or lips, by which the faith of the Pharisee on the point before us was limited. I am aware that it is urged in this connection, that the word "both," limited the confession to only two points; the existence of angels and the resurrection. This is a mistake. If the word both restricts the faith of the Pharisee to two points, it must be angels and spirits which it embraced, thus excluding the resurrection; for the writer adds, that the Scribes which were of the Pharisees part said, "If an angel or spirit hath spoken unto him, let us not fight against God." Acts, 6:9.

They did not refer to the Spirit of God, for his existence was not a point in dispute; they did not mean angelic spirits, for the angels are designated by their own name; they could not mean wicked or fallen angels, for they regarded it as a God sent message; they must have referred, then, to the spirits of men. But if there could be room to doubt whether the Pharisees believed in human spirits after death instructing mortals, the history of Samuel settles it, so also does Josephus's discourse concerning Hades in which he, as the exponent of Jewish and Pharisaic faith, says:

"Now as to Hades wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterranean region, wherein the light of this world does not shine. This region is allotted as a place for custody of souls, in which angels are appointed guardians to them, who distribute temporary rewards and punishments agreeable to every one's behavior and manners. . . . These (the just) are now indeed confined in Hades, but not in the same place wherein the unjust are confined. . . . This place we call The bosom of Abraham. . . . This is the discourse concerning Hades wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead. . . . And to every body shall its own soul be restored." &c.

This clear statement of Jewish faith in the apostolic age, is confirmed by Christ's remarks to the Pharisees, Luke 16th chapter, in his narrative of the rich man and Lazarus; as well as in Luke's definition of the faith of the Pharisees as already given; and in Paul's declaration that the Jews, all except the Sadducees, believed, and he taught, that there "shall be a resurrection of the dead, both of the just and of the unjust." The word both, then, is clearly demonstrated to embrace the three points, viz. The resurrection, the existence of angels and of spirits.

But there is yet another, and if possible stronger argument in proof of Paul's faith in the separate existence of the soul or spirit: i. e. his uniform mode of speaking on the subject is such as no materialist would ever use; but is such as a Pharisee of that, or an Orthodox of this age would use. A materialist, for instance, would

never say, "I am a Pharisee," in full view of such a definition as is given of their faith. A materialist would never say, "Having a desire to depart and to be with Christ, which is far better; but to remain in the flesh is more needful for you; wherefore I know that I shall abide and continue with you all." A materialist would never say, "Though our outward man perish, yet the inward man is renewed day by day." A materialist would not say, "Whether in the body or out of the body, I cannot tell, God knoweth, I knew such a man caught up into the third heaven, into paradise," &c. A materialist would not say that "The spirits" of the "just men made perfect" were in the New or heavenly Jerusalem. A Pharisee would use just such language to express his faith. Then there is not one passage in all Paul's writings to contradict the Pharisaical import of the language he used.

I submit, then, that it is as unjust to Paul, to argue from his use of the word perished, in reference to the dead, that he meant that they were annihilated, as it would be to me, to argue the same from mine. He cannot be made to affirm any more concerning them than what is embraced in his well known Pharisaic faith concerning the dead; viz. that they are in a state of death, and if Christ is not risen will never live again; but their souls will eternally remain in Hades.

J. LITCH.

### The Crucifixion.

His hour had come: The hour of which he oft had spoken To the loved disciples, who had shared His trials, ministry, and love; When he should be betrayed into the Hands of sinful men. Even now while he yet spake, Approached the band of Priests, And soldiers, led by him Who would betray his Master, with a kiss. It was the token he gave them, saying, "Whosoever I shall kiss, that same Is He, take him and lead him away safely." What was it felled That multitude of scorners, priests, And dignitaries, to the earth? Was it in adoration for the object Of their hate, they bowed? How strange they could not, Even then, have felt his power, Or seen the bright celestial halo Playing round that God-like form, And felt the kingly presence Of the World's Redeemer! But no; their eyes were blinded By the love of pomp, and costly retinue, That they supposed must wait upon A King. They could not see the stamp, Of royalty upon that matchless form, Nor yet in the strange beauty Of that radiant countenance, Whose every lineament, was royalty itself. Nor could a crown of thorns Scarce mar its high serenity. They should have seen; no common man Would endure unmoved, the indignities They heaped upon the Son of God, Nor yet the smitings on the face, And scoffs, and jeers, of the inhuman, Soldiery; they even spit upon him, Arayed him in a gorgeous robe Of human royalty, to mock him, And sneering, bowed the knee, Crying hail, our King. Ah little did they dream, He had No need of outward insignia, to make Him King. But when they had exhausted all their Power to insult the dignity of Heaven, And scourged, with whip of cords, The man of sorrows, they led Him forth to die. He who had known no sin, "Was numbered with transgressors." They laid upon his shoulders rough timber On which they would suspend him, And when he sank exhausted 'neath The load, they bade one Simon Bare it for him, up the rough Steep of Calvary. And while the shrieks appalling, Of those who were to suffer with him, Rent the air, as with strong blows The inhuman Parthian drove The spikes that bound them To the wood, clean through the quivering flesh, nought save a shudder Creeping through his frame, bespoke The overpowering torture, of that awful Deed. A deed that blackens History's Page unparalleled for its atrocity.

Yet the meek Son of God forgave Them there, and where they set the Cross in the deep socket, with a shock that convulsed the form With untold agony, then he cried "Father forgive them, they know Not what they do."

"Was ever love in Heaven or Earth like this?" Three hours, where every moment was an age of torture, He lingered dying.

Drop by drop oozed out the life blood From the hands that only had performed kind deeds of love And healing. But oh! how impotent Is language, to portray the agonies Whose shadowing had caused him In the Garden to sweat as were Great drops of blood, praying the Cup might pass.

They proffered him the draught Whose object was to deaden sense, And mitigate the sufferings of those Whose doom was death upon the cross But he would not receive it. Would not ease one pang; But when all was accomplished, Prophesied of him, while the pitying sky above, was veiled in darkness, and sympathising Earth With terror trembled, and rocks Were rent, he cried with a loud voice, and yielded up the ghost.

Hingham Journal.

Copied by request.

### The Christian Ministry; AND THE GOSPEL METHOD OF ITS INCREASE AND SUPPORT.

BY C. CUNNINGHAM.

Immediately after being anointed and prepared for his ministry by his baptism and temptation in the desert, Jesus commenced the great work of preaching the kingdom of God in all the cities and villages of Judea. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." He then called, qualified, and commissioned his twelve disciples to go forth with the same message which he himself was engaged in announcing. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." It will be seen that this original commission embraced only the "lost sheep of the house of Israel." But after Christ's resurrection, and just before his ascension, he enlarged the borders of their parish. "And he said unto them, Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.)

From that time the offers of pardon and salvation were to be extended to all nations. The Jews, having rejected and crucified their Messiah and King, are no longer to be the special favorites of heaven. They are placed upon a level with other nations. "God is no respecter of persons: But in every nation he that feareth him and worketh righteousness, is accepted with him." (Acts 10: 34, 35.)

In this call and commission of the twelve apostles we have strictly speaking, the origin of the Christian Ministry. To them was assigned the important work of laying the foundation of the Christian Church. (See Matt. 18: 18 and John 20: 21—23.) They were authorised to state on what terms men might be saved, and to establish rules for the regulation and government of the church till the end of time. As the number of converts multiplied, and churches were established by apostolic labor, it became necessary to have an increase of laborers. Following therefore the promptings of the Holy Ghost, and the indications of providence, they ordained Elders in every church." And these men were recognized as having been constituted "overseers over the flock" by divine appointment. As one of the fruits of the Saviour's mediatorial work, the office

of the Christian ministry has been perpetuated as a blessing to the church and the world. (Eph. 4: 7—16.) The primitive church had their apostles and prophets: we have our pastors and evangelists. Or, more properly speaking, as the church is a unit, though extending through successive generations, we may say that we enjoy the benefit of apostolic labor as well as the early church. All the offices mentioned in Eph. 4: were for the good of the entire brotherhood of Christ. We have apostles and prophets, therefore, as well as the primitive saints. But the New Testament speaks of only "twelve apostles of the Lamb." (Rev. 21: 14.) Hence the vain pretensions of those who claim to be apostles in these days.

By a gracious appointment God has arranged to have a class of men in every age to go forth in this revolted province of his empire with the embassage of peace. As ambassadors from the King and court of heaven theirs' has been an office of the highest honor and responsibility. They stand in the place of the King of kings to treat with men, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." (Context vs. 20.) To receive Christ's ministers is to receive him; to reject them is to reject the Son of God himself. (Luke 10: 16. Matt. 10: 40.) Standing thus in Christ's place they should speak with all authority; "not as pleasing men, but God, which trieth our hearts." (Thess. 2: 4.)

The qualifications for the Christian ministry. These are fully given by the great apostle to his sons in the gospel, Timothy and Titus. (Tim. 3: 1—7. Titus 1: 5—9.) Nearly twenty different traits of character are here specified, all of which should be substantially possessed by every individual who claims to be an ambassador of Jesus Christ, or who designs entering into the work of the Gospel ministry.

1. An earnest desire to engage in the work of saving men must exist in the heart; not from any selfish or worldly motives, but from a principle of glorifying God in the salvation of precious souls. The disposition of Christ towards perishing men must be found in those who would enter upon this great work. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9: 36.) He had "compassion on the ignorant," and those "out of the way," being himself "compassed with infirmity." If we carefully peruse the New Testament we shall find that compassion was the most conspicuous element of our Saviour's character. Compassion brought him from the throne of glory to the manger, the garden, and the cross.

A love for the work, and a willingness to "spend and be spent" for Christ and souls (2 Cor. 12: 15,) must pervade the whole being. We must be possessed of the same spirit as that which pervaded Christ's holy soul. "I delight to do thy will, O my God: yea, the law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest, (Psa. 40: 8, 9.) We must engage in the work "not by constraint, but willingly."

2. He must be a man of deep personal piety, "holy." Titus 1: 8. Nothing can compensate for a lack in this respect. He may be a man of great abilities and shining parts, and may be well versed in all the learning of the schools, but if he is destitute of devout piety he is not qualified for the sacred work of the gospel ministry. He who is to lead others to Christ must first be in Christ himself. He should be eminently a man of God, walking daily in all the ordinances and commandments of the Lord blameless. All he has and is ought to be fully consecrated to God. His eye should be single. His whole soul should be imbued with love to the Saviour, and to the souls of perishing men. To save those for whom Christ died should be the great object and end of his life. Nothing should be allowed to hinder him in this work. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Je-

sus, to testify the gospel of the grace of God Acts 20:24. Jacob-like he must be able to prevail with God, if he would prevail with his fellowmen to become reconciled to God. He must possess a rich Christian experience so as to be able to speak from the heart, and have it reach the heart.

3. He should have a clear and intelligent view of the Gospel scheme. He cannot properly teach others who is untaught himself. Hence a novice should not enter upon the work. A man of knowledge and experience is needed for such a responsible office. The minister of God, above all others needs to be acquainted with the teachings of Holy Writ, "that he may be perfect, thoroughly furnished unto all good works," 2 Tim 3: 17. Then he can bring out of God's treasure "things new and old." Matt. 13: 52. And whenever he speaks unto men, it will be to their edification, and exhortation, and comfort." Cor. 14: 3.

4. He should possess the ability to impart what he knows to others. "Apt to teach." Tim. 3: 2. A man may possess a vast store of knowledge, and be a profound thinker, and yet be of no particular service to others if he is unable to communicate to them his thoughts and feelings. A good minister is one who is qualified to teach his fellow men the doctrines and duties of religion, and who has a love for such work.

To be continued.

### "On Whom Dost thou Trust?"

Isaiah xxxvi, 5.

Israel's king was apparently in great danger: before his city was a great army, led by a victorious general, within were a few supplies and a faint-hearted people. Yet he was hopeful. He possessed his soul in patience; he relied on his God. The poor heathen could not understand this; and therefore he tauntingly put the question, "On whom dost thou trust? Just so the believer: very often when surrounded by foes, when burdened with troubles, when in the midst of trials, he enjoys inward peace, and looks forward with a lively hope, so that those around him are ready to ask, "On whom dost thou trust?" Trust! his trust is in the Lord, who made heaven and earth—the Lord who dealt so graciously with him in times past, and who has spoken to him so kindly in reference to all time to come. He trusts in the Lord, whose power is omnipotent, whose word is sure, whose wisdom cannot be frustrated, who never failed one who trusted in him. "I trust," says he, "in One whose victories are greater, whose interest in me is deep, and who ever sits in my enemy's council." Sinner! on whom dost thou trust? Eve trusted Satan, and fell; Jacob trusted his sons, and suffered; Sennacherib trusted in his army, and was conquered; Gehazi trusted in his master's staff, and failed; Asa trusted in his physicians, and died; Hezekiah trusted in the God of Israel, and was victorious. Sufferer! on whom dost thou trust? Is the object of thy trust able to deliver thee? Is he truthful,—may his word be taken? Is he trustworthy, so that failure is impossible? O my soul, trust thou in the Lord, —trust him at all times, trust him with all thy affairs, and trust him for all thou needest!

"Trust in the Lord with all thine heart, and lean not to thine own understanding." "O Israel, trust thou in the Lord; he is their help and their shield." Psalm cxv. 9. New York Observer.

### Doxologies.

The outburst of holy joy in the mother of our Lord was of the nature of a Doxology. That of Zacharias was so in form; Luke i. 16—55 and 68—79. So also Simeon's song over the infant Jesus was a Doxology: Luke ii.—28—32. In like manner "praising and blessing God" was a good part of the work of the disciples between Christ's resurrection and the day of Pentecost. So in the triumphant entry of Christ into Jerusalem, the people uttered the loud shout, "Hosanna! Blessed is the King of Israel, that cometh in the name of the Lord."

In the Epistles and Revelation we find the fullest and most formal Doxologies. Thus in Romans xvi. 25—27, "Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen." As no one now living can fitly say "my gospel," a change may there be fitly made, and we may say "the blessed gospel," or "the glorious gospel."

Another very precious Doxology is found in Ephesians i. 3—6: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace."

The same Epistle to the Ephesians (iii. 20, 21) contains another precious Doxology: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church of Jesus Christ, throughout all ages, world without end. Amen."

The Doxology in I Tim. i. 17 is very sublime: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." I marvel not that the chanting of this in some of our churches produces so marked an effect on the audience. In each of his Epistles the Apostle of the Circumcision has a short Doxology: "To him [the God of all grace] be glory and dominion for ever and ever. Amen." I. Pet. v. 11. "To him [our Lord and Saviour Jesus Christ] be glory both now and for ever. Amen."

The Doxology in Jude 24, 25, is very full and very consolatory: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Could brighter or more glorious prospects be presented? Could glory to God be more fitly sung than in view of such prospects?

But the Apocalypse excels all the books of the New Testament in the ardor, variety and copiousness of its Doxologies. See Rev. i. 5, 6; iv. 11; v. 13, 13; and vii. 12. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion for ever and ever. Amen." "Thou art worthy, O Lord, to receive glory and honor and power: for thou has created all things, and for thy pleasure they are and were created." "Worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honor, and glory, and blessing." "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor and power, and might, be unto our God for ever and ever. Amen."

#### The World Converted.

The following paragraph from the Zion's Herald, of Jan. 21st, 1857, shows that the world was converted even then, in the editor's estimation; or at least essentially so:

"The spirit of Christianity circulates in the atmosphere of modern society; its seal is found upon all legislation, its light is shed upon all circles of knowledge; its phraseology is found in all languages; society is regulated by its morals; habits and manners have assumed its form; the fine arts breath its perfume, and all the movements of genius are full of its inspiration."

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondent who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.



#### ADVENT HERALD.

BOSTON, JANUARY 13, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

#### High Price of Paper.

Owing to various causes, the price of paper, has suddenly advanced. It has been going up for a few weeks past, until now it sells for about twice its former price. This alone will add about fifteen dollars to the weekly expenses of the office—so long as the rise continues. Publishers generally have made either a corresponding advance in the terms of their subscriptions, or have lessened the size of their sheets. We do not like to do either, but may find it necessary to issue the *Herald* occasionally with only four, instead of eight pages, while present prices continue.

It would be much more pleasant, however, to continue as at present. Brethren, in sending their subscriptions, will need to remember that the same amount of money will enable us to purchase only about one half the usual supply of paper, and make their donations accordingly.

#### Postage Stamps.

Friends are reminded that postage stamps are no longer of any value to us if at all defaced.

#### Information Wanted.

Wanted the P. O. address of Mark H. Stevens that we may credit him two dollars received Nov. 26th.

A HAPPY NEW YEAR, to the patrons of the *Herald*, is our sincere wish. And we wish here to reciprocate the many kind compliments of the season, extended to us during the last few days by many correspondents.

A letter mailed in Boston, has come directed to our care for "J. M. O'rock. Will he direct in respect to it?"

Exposition of the 60th of Isaiah.

DEAR BRO. BLISS: I should be much gratified if you would give a short exposition in the *Herald*, of the 60th chapter of Isaiah, as it is not unfrequently alluded to by those who advocate the doctrine of the conversion of the world, as proving a millennium previous to the personal coming of the Lord Jesus Christ. Yours, in the blessed hope of the speedy personal coming of the Lord.

JOSEPH FAIRBANKS

Farmington, Me. Oct. 6, 1862.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—r. 1.

This apostrophe is to the pious of Israel, and announces the epoch of the first advent of the Messiah. Instead of longer sitting in the dust, they are commanded to "arise," which is put by substitution for their assuming a position appropriate to their relation to the "light" which is come to them. And to "shine," (margin, "be illuminated,") is put by the same figure, for their imparting to others the blessings of the gospel, or exhibiting themselves as the subjects of its grace.

By an elliptical metaphor, the gospel is denominated, "Thy light;" which, by a metaphor, is said to come, or as in the margin, "cometh," to illustrate its proclamation to the lost sheep of the house of Israel. In John 1: 4, 9-14, Christ as its dispenser is also called the Light, "In Him was Life; and the Life was the Light of men. . . . That was the

true Light, which lighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto His own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

"The glory of the Lord is risen upon thee," is in reference to the visible splendor of the shechinah between the cherubim, where Jehovah manifested himself to his people, and is put by substitution for the manifestation of the excellency of Christ's character and perfections, and the inculcation of his divine precepts. Mal. 1:2—"Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. v. 2.

The envelopment of the world in darkness, is put by substitution for the gross ignorance and moral degradation which abounded at the epoch of the first advent. John 1:5—"The light shined in the darkness, and the darkness comprehended it not."

There is a metaphor in the use of the word "rise," to illustrate that the Lord, like the rising of the sun which dissipates surrounding darkness, would be manifested to and appreciated by those "who received him,"—to whom he gave "power to become the sons of God." And his glory being seen upon them, as when the shechinah illuminated the camp of Israel, expressed by a substitution, the evidence that should manifest that Jesus was the Messiah, 2 Cor. 4:6—"For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Matt. 4:16—"The people which sat in darkness, saw great light; and to them that sat in the region and shadow of death, light is sprung up."

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—v. 3.

The coming of Gentiles and kings to this light, is put by substitution for their reception of the gospel. 49:6—"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.—v. 4.

These expressions, by substitution, illustrate the diffusion of the gospel among the Gentiles, and its reception among them, which should be so wonderful an event that they are called particularly to contemplate it. Their gathering together, &c., expresses their union with God's visible church; and their sons and daughters being "nursed," or, as a better rendering of the Hebrew is, borne on their side, shows the deep solicitude of the church for the education, welfare, and growth in grace of their young converts.

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the sea shall come unto thee.—v. 5."

To see, is a substitution for having knowledge of the spread of the gospel among other nations; and their flowing together, as the waters of different streams, confluence when uniting in a common channel, expresses by a metaphor, the common sympathy with which they should rejoice with the converts of every name and clime—overleaping the bounds of Jewish bigotry and realizing that under the gospel, (Gal. 3:28, 20,) "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

And if ye are Christ's then are ye Abraham's seed, and heirs according to the promise."

By a metaphor the "heart" is put for the mind. The act of "fear" which is ascribed to them, is doubtless the fear of the Lord, which exhibitions of his goodness beget in those who venerate his authority. Jer. 33:9—"And it shall be to me a name of joy, a praise, and an honor, before all nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." The enlargement of the heart is put by substitution for the increase of joy and the enlarged charity, which should result to the church from the multiplication of its converts.

The "abundance of the sea," &c., is in the margin, the "noise of the sea." Bishop Lowth renders it, "the riches of the sea;" and the Chaldee is, "There shall be transferred to thee the wealth of

of the west." The "sea" is the great, or Mediterranean Sea, which is evidently put by metonymy for the trade or traffic, carried on by the navigation of its waters, with the countries bordering its shores; and its abundance would be the wealth or riches, acquired by commerce. This idea is in harmony with the specification of the different kinds of wealth which follow. Says Mr. Barnes:

"It will be remembered that nearly all the wealth that was imported by Solomon and others to Judea, came from beyond the sea, and that it was natural to speak of such places as abounding in riches."

"Shall be converted to thee," is in the margin, "shall be turned toward thee," i. e., should be consecrated to the service of religion. The "forces" of the Gentiles is in the margin their "wealth," which by a metaphor it is said, "shall come" to thee,—to illustrate that it will be made subservient to religious uses. At the time of this prediction, the wealth of all the countries bordering on the Mediterranean Sea, and of other countries, was subservient to the extension of paganism and the perpetuation of heathen abominations. About a thousand years later, the gospel had been received throughout all the countries of the south of Europe and north Africa; and in time, no small part of the wealth of the Roman Empire was consecrated to the service of the church. Owing to the sacred associations which clustered around Judea, Jerusalem continued to be visited for centuries by pilgrims from all parts of Christendom, who there profusely lavished their wealth.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; and they from Sheba shall come, they shall bring gold and incense; and they shall show forth the praises of the Lord." v. 6.

The "camel" is a well known beast of burden in Arabia, and is sometimes denominated, "The ship of the Desert." The "dromedary" is a species of camel,—differing from the Bactrian camel in the bunch, or protuberance on its back, of which it has but one, while the former has two.

"Midian" (Gen. 25:4,) was the fourth son of Abraham and Keturah. He settled in the neighborhood of the eastern branch of the Red Sea. "Ephah" was the eldest son of Midian, and settled in Arabia Petra. The Midianites possessed many camels, as we learn from Judges 6:5, 6. When they came up against Israel, "They came with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number. . . . And Israel was greatly impoverished because of the Midianites." Also, (Judges 7:2,) "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands lest Israel vaunt themselves against me, saying, Mine own hath saved me."

"Sheba," according to the common opinion, was south of Egypt, in Ethiopia—now called Abyssinia. It was famous for the visit of its queen to Solomon. 1 Kings 10:2—"She came to Jerusalem with a very great train, with camels that bare spices, and very much precious stones." Mr. Barnes says:

"The intercourse between Sheba and Jerusalem was not difficult, and probably a constant traffic was maintained between the two countries. In the time of the Mamelukes, before the conquest of Egypt and Arabia by Selim, a caravan constantly set out from Abyssinia for Jerusalem." From the presents brought by the queen of Sheba to Solomon, it is evident that "gold" and "incense" abounded in that country. We also read, Psa. 70:14—"To him shall be given the gold of Sheba." Jer. 6:20—"To what purpose cometh there to me incense from Sheba." Christianity was early introduced into all those countries.

There is a hyperbole in the use of the word "cover," to illustrate the multitude of camels in the caravans which should visit there.

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: They shall come up with acceptance on mine altar, and I will glorify the house of my glory.—v. 7.

"Kedar," (Gen. 25:13,) was the second son of Ishmael, and a grandson of Abraham: and "Nebaioth" was Ishmael's eldest son. They both settled in the north of Arabia, and, as it appears from this text, their descendants owned extensive flocks. With these they traveled from place to place in search of pasture, and dwelt chiefly in tents. Cant. 1:5—"I am black, but comely as the tents of Kedar." See Isa. 42:11.

The gathering of their flocks, and their coming up with acceptance on mine altar, are put by substitution for the wealth of those countries being made subservient to Christian uses, when their inhabitants should receive the gospel; or, more properly, they may indicate the prevalence of the true worship among those tribes—worship being expressed by the offering of sacrifices. In the phrase "I will glorify the house of my glory," house is evidently put by a metonymy for the religion which was there honored, and which should receive addi-

tional honor by the homage of those nations. Mal. 1: 11—"For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

"Who are these that fly as a cloud, as the doves to their windows?"—v. 8.

There is a metaphor in the use of the word "fly," to illustrate the multiplication of converts among the Gentiles. By similes, the great multitude of them, is illustrated by their coming like a cloud; and their finding refuge and protection in the gospel, by their coming as doves to their windows, where they resort for shelter from the storm, and where they find a home. Morier, in his Second Journey, p. 140, said of the many pigeon houses in the environs of Isfahan:

"They are large round towers, rather broader at the bottom than at the top, crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. The extraordinary flights of pigeons which I have seen upon one of these buildings, affords perhaps a good illustration of Isa. 60: 8. Their great numbers, and the compactness of their mass, literally looked like a cloud at a distance, and obscured the sun in their passage."

The question, "Who are these?" &c., is answered in the next passage:

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee."—v. 9.

"The isles," are the countries bordering on the Mediterranean Sea, and are put by a metonymy, for their inhabitants. Their waiting for the Lord, is put by substitution for their readiness to receive the gospel.

Immediately after the death of Stephen, the early Christians, (Acts 8:4,) "that were scattered abroad went every where preaching the word."

Paul after his conversion, (Rom. 15: 18, 19,) "from Jerusalem, and round about unto Illyricum, . . . . fully preached the gospel of Christ"—the Gentiles being made "obedient by word and deed."

Afterwards, he preached the gospel in Rome, where a church was early planted, (Rom. 1: 8) the faith of which was "spoken of throughout the whole world," and it is supposed that he even visited Spain.

"The ships of Tarshish," were those which carried the maritime traders of various countries to Tartessus in Spain, or from thence to their several ports. Their being first, shows that they were early to be made subservient in conveying those who received the gospel to Zion. Of the "devout men out of every nation under heaven," (Acts 2: 5,) who were dwelling at Jerusalem at the day of Pentecost, many of them,—and particularly those of "Egypt, and in the parts of Libya about Cyrene, and strangers of Rome," and "Crete,"—must have been thus brought to the seaports of Judea; and in the dispersion which followed, they must have thus carried the gospel to all those waiting countries.

"Their silver and their gold with them," were their freewill-offerings made for religious purposes,—the "name" of the Lord being put by metonymy for the Lord himself. Acts 4: 32, 34, 35—"The multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostle's feet: and distribution was made unto every man according as he had need." That the early converts in different places contributed to the support of the saints in Jerusalem, see Rom. 15: 26; 1 Cor. 16: 1—3.

(To be continued.)

The New York Observer says: "It is our religious duty to pray for the Government, for all who bear any responsibility in this war, in the council or the field, they may be first right, and then successful."

We frankly confess that we have yet seen no sufficient evidence that the people have any real sense of the dependence of the Government on the arm of God. It is a painful and alarming fact, to which we cannot be blind, and to which we, in some shape call the attention of our readers in every sheet that we issue; and we intend to do so, until the people are stirred up to lay hold on God. Until that time comes, the war will go against us.

Wicked men and unbelievers may laugh at this as fanaticism, but with us it is a fixed fact, on which we depend as truly as we do on strategy, valor, discipline, powder, and ball.

#### A Good Suggestion.

BRO. BLISS:—Allow me to ask if you can turn to good account a large amount of old paper, such as newspapers, pamphlets, &c. If so, would not each of the subscribers to the Herald scrape up, box, and forward to the Herald office all they can spare, and see if some aid to the office may not be thus rendered to compensate for the advanced price of paper. The friends in each town might fill a box. Yours for the cause of Christ.

ERASTUS PARKER.  
Waitsfield Vt. Jan. 3 1862.

We like the forgoing suggestion. We can dispose to our paper maker of any amount of paper that may be thus donated. If the friends wish to make an effort in that direction, they might collect in central places the amounts contributed by the several individuals in each respective neighborhood, and then forward in large packages. Boxes would be unnecessary, as such stock can be sufficiently secured in large bundles to reach the office safely.

It is important that what is done in this direction be done at once. It costs us twelve dollars extra, each week, for the advanced price of paper, and if this continues through the year it will make a large item.

The friends in Providence offer to send 1000 pounds. What place will exceed that. Let a committee be appointed to notify friends where and when papers will be received, and then let it be forwarded. For instance, let the friends in the neighborhood of Waterbury send to some place of deposit there, and then forward from there to Boston. In this way the freight would be less than if sent in separate packages. And the same in other localities.

We would like a list of all contributors, with the number of pounds contributed by each, and will acknowledge such as received.

In sending, let each bundle contain only one kind of paper—that is, if any brown paper is sent, let it be in separate bundles from those containing printed papers, which is much more valuable. Please mark the weight on each package. We shall look to the sisters to put this through.

Those living isolated and at too great a distance can if they prefer, and wish to do so dispose of their papers to peddlers and send the avails.

We shall announce the receipt of packages in the order of their arrival. Who will first commence?

#### The Work that is to be Tried by Fire.

In answer to the inquiry of a correspondent, we reply that,

Our view of 1 Cor. 3: 10—15, is this: The apostle is comparing the preacher of the gospel to a wise master builder: and the temple being erected, is the church being gathered—the foundation of the church being Christ Jesus. The materials used in the building, are the different kinds of Christians, with those claiming to be such, that are gathered into the church. The word "fire" is there used as a figure,—the same as the gold, silver, precious stones, wood, hay and stubble are used as figures. The three former, which are incombustible, are the true professors who will abide the great trial of the last day; and the others, which are combustible, represent false professors who will not abide. "Every man," is every one who aids in building up Christ's church; and his "work" is the result of his labors—the kind of professors he has been instrumental in gathering. The great day will show who will, and who will not abide. And the preacher, "he" who finds the fruits of his labors to be mainly or wholly only Christian in name, will suffer the loss of such labor—the same as the man, who puts combustible materials into a building subjected to a conflagration will see all such burned—yet the preacher "himself," having presented Christ Jesus as the only foundation, will be saved—he being not responsible for the unworthiness of those to whom he faithfully presents the words of life.

Whilst the "fire" in the text is used as a figure, it is literal fire in its action on a material temple that is referred to, to illustrate by analogy the effect of the great trial of the last day; which will be by the fiery punishment reserved for hypocrites, unbelievers, and all other sinners.

#### The Cross and Crown.

In the poem on the "Cross and Crown" by sister S. A. Coburn, in the Herald of Dec. 9, the 7th and 8th verses read in the copy as follows:

They bade me view its charms; I looked  
And my far-gazing eye  
Described the bright unfading crown  
Of immortality.

So far surpassing all beside,  
Its glories seemed to be,  
My very inmost soul was filled  
With joyful extacy.

In the above, the word "unfading" was printed unfolding; and "very inmost," as immortal. In other respects it was like the copy.

#### The Waters of Jerusalem.

BRO. BLISS:—I would like to know your view of Zech. 14: 8. Does it not look as if that prophecy was now fulfilling. Since the discovered fountain at the pool of Bethesda, the Jews seem to think it a sign of the Messiah's coming and their speedy restoration. Perhaps you have not seen the account of the waters flowing from Jerusalem. No one knows where they come from, nor whither they go. They say it has flowed about two years. As I have seen nothing in my paper about it, I thought I would mention it to you, as you are a watchman on the walls of Zion, and ask you what you think of the night.

From your sister,

SARAH WILLIAMS.  
Pittsfield, Mass. Dec. 29 1862.

The waters flowing at Jerusalem we suppose to be nothing new, but to be a common phenomenon on the occurrence of any more than common supply of water. There has for a long time been a small flowing stream from under the eastern foundation of the Temple and Ezekiel uses it to illustrate the 47th chap. of his prophecy.

The prophecy to which you refer most clearly has its fulfillment after the advent of our Lord—in that day when the Lord shall be King over all the earth; and therefore we judge that it cannot refer to any present phenomena.

#### SATURDAY—SUNDAY.

By general usage, time is now reckoned according as the longitude of any given place is east or west from Greenwich, Eng. Thus in Asia, and all the lands east of it, until we reach the meridian of 180 degrees east from Greenwich, the day precedes that in Europe; whilst in America, and in all the islands of the Pacific to the west, until the same meridian is reached, the day follows.

We were interested in listening last Sunday to Dr. Gulich, son of Dr. Gulich of the Sandwich Islands, born there and now a missionary of Micronesia, who spoke of the day as commencing away in those distant islands—they being west of the meridian named.

Thus at the Kinsmills Group of islands, which lie on the equator and in lat 165 degrees east from Greenwich, the sun rises just two hours after it has risen at the Sandwich Islands which lie 155 degrees west of Greenwich, but 30 degrees east of the former group. So that when it is sunrise at Kinsmills it is eight o'clock in the morning at the Sandwich Islands. And though the same sun is shining at the same time on both places, the day which is reckoned as Sunday, and is observed as such at the former island is regarded as Saturday at the latter.

#### The War.

New York, Jan. 6. The Nashville Union of the 1st inst says: "On Wednesday forenoon Gen. Rosecrans massed his batteries into a park of nearly 100 guns, and opened them upon the enemy's centre. The latter tried to charge and take them, and such slaughter as there took place is unknown to history. They failed, and retreated yesterday noon, leaving the Union army and its leaders in possession of the battle-field.

There was no general fighting yesterday afternoon, Gen. Rosecrans keeping the woods and roads alive with shells.

The three days' fighting already done is the most awful to be conceived. Thousands of men are killed and desperately wounded. The woods and roads are lined with exhausted and cowardly stragglers of both armies. The force of each at the onset was estimated at about 70,000 all told. Probably Bragg had 10,000 the most consisting of cavalry and conscripts. The Tennessee and Kentucky troops fought like tigers.

The confirmation of the above shows a marked success by the Union forces near Murfreesboro, Tenn. The attack of Gen. Sherman on Vicksburg was not equally successful, as per the following:

Cairo, Jan. 6. An arrival to night from the mouth of the Yazoo brings authentic accounts from Vicksburg. Gen. Sherman's repulse was complete. The entire force, under the direction of Gen. McClellan, re-embarked Saturday on transports, closely pressed by the rebel's advance, which, coming in range of our gunboats were driven back with severe loss. At last accounts the entire fleet of transports with troops had arrived at Island No. 82, on the way to Napoleon.

There is nothing definite from Gen. Banks or Admiral Farragut, though rumors of their advance are in circulation.

The engagement at Vicksburg was less general than heretofore reported. The principal fighting was done by the centre, under command of Generals Smith and Blair. The conduct of the latter is highly spoken of. Our loss as near as could be ascertained was 600 killed, 1500 wounded, and 1000 missing.

Capt. Gwynn, of the gunboat Benton, died of the

wounds received in the recent attack at Haynes' Bluff.

The steamer Mussulman was burned by guerrillas at Broadley's landing, ten miles above Memphis, on the 8th.

Capt. Moore, with about 100 men, attacked a camp of 300 rebels at Hunt's Mills, 35 miles east of Fort Pillow, on the morning of the 8th. The rebels were completely surprised. Sixteen were killed and 46 were captured. Two of our men were wounded. The expedition was absent from Fort Ely about twenty-seven hours.

GALVESTON TEXAS: The intelligence from Texas is also of a desponding character.

New York, Jan. 11. Advices received here state that Galveston was attacked by land and water on the morning of Jan. 1. Col. Burrill and his men all killed or taken prisoners. Four rebel rams made an attack on the Harriet Lane and carried her by boarding. Capt. Wainwright, Lieut. Lee and all the men are killed or prisoners. Capt. Wilson of the Owaseo was killed. Commodore Renshaw blew up the flagship Westfield, to prevent her falling into the hands of the rebels. He and his first Lieutenant, Zimmerman, were killed. Two barques loaded with coal also fell into the hands of the rebels. The steamer Creole, arrived to-night from New Orleans 3d, was detained by order of Gen. Banks to bring dispatches to Gen. Halleck. She passed several transports bound up the river. Passed transport Merrimack with troops at the Southwest Pass, also the gunboat Kensington.

Malcom L. Kinsman, private of the 2d Vermont battery, died on board the Creole during the passage.

Purser Cook reports:

"By the arrival of the gunboat Clinton at Southwest Pass, I learn that early on the morning of the 1st inst. the rebels made an attack by land and water on the Federal forces at Galveston. Our gunboats were attacked by five rebel steamers, protected by double rows of cotton, loaded with troops armed with rifles, muskets, &c. The Harriet Lane was captured by boarding, after about all her officers (including Capt. Wainwright and Lieut. Lee) and crew, 130 all told, had been killed by musketry from the rebel steamers. My informant states that but one or two of the officers, and twelve or fifteen of the crew, escaped death.

The gunboats Clifton and Owaseo were engaged and escaped, the former losing no men, and having but one wounded, the latter having one killed and thirteen wounded.

Two barques loaded with coal fell into the hands of the enemy.

The Westfield (flagship) Commodore Renshaw, was not engaged, being ashore in another channel. Her crew were transferred to transports and the Commodore, fearing she might fall into the hands of the rebels, blew her up. By some mismanagement or accident, the explosion occurred before the boat containing Commodore Renshaw, Lieut. Zimmerman and boats crew got away, and they consequently were blown up with the ship. The crew of the Westfield arrived at New Orleans in transports, and the remaining troops are on their way back. They did not arrive until the place had been evacuated.

The rebel force was estimated at about 5000 under Gen. Magruder.

Our land force, under command of Col. Burrill of Massachusetts, did not exceed three hundred, the residue not having arrived, or had not disembarked at the time of the fight.

Our loss was estimated at one hundred and fifty to one hundred and sixty killed and two hundred taken prisoners. The navy suffered the most. It is thought the rebel loss is much more as our guns were firing grape and canister continually in their midst.

The rebels had several batteries on shore. The Federal troops were on one of the long wharves, and it is said repulsed two charges of the rebels before they surrendered."

The Col. Burrell referred to in the above, was a near neighbor of ours, and late postmaster in Roxbury. That city has been a great sufferer by the war—ten of her young men having been brought home and buried at one time, and now she had an entire company under the command of Col. Burrell.

NEWBORN, N. C. Intelligence from Newborn makes it probable that an expedition is about to leave Newborn for Wilmington; and a private letter from the 44th Mass., states that the 45th is one of the regiments ordered to embark in it.

There are human tempers, bland, glowing, and genial, within whose influence it is good for the poor in spirit to live, as it is for the feeble in frame to bask in the glow of the noon.

Lying of all vices is the hardest to be got rid of.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## The Sabbath Day.

DEAR BRO. BLISS: As the subject of the Sabbath is introduced in the Herald, and as we have an excellent article upon one side, it is no more than fair that we should have a hearing on the other, if we treat the subject with equal candor and our brother with courtesy. I most heartily endorse what the brother has said, until he remarks "The precept of itself marks no one particular day from which to reckon the cycle of seven days, the seventh of which was to be the sabbath; for all that here appears, it might begin on any day of the week."

Then it should read, "Remember (a) sabbath day." But the definite article (the) is used "Remember the sabbath to keep it holy." Most assuredly this specifies a particular day, as definite as the English language could make it. Doubtless the day had not been universally observed from creation; and so God points out the day by not working upon it in sending them manna. Ex. 16:22-20. It was the same day alluded to in the decalogue.

Your correspondent remarks. "But with the change of dispensations, there has come about by some means, a change in the day to be observed, as a sabbath." Let it be borne in mind that the sabbath commenced Friday night at sundown, and lasted until Saturday night at sundown; Lev. 23:32, hence the disciples came together on Saturday night for fear of the Jews, fearing to meet [in the day time, as it says, the doors being shut for fear of the Jews. John had been beheaded, and Jesus was put to death; why should they not fear? Hence they met together on Saturday evening with closed doors. It would appear that Jesus appointed to meet them away in Galilee for the very purpose, that they might meet in the day time on the sabbath without being afraid of the Jews. Be this as it may, one thing is certain that this meeting in Galilee was forty days after his Resurrection. See Acts 1, 3,—"being seen of them forty days;" and this was the time of his ascension, for the angels said "ye men of Galilee why stand ye gazing up into heaven?" Again, their meeting in Galilee was in the mountain; does a mountain have doors? Has not your correspondent, got these meetings a little mixed, by representing that the disciples went the same day that Jesus arose into Galilee—quite a journey at least, to go up into a mountain in Galilee from Jerusalem.

Your correspondent says. "Here are two meetings on the first day, (Sunday) the first day appointed, and both approved by Christ." Would your correspondent make us believe that Jesus appointed this first meeting of the disciples, and that they met in Galilee in the mountain, the only place he appointed to meet them? Read the last chapter of Luke. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre." "Behold two men stood by them in shining garments . . . they said unto them, why seek ye the living among the dead? He is not here but is risen, Remember how he spake unto you . . . And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. . . And their words seemed to them as idle tales, and they believed them not. . . And behold two of them went that same day to a village called Emmaus which was from Jerusalem about three score furlongs . . . Jesus himself drew near and went with them. . . And he said unto them What manner of communications are these that ye have one to another, as ye walk and are sad? . . . Cleophas answering said unto him . . . concerning Jesus of Nazareth . . . and besides all this to-day is the third day since these things were done, yea and certain women also of our company made us astonished . . . saying that they had also had a vision of angels, which said he was alive. . . Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken! . . . And they drew near to the village whither they

went: and he made as though he would have gone farther. And they constrained him saying, Abide with us; for it is toward evening, and the day is far spent. . . And they rose up the same hour and returned to Jerusalem and found the eleven gathered together, and them that were with them, saying, the Lord is risen indeed and hath appeared to Simon.

I have given a full synopsis of the proceedings of the disciples on the first day of the week, in which Jesus arose, and at evening we find them still at Jerusalem.

It was toward evening and the day was far spent when they got to Emmaus, they went in and ate supper, and Jesus was known unto them in breaking of bread, they were then some 60 furlongs from Jerusalem, about seven and a half miles; it would have taken them until sundown, or evening, to go back to Jerusalem, for they seem to have gone on foot; and if so, this first meeting according to the Jewish mode of reckoning time, would have been on Sunday, and on the second day of the week. For Saturday evening at sundown the first day of the week began, and Sunday evening at sundown would have been the second day, as the day began at sundown. Hence their meeting for the first time after his resurrection was on the second day of the week: instead of the first, as your correspondent asserts, and certainly could not have been by the appointment of Jesus, for his appointment was in Galilee in a mountain, Mat. 28:16. "Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed unto them." And this was forty days after his resurrection, and at the time of his ascension.

It was our Lord's custom to meet on the sabbath, See Luke 4:16, "and as his custom was he went into the synagogue on the sabbath day." Again your correspondent says, "We find in Acts, and Co. 16:1, 2, 7 that the custom of assembling on the first day of the week." Very well, let us look at this a moment, the first day of the week is mentioned only eight times in the new Testament and not in a single instance is it referred to as a holy day or sabbath. I will give every place in the New Testament where the first day of the week is mentioned viz. Matt. 28:1 Mark 16:2. 9. Luke 24:1. John 20:1. 19. Acts 20:7. 1 Cor. 16:2. Turn to each passage and read for yourself, and see if "the custom of assembling on the first day of the week had become general." Acts 20:7. "And upon the first day of the week when the disciples came together to break bread." Very well, when did the first day of the week begin according to their custom, answer, on Saturday night at sundown. And Paul preached until midnight, and Eutichus fell out of the window, and they all went down while Paul brought him to life. And after they had returned and were quiet they broke bread, and after that Paul continued his speech until break of day, so they departed.

It is evident that this was Sunday morning, at break of day that their meeting broke up, what was the example they set for keeping Sunday as a sabbath-day? v. 13. "And we went before to ship and sailed into Assos, there intending to take in Paul: for so had he appointed, minding himself to go on foot. And when he met with us at Assos, we took him in and came to Mitylene. And we sailed thence and came the next day over against Chios." Thus Paul and the brethren went on their journey, and the ship at her usual occupation: A good example this for changing the 7th day into the first to become the Christian sabbath.

Let us now see if this was Paul's manner in keeping the sabbath. Acts 11:2. "And Paul as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures," again 18:4. "And he reasoned in the synagogue every sabbath, and persuaded the Jews and Greeks." v. 11. "And he continued there a year and six months teaching the word of God among them." Thus the 7th sabbath is mentioned in the New Testament about 50 times. Here Paul preaches 78 sabbaths and no mention is made of his preaching a single time on the first day, or Sunday. Follow him now where he is arraigned before the Governor, and tried for his life acts 24:1, 8. Among all the accusations brought against him, not one is found for breaking the sabbath, although the penalty for sabbath breaking was death: he appeals to Caesar and is carried to Rome, and the third day Paul called the chiefs of the Jews together and said unto them Men and Brethren though I have committed nothing against the people or customs of our fathers" &c. Were not the customs of the fathers to keep the 7th day sabbath in the strictest manner, and if Paul had changed the sabbath as is asserted would it not have been against the customs of the fathers? Acts 23:17. Your correspondent says that the Jews appointed the first meeting of the disciples after his resurrection: and then after eight days they met again, thus beginning their meetings on the

first day, instead of the 7th; but I do not find it so. He also remarks, "May it be well to inquire, what law has been violated in this change of consecrating the first day to sabbath purposes?" See Ezekiel 22:26. "Her priests (my ministers) have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them."

The Sabbath was instituted at the creation, Gen. 2: 2, 3. "And on the 7th day God ended his works which he had made; and he rested on the 7th day from all his works which he had made. And God blessed the 7th day and sanctified it: By instituting another day in the room of the one God blessed and sanctified, do we not desecrate the day, and profane his holy sabbath, putting no difference between holy, and profane. When and where was the sabbath ever changed by divine authority? when and where did God ever repeal the Law of the sabbath? Jesus says, 'The sabbath was made for man.' What mortal man, has a right to change the Law of his God, written with his own finger? We might safely defy, the universal world, to show where God has ever changed the sabbath, or disannulled it. The question now arises, where does the sabbath begin, God says, 'And the evening and the morning were the first day.' God begins the reckoning of time from the evening: then when six days had past the 7th would begin at evening, also, then, on Friday the 6th day at sundown, or evening, the sabbath begins. See, Ency. of Rel. Knowledge, page 1039. "Some reckon from evening to evening, as Jew now do, others from midnight to midnight &c, so that those persons in this country who hold their sabbath on Saturday, under the notion of exactly conforming to the Old Testament, and yet calculate the days from midnight to midnight, have no assurance at all that they do not desecrate a part of the original sabbath, which might begin, as the Jewish sabbath now, on Friday evening; and on the contrary hallow a portion of a common day, by extending the sabbath beyond Saturday evening."

As for Sunday being the mark of the beast, I do not believe a word of it, any more than you do; and those who advocate that theory have no more fellowship for me than they have for you,—although I keep the 7th day sabbath.

Your correspondent says, "But if the Jewish sabbath was made for the Christian church, why should our Lord and his apostles after his resurrection pass coldly by it, and by their example teach us that the first day was to be kept as a sabbath of rest in preference to the 7th. Certainly on the day of his resurrection he appoints to meet with his disciples. The 7th day from this appointed meeting he is with them again."

I have already clearly shown that according to the ancient mode of reckoning time; and also the Jewish mode at the present time: that the first meeting of our Lord with his disciples was in Jerusalem on the evening of the same day in which our Lord arose, hence was not by our Lord's appointment, neither on the first day of the week as Sunday ended at sundown, and no doubt it was in the evening that they came together, which would bring their meeting on the second day of the week: Monday beginning at sundown on Sunday evening: Are we to lay aside the commandment of God written with his own finger, for infernal testimony, and circumstantial evidence; God forbid!!

Your correspondent says, "1st. It will be observed that they are never found after Christ's resurrection as Christian churches keeping the 7th day." He has shown by his article by what process he observes it. We have examined it carefully, and come to entirely different conclusions. Hence he rests his argument, by saying, "And there is the strength of the argument, in favor of the day we Christians keep, the example of Christ and his apostles. This we have; and it must be shown that their example never happened, or the church must be expected to hold her former course in this matter." I have shown and clearly proved that the whole fabric on which he rests, is without foundation in the Bible. Consequently must fall to the ground. And unless it can be shown that I am mistaken in the Jewish mode of reckoning time, my argument is unshaken and the 7th day sabbath is the Christian sabbath as well as that of the Jews. Yea it is the sabbath given at the creation, and has never been repeated, or changed by God himself, and who else has a right to change it? These remarks are made in love, and with the best of feelings towards our brethren who keep the first day of the week for the sabbath. Amen.

CASLIA CHURCHILL.

## A New Year.

May the founts of happiness spring on every hand Thick strown as the grains of desert sand! May they flourish, and grow into mountains of bliss, And this new year, to all be crowned with blessedness.

May the days, with praise and rejoicing be filled, That the light of Christ's love is around us distilled; May they know no sorrow or gloom, That will not to the smile of his love give room.

May we pass from strength to strength, As the shadows of morn grow in length; Purified, and refined become, Prepared to receive thee well done.

May our light shine brightly out, Enlighten each, and every doubt, Till they shall with praises redound, Till Jesus, our Saviour, be crowned.

Jan. 1, 1862. MARY.

Can we know what is meant by the blasphemous heads in Rev. 13, and the blasphemous beast in Rev. 17?

I am free to affirm that we can know, and that the meaning is plainly revealed in Chap. 17. For the meaning of the adulterous woman is every where in the bible explained to mean the apostate church; and as a beast always means kingly power, and as the heads and horns of a beast are always the same in kind as the beast on which they are, if we know the kind of power represented by the beast, the heads are known also.

This is well to notice as a truth of some importance, because it has been said the seven heads in Chap. 17, are seven mountains, or hills,—but as territory is never represented by a beast, it cannot be by its heads; and as the beast is blasphemous in Chap. 17, the heads are; and no hill, or mountain can be called blasphemous, as it is a name of character and implies the action of an intelligent power.

As the heads are always the same in kind, unless particularly mentioned as diverse or named with the power to which they belong, we are in reason expected to say that they are the same as the beast on which they are.

The same meaning then must be given to the word mountains in v. 9, as is given elsewhere in the bible; and this is made certain by every other explanation of the beast. For in v. 1, we read I will show thee the judgment of the great whore that sitteth upon many waters; and in v. 15, The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues; v. 18. The woman which thou sawest, is that great city which reigneth over the kings of the earth.

This beast in Chap. 17, is all of one kind of power, as it is full of the names of blasphemy; and its heads, and horns must be the same, excepting only the time when we are told that the horns hate the women, v. 16; and as they hate the woman and destroy her, their character is changed, so far, as they give their power to the blasphemous beast no longer. v. 17.—The words of God being fulfilled, when the time has passed in which they were to give their power to the beast, as it appears to mean. But the heads, as a vital and important part of the beast, are the same as the beast itself, and if anywhere noticed, must have the same name as the beast, as no intimation is given to the contrary.

A blasphemous beast, or head, is a power united with an apostate church which it supports, and is subject to it. For this woman reigneth over the kings of the earth. As these heads are so many kinds, or forms, of Gentile kingly power—what were they? As the corrupt and apostate church is always united with their kings and controls them, we have only to look in the line of prophecy where the apostate church has occupied this position; and we can know who their kings were, or what kingdoms they were, over which the woman hath reigned.

That Rome in its Papal form is the last power of this kind is certain, but it is not all of the beast, as it never had seven heads, and the kings subject to it are particularly mentioned, and represented by the horns, and it is also certain that our Lord was not crucified, as the prophets claim, in that portion of the great city. The riches also, and the merchandise of the Papal church cannot compare with the description given in Chap. 18. We must then look to the apostate Jewish church as being the first part of this woman, and the Gentile kings united with it. That is, so much of Gentile power was in the Lord's land, and controlled by the church, and not the ruling Gentile powers at large.

J. REYNOLDS.

A Brother in Discontinuing the Herald writes: "For about twenty years, it may be more than that, I have received the 'Herald' from your office, it first under the title, 'Signs of the Times.' But now, although with reluctance, I must part with you.

My income fails me and my resources will not permit a support and continuance of my subscription. But I shall not forget the Herald; and, if

Providence should so favor as to permit, you will hear from me again.

I consider the Herald not only a preacher of righteousness, but it sounds the trumpet; it admonishes and gives the warning: "Lo, he comes whose right it is to reign." I leave with you my best wishes and prayers, and remain as before a believer in the coming and kingdom of our Lord and Saviour Jesus Christ.

A Sister in Discontinuing the Herald writes: In giving up the Herald, I feel like parting with a highly esteemed friend, but deem it expedient to do so, for the present. If time continues, may subscribe for it again in course of a year.

From Sr. Maria P. Pattee.

DEAR BRO. BLISS: Enclosed please find three dollars instead of two, for the Herald the coming year, hoping all our sisters who can, will add their mite on account of the high price of paper.

Yours truly, MRS. MARIA P. PATTee.  
West Canaan, N. H. Jan. 3, 1863.

We are strongly inclined to commence a separate list of amounts donated by sisters who thus show their interest in the success of the Herald. We do not forget how nobly the sisters responded in the effort so successfully made to free the office from its indebtedness three years since. Perhaps they will also take an interest in the proposition of Bro Parker.

ED.

From Bro. John Cummings.

BROTHER BLISS:—For some reason, unknown to me, my Herald does not come to me of late. Three of the last Nos. have not been received. I believe I am not delinquent; I have been a constant reader of the Herald and Signs of Times for twenty years; and I will still read it, if you will send it to me. During the last twenty years it has cost me the sum of forty dollars at least, and I consider it a profitable investment,—not that I consider the Herald infallible, only so far as it is copied from the infallible word itself. It is conducted by men in flesh who lay no claim to infallibility. But I consider it the best religious paper within my knowledge, and I should like its weekly visits a little longer; for I miss them. I love the spirit by which the Herald is conducted, I love the truths it inculcates, and I hope it will be sustained so long as it is needed; for I think the last days are upon us, and perhaps the last of the days. May we have Divine grace given us, that we may live as becometh those who are waiting for the coming of the Lord.

Yours in the blessed hope J. CUMMINGS.

In making some change of address your name had slipped into another list; which is now corrected. You are Pd. to No. 1140. ED.

From Bro. C. W. Coffin.

BRO. BLISS:—I am still in the land of the living, although not dead, but feeble. I love to breath in the element of the Herald,—although my eyes are dim and my hands are feeble.

I am pleased with your explanation of the Scriptures. Please look at my views of the Parable of the Ten Virgins, and answer if you please, with corrections.

Is not the language used in the Parable drawn from matrimonial usages?—Christ the Bridegroom; the church, the bride; the dower demanded, bargained for in the garden of Eden and paid on the cross; the definite Nos., used for indefinite; virgins with their lamps, infants with grace given them making them the subjects of the kingdom; their going forth, from the cradle to the grave (they making themselves wise or foolish) where all sleep and slumber,—see parable of the Talents following. The midnight cry is yet to be made, and will be the resurrection, when there will be no difference between male and female. The language used in giving, buying, &c. is to quicken us to duty. The opening and shutting of doors show our destiny, which is given at the close of the chapter without a parable. From a brother and friend desiring truth,

E. W. COFFIN.  
Gilead, Me., Jan. 1 1862.

Our view of that parable is that the illustration is drawn from the well known manner in which the Bridegroom is received at an oriental wedding; and that it simply illustrates the relative condition of true and false professors at the time of the second advent—some being prepared and others unprepared for the Lord's coming.

ED.

MUSIC.

SONG OF THE SECOND ADVENT.

COME ALL YE WEEPING PILGRIMS.

The above beautiful hymns have been published in sheet form, arranged to familiar airs for the piano. Price post paid 1 copy 5cts. 12 do 50 ct. Address orders to J. V. Himes.

## OBITUARY.

Fell asleep in Jesus at Clinton, De Kalb Co., Ill. Nov. 12th 1862, sister RHODA S. MERRITT, wife of Bro. John Merritt, in the 30th year of her age.

In the death of our sister, the church at Shabbona Grove has lost one of its most exemplary members. She embraced the religion of Jesus Christ when quite young, and united with the Methodist Episcopal church. She heard the Gospel of the Kingdom from Br. Chapman's lips, embraced it with all her heart, and looked for the personal coming of Christ till her death. She felt unsatisfied with her baptism, was buried in the likeness of Christ's death, and soon after united with the Advent church at Shabbona Grove. We feel her loss deeply, but sorrow not as those "Who have no Hope." We expect to meet her soon in the Kingdom. Her disease was consumption. She suffered much, but the Lord supported her in all her afflictions.

May the Lord sanctify this affliction to her beloved husband, and two motherless children.

The writer tried to comfort the mourning circle, by presenting the reward of the Christian.

N. W. SPENCER.

Died at Nashua, N. H. Oct. 24, 1862, of typhoid fever, AMANDA F. wife of my brother John Q. ADAMS, aged 25—leaving a husband and two small children. She was not considered dangerous till the day before her death.

Eight years ago this month, the destroying angel visited my brother's dwelling removing his first companion, Miss Eliza Jewell, aged 18 years; and now Amanda sleeps by her side. With joy, however, do we look forward to the time when the last trump shall call them forth, with the sleeping saints of all ages never more to part.

Death itself shall then be vanquished  
And its sting shall be withdrawn.

Thank God for the hope of the resurrection. I can look forward with gladness to the time when God's children will be brought together from sea and land, the dead and living to their long sought home. I have been confined to my bed and room for nearly eight months past, and have felt the most of the time that I should soon be laid away to rest for a little season. But of late my recovery has seemed more favorable. O that God would give me grace, and help me so to live, if spared, that I may not be a dishonor to his cause. Sisters, pray for me.

From your unworthy sister,  
NAOMI COLBURN.

May 20, C. E. Dec. 22, 1862.

Crisis please copy,

Religion is to the world the light of immortal  
ity.

## ADVERTISEMENTS

### Tour West.

My health is now good and I shall continue my labors, as follows:

Buchanan, Mich. as D. R. Mansfield shall arrange, Jan. 20 and over the sabbath. Hope for a general gathering. Reading Miclo as N. N. Seymour shall arrange Jan. 30, over the sabbath and the week following.

Then I go to Ill. to hold some meetings, as shall be arranged by the friends there. I wish to hear from them at Buchanan, Mich. care D. R. Mansfield. I will try to make up for the disappointment at Deer Park, by the will of God.

From Ill. I shall go to Kentucky instead of Canada West.

JOSHUA V. HINES.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is bad case of 'scold head' of our little girl. Its effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Merrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflictions cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was exruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

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## CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 13, 1862.

## Little Efforts.

This is a short piece of poetry, which teaches a long lesson—long enough for a life-time. A grain of corn is a very small thing, about as big as a fly, yet it produces big ears, a great many long leaves, and a stalk some times very much taller than a man.

A little child I am indeed,  
And little do I know;  
Much help and care I yet shall need,  
That I may wiser grow,  
If I would ever hope to do  
Things great, and good, and useful  
too.

But even now I ought to try  
To do what good I may;  
God never meant that such as I  
Should only live to play,  
And talk, and laugh, and smile, and  
drink,  
And sleep, and wake, and never think.  
One gentle word that I may speak,  
Or one kind, loving deed,  
May, though a trifle, poor and weak,  
Prove like a tiny seed;  
And who can tell what good may  
spring  
From such a very little thing!

Then let me try each day and hour,  
To act upon this plan;  
What little good is in my power,  
To do it while I can.  
If to be useful thus I try,  
I may do better by-and-by.

## Caught at Last.

My first voyage across the ocean was in a large ship from New York. We sailed rapidly up the channel on the south of England, and entered a wide bay north of the beautiful Isle of Wight, where the Dairyman's Daughter lived, about whom Rev. Leigh Richmond wrote his interesting story.

In the bay was a large ship preparing to sail for America. I hastened ashore at Portsmouth just in time to see a poor woman carried by several sailors to the very hotel at which I staid. She was a mother. I had seen her only son standing on the deck of the large vessel in the bay which was preparing to sail on her destined voyage.

When I arrived at the hotel I found that the poor woman's visit to the ship was for the purpose of imploring her son to return to her, and while sitting in the little boat, beneath the great arms of the ship's sails, which stretch far over the sides of the vessel, there fell into that boat a great block, called a pulley, which struck the crying mother upon her lap, and instantly mangled her so badly that from the hotel she was sent to the hospital.

But the son remained on deck, seemingly unmoved and unconcerned at the sight of his mother's sufferings, and the ship soon after proceeded on her distant voyage.

I staid all night at the hotel, and learned that this poor son, whose name was Lewis, had run away from a Sunday school, and had threatened his mother for some reproof she gave him, to run away to sea.

His poor mother, on awakening one morning, and finding Lewis gone, suspected the truth, and taking the next

train hastened to meet him. But Lewis, as we have said, clung to his ship and left her.

I returned to America; and a year or two after, as I was coming home from a meeting of the Board of Foreign Missions, I spent the Sabbath at Auburn, New York, where there is a very large State Prison.

I was invited with a friend to visit this institution and address the prisoners. A large number formed a choir; they sang well.

The countenance of the leader of the prison-choir, however seemed familiar to me, and I at length recognized him as the identical Lewis I had seen in England.

I inquired of the jailer, and learned that after leaving England, he sailed for New York and committed a crime, for which he had been sentenced to the State Prison for a year.

Alas! thought I, the way of transgressors is hard, and God has found you a place from which you will not escape so easily as you did from your mother. None can run from God so fast or so far, but that they will be caught at last. This great earth is God's, and he knows it well, for he made it, and they that attempt to avoid duty and God, are like those who search for a part of the world where there is neither sun nor air; even if they found that spot there they would immediately perish.

## The Promise.

As Alice McCarty came out of the gate at the little parsonage, she found herself face to face with her father, who had been drinking.

"Where have you been?" he asked roughly.

"At the minister's Saturday class," said Alice.

"What were you doing there, you idle hussy?"

"Studying the Bible."

"Now, look here, girl! I gave you leave to go to school on Sundays, and that's quite enough. I'm not going to have you wasting your time in this way. You can find plenty to do at home, without running to the parson's so often. Now, mind!" he added, raising his hand threateningly; "you don't set your feet there again."

Alice turned tremblingly away, and with a sinking heart bent her steps homeward. On her way, the afternoon's lesson came to her mind—"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

The week passed by. Alice prayed daily, and waited in faith for an answer. On Saturday morning her father came in. He dropped into the nearest chair and remained silent.

"Father, what is the matter?" asked Alice.

"Peter Hanlan is dead," he groaned; "he had taken my place but a moment before, or else it would have been me. Alice, I guess I'll go with you next Sunday to church; and you need not mind what I said about your Bible class—you may go, if you like."

"O, I thank you, father!" said Alice much gratified.

It was a precious lesson to Alice. Thenceforth, in every trial, she carried her sorrows to her heavenly Father, and always through her after life continued to call on God, "who is a very present help in time of trouble."

## DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, JAN. 13.

Miss Mary Nason, Lowell, Massachusetts	\$3,00
Stephen Bradford, Kingston, Massachusetts	1,00
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## BUSINESS NOTES.

J. Fairbanks. Sent the 7th.

J. Cumming. Your name had got into the Franconia list.

Henry Startevant. You were credited on our books for the Herald, December 22d \$2 to No 1179—the end of 1863. By error it was acknowledged under the ones.

S Foster \$10 80. Sent books the 9th by Cheney &amp; Co. J M Orrock. Have credited R Orrock \$4 to 1216; Jas R Book \$2 25 to 1127; Mrs D Taylor \$2 25 to 1181 and chd you.

H Guild. You were credited on book to 1171.

A Merriam \$5. Have sent you three books, paid postage; credited Prof M Stone to No 1179; and credited balance on your Herald to 1222.

Andrew Spence. Mailed you the back numbers to Ashland on the 12th.

Mr E F Gould. All right.

E P Burdett \$3. The first named is \$1 25, with about 25 cents postage; but we have not that, nor the one last named; but we send you the choicest work of that author—which leaves due only a balance of 26 cents paid for postage.

## APPOINTMENTS.

## NOTICE.

A brother in an adjacent State makes the inquiry of me in substance as follows: "Whether I would attend a funeral at that distance, providing information be sent to me in due time, and my expenses be paid?" As others, under similar affliction, might be desirous to know whether I could arrange to attend on funeral occasions in the country I would thus publicly reply, as I did to him in a private letter. Yes, and would most gladly endeavor to comfort bereaved friends in their sorrow, and as they mourn over their dead, with the words and hope the Scriptures afford. Telegrams or letter sent to me should be directed "O. R. FASSETT, No. 1 Lincoln street, Boston," or 46 1-2 Kneeland street, O. C. FASSETT.

## APPOINTMENT.

I will preach (D. V.) in Dunham, C. E., as Bro. Fuller may arrange, Jan. 20 and 21st; Clarenceville and Ash Island the 22d and 23d, as Brn. Colton and Schutt may appoint; and in Roxham the 24th, and Sunday, 25th, as Bro. Miller may deem best. Week-day appointments will be at 6 o'clock.

J. M. ORROCK.

## P. O. ADDRESS.

My Post Office address will be for the present, Grantham, N. H. W. A. EASTMAN.

January 4, 1862.

## NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Boston Mass.

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa	5.00
Stephen Sherwin, Grafton, " "	1.00
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## BUSINESS DEPARTMENT.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 36th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## Agents of the Advent Herald.

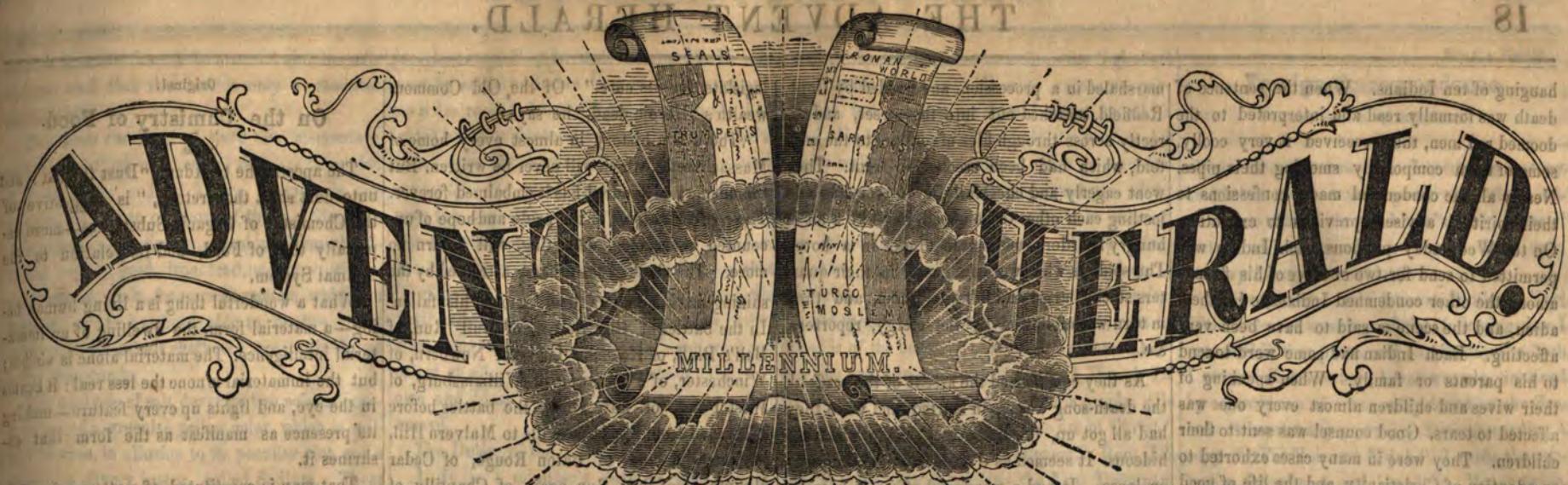
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## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.



WHOLE NO. 1130.

BOSTON, TUESDAY, JANUARY 20 1863.

VOLUME XXIV. NO. 3

## THE ADVENT HERALD

Is published every Tuesday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,

To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply, marked on envelope 1 "For Office," I will receive prompt attention.

JOSIAH LITCH, *Committee*; J. M. ORROCK, *on*; ROBT. R. KNOWLES, *Publication*.

## TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "

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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

## SNOW.

How beautiful is snow,  
The blossom of the rain;  
How like aerial flowers  
Wafted from floating isles  
More buoyant than the air;  
The silent flakes descend,  
Snow on the earthly sphere,  
Is the pellucid spray  
Of ocean, that cold air  
Weaves into fleecy robes  
To clothe the winter world.

For the Herald.

## Perplexing Questions.

The question has been often asked with a tone of triumph by the champions of materialism, "If a man die, his body be deposited in the grave, and his soul exists in Hades, which is the man?" That this should perplex multitudes is not surprising, and they should be relieved of their perplexity.

## Which then is the Man?

This must be determined by the simple law of language. That any considerable part, sufficiently large to identify it as such, of any person, place, or thing, is properly designated by the generic name of that person, place, or thing. But if it is desired to designate any particular part, specific terms expressive of that particular must be employed. This rule is so obvious that it seems almost useless to illustrate it. But lest some should not perceive its force, I will give a few illustrations.

1. Suppose an apple to be divided into several parts, and I should see one of those parts lying upon a table, should I speak correctly if I said, give me that apple? Who would not answer, yes; for that is the generic name of the fruit, whether there be more or less of it; and a part of it is enough to identify it as an apple? But if I wished any particular part of that apple as distinguished from other particular parts, it would be necessary to use the specific terms embracing its description, as, That piece of apple; a half of an apple; that half with the red cheek, &c., &c.

2. Supposing I say of certain persons, They

resided in Boston. This is the generic word embracing all the incorporated territory of Boston. It may be in Tremont street or Winter street, Pleasant street, or some other street. But suppose one of them to live in Washington street, and the other in Tremont street; and I say of them they live in Boston; which is Boston? Is it Tremont street; or is it Washington street? Ans. Both. Both are embraced in the generic name, and each in the specific names. So also.—Man is the generic name of that creature whom God made to have dominion over all the earth. Body is the specific name for the earthly labor made; soul is the specific name for the living element of his being; and spirit is the specific name of the knowing or thinking element. If asked, then, which is the man? What is the proper answer? All; the same as Washington and Tremont streets are both embraced in the generic name of Boston; and I may say of a person residing in either street, he resides in Boston. The soul or spirit have just the same right to the generic name, man, that the body has.

For the Herald.

Immortality.

In complying with the request of Bro. Litch,

I must say I am disappointed to think that he claims to have proved that man was made immortal, without one proof text. I know that it is easier to show what the Bible does not prove on some points, than to show the proof on the point itself. Be patient, and I will shew my opinion. In doing so, allow me to say I am no scholar; I know nothing of Greek, or Hebrew, or Latin, and am not even a scholar in English; but to the point:

Did God make man immortal? Gen. 2: 7, informs us that God made man of the dust of the ground and breathed into his nostrils the breath of life. And in ch. 1: 27, we are informed that God made man in his own image. Again we are taught in Hebrews, 1: 3, that Christ was the express image of his (God's) person; and again in 2. Cor. 4: 4, and Phill. 2: 6; col. 1: 15. Now if the expression, his own image, or likeness means that God made man immortal, then Christ was immortal, and born immortal. Then in what sense did God make man after his own image: First, I claim it was morally; and 2d. physically. 1st. Man had a mind God like, what Paul in Eph 4: 24 called righteousness and true holiness. 2d. By having a body in form like God. Thus man was made in mind God like, and in body after his likeness or form; not immortal, but a probationer. He must be tried, and if a probationer, then a probationer for immortality. Just what God's people have before them now, as probationers. Rom. 2: 7.

But man rebelled, the mind yielded, the moral image of God was lost, and immortality was lost; and man was sentenced to die, Gen. 3: 19. Then, in providing a Savior, his blood was shed to purge our conscience from dead works, Heb. 9: 14, called the robe in Rev. 7: 14—thus making provision to restore the moral image of God; and, 2d. Christ died and rose again and thus abolished death and brought life and immortality to light through the gospel. 2 Tim. 1: 10. Thus at the resurrection, the people of God are to

have through Christ, immortality. This mortal shall put on immortality, 1. Cor. 15: 53, 54. It is through Christ, because he procured it at his resurrection, and he only has it; because it belongs to mortals as their physical blessing, 1 Tim. 6: 13-16.

Bro. Litch also claims that because it is said that the saints in the resurrection are to be equal to the angels, they must now be immortal, and the angels immortal; but see Luke 20: 45, 36, which proves one point, not that angels are immortal, but deathless; and the saint is to be subject to death no more. If it is proof that angels are immortal because they never die, then there is the same proof that devils are immortal; which I have never seen the proof of as yet. Thus I understand man was a probationer. Immortality was before him, and then not to be translated; but perhaps man's probation lasts until he had fulfilled the command of God. Gen. 1: 28. "Be fruitful, and multiply and replenish the earth" &c., thus the earth would be peopled with an immortal race, as it will be when God in the dispensation of the fulness of times gathers together in one all things in Christ, Eph. 1: 10, when he shall have accomplished his purpose in taking out of the nations of the earth a people for his name, when he shall have gathered those who have died and those who live in hope of immortality into the one fold around the one shepherd in the sorrowless land, Rev. 26: 4, and they will sing to Him that loved us "and washed us from our sins in his own blood" Rev. 7: 14, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests unto God, and we shall reign on the earth." Rev. 5: 9, 10. Thus, then, his purpose is accomplished.

I hope through grace to meet Bro. Litch there. I often think when I read the writings of some who write on what is called the life and death question, that both are on the extreme, and the truth lies between. I want to say that I am glad that I am blest with what Bro. Litch calls more than Roman firmness; and though thus blest I am not a Roman. I have no pope, I am a free thinker. I have an independent mind; if I had not, I know not what I should do when I see those whose writings we have had from the beginning change their views almost every time you hear from them.

I would say in conclusion, I did not ask the question of Bro. Litch for the purpose of controversy, or with the expectation of writing; for I have to labor hard with my hands and am unfit to use the pen. I remain, Bro. Litch, your Bro. in hope of Immortality through Christ at his appearing.

D. W. SORBERGER.

## REMARKS.

Our brother in the foregoing overlooks the position I stated—Viz: That if Adam had been mortal in his creation, that is subject to death whether he sinned or not, then the penalty was no penalty; it was merely carrying out the condition of his being. He had in him the life of God. In Eph. 4: 18. Paul speaks of "having the understanding darkened, being alienated from the life of God," &c. To be alienated implies a previous interest in a person or thing;

as for instance, when we say that the south is alienated from the Union, it implies a previous interest in it. So if the unconverted are alienated from the life of God, they once had it—not personally, but in their federal head. The marginal reading of Gen. 2: 7, "Breath of lives," indicates a two fold life, an animal life, the soul, and the zoe or life of God.

Again if Christ was the express image of the person of God, it must be in that sense in which he did not think it "Robbery to be equal with God," and not in that sense in which he "Humbled himself and became (what he was not before) obedient unto death." The reason why Christ could and did die, the apostle teaches us, was, "God sending his own Son in the likeness (not of sinless flesh such as man originally possessed, but) of sinful flesh, that he for sin might condemn sin in the flesh." Rom. 8: 3. And even in the likeness of sinful flesh, it was only when the "Iniquity of us all was laid upon him, Isa. 53: 6, that he died. And when he had fully met that penalty, death had no more dominion over him: it was impossible that he should be holden of it.

Once more. I gave the literal meaning of the word immortality, deathless, as applicable to man in his original condition. But I will now go a step further and say that he was immortal in the true scriptural sense of the word, which implies a divine and happy existence, with no tendency to decay or dissolution. He was sinless and allied, as already shown, to God by the zoe or life of God. The probation was not as Bro. S. assumes, for life, for he possessed it already, but for death. "In the day thou eatest thereof thou shalt surely die."

There is a prevailing misapprehension, that in order to establish a scriptural point it is necessary to find precisely the word in controversy in some text; thus overlooking the fact that all words are expressed by their synonyms or equivalents as clearly as by their own use.

Bro. S. says, "Bro. Litch claims that because it is said that the saints in the resurrection are to be equal to the angels, they must now be immortal, and the angels immortal."

This is a misapprehension. I did not claim that Christians are now immortal. My reference to the angels, was, to show that they are in the literal sense of the word immortal, although that word is not applied to them. For whatever is deathless is in the literal sense of the word immortal; no matter what phrases may be used to denote it. Man was originally deathless, hence, immortal; the angels are the same; and hence the saints will be the same in the resurrection.

I would say in conclusion, I did not ask the question of Bro. Litch for the purpose of controversy, or with the expectation of writing; for I have to labor hard with my hands and am unfit to use the pen. I remain, Bro. Litch, your Bro. in hope of Immortality through Christ at his appearing.

The Indian Execution.

The execution of the thirty-eight Indians condemned to death for participation in the recent massacre of whites in Minnesota, took place at Mankato on the 26th of December. A full and interesting narrative of the circumstances attending the dreadful tragedy is given in the St. Paul Press, from which we make some extracts, showing what spirit the misguided savages exhibited their terrible crimes. The gallows was a structure twenty-four feet square, fifteen feet high, and so arranged as to afford room for the

hanging of ten Indians. When the sentence of death was formally read and interpreted to the doomed red men, they received it very coolly, some of them composedly smoking their pipes. Nearly all the condemned made confessions to their spiritual advisers previous to execution. On the Wednesday previous, each Indian was permitted to send for two or three of his friends among the other condemned Indians, to bid them adieu, and the scene is said to have been very affecting. Each Indian had some word to send to his parents or family. When speaking of their wives and children almost every one was affected to tears. Good counsel was sent to their children. They were in many cases exhorted to an adoption of Christianity and the life of good feeling towards the whites. Most of them spoke confidently of their hopes of salvation. They had been constantly attended by several clergymen who understood the language. Some of the Indians, however, pretended to disregard the dangers of their position, and laughed and joked. The majority of them were young men, but several were quite old and gray headed. The scenes at the prison on the morning of the fatal day and at the execution are thus described:

The doomed ones wished it to be known among their friends, and particularly their wives and children, how cheerful and happy they had died exhibiting no fear of this dread event. To us it appeared not as an evidence of Christian faith, but a steadfast adherence to their heathenish superstitions.

They shook hands with the officers who came in among them, bidding them good bye, as if they were going on a long and pleasant journey. They had added some fresh streaks of vermillion and ultramarine to their countenances, as their fancy suggested, evidently intending to fix themselves off as gay as possible for the coming exhibition. They commenced singing their death-song, Ta-zoo leading, and nearly all joining. We had never heard this song, and could not tell it from the war-song, but it was wonderfully exciting.

Their irons were knocked off, and one by one were tied by cords, their elbows being pinioned behind and the wrists in front, but about six inches apart. This operation occupied till about 9 o'clock. In the mean time the scene was much enlivened by their songs and conversation, keeping up the most cheerful appearance. As they were being pinioned, they went round the room shaking hands with the soldiers and reporters, bidding them "good bye," &c. After all were properly fastened, they stood up in a row around the room, and another exciting death-song was sung. They then sat down very quietly and commenced smoking again. Father Ravoux came in, and after addressing them a few moments, knelt in prayer, reading from a prayer book in the Dakotah language, which a portion of the condemned repeated after him. During this ceremony, nearly all paid the most strict attention, and some were affected even to tears. He then addressed them again.

The caps were then put on their heads. These were made of white muslin taken from the Indians when their camps were captured, and which had formed part of the spoils they had taken from the murdered traders. They received these evidences of their near approach to death with evident dislike. When it had been adjusted on one or two, they looked around on the others who had not yet received it with an appearance of shame. Chains and cords had not moved them—their wear was not considered dishonorable—but this covering the head with a white cap was humiliating. There was no more singing, and but little conversation and smoking now. All sat around the room; most of them in a crouched position, awaiting their doom in silence, or listening to the remarks of Father Ravoux, who still addressed them. Once in a while they brought their small looking-glasses before their faces, to see that their countenances yet preserved the proper modicum of paint. The three half-breeds were the most of all affected, and their dejection of countenance was truly pitiful to behold.

At precisely 10 o'clock the condemned were

marshaled in a procession, and headed by Capt. Redfield, marched out into the street, and directly across through files of soldiers to the scaffold, which had been erected in front. They went eagerly and cheerfully, even crowding and jostling each other to be ahead, just like a lot of hungry boarders rushing to dinner in a hotel. The soldiers who were on guard in their quarters stacked arms and followed them, and they in turn were followed by the clergy, reporters, &c.

As they commenced the ascent of the scaffold, the death-song was again started, and when they had all got up, the noise they made was truly hideous. It seemed as if pandemonium had broken loose. It had a wonderful effect in keeping up their courage. One young fellow who had been given a cigar by one of the reporters, just before marching from their quarters, was smoking it on the stand, puffing away very coolly, during the intervals of the hideous 'Hi-yi-yi, hi-yi-yi,' and even after the cap was drawn over his face, he managed to get it up over his mouth and smoke. Another was smoking his pipe. The noose having been properly adjusted over the necks of each, by Capt. Libby, all was ready for the fatal signal.

The scene at this juncture was one of awful interest. A painful and breathless suspense held the vast crowd, which had assembled from all quarters to witness the execution.

Three slow, measured and distinct beats of the drum by Major Brown, who had been announced as signal officer and the rope was cut by Mr. Duly—the scaffold fell, and thirty-seven lifeless bodies were left dangling between heaven and earth. One of the ropes was broken and the body of Rattling Runner fell to the ground. The neck had probably been broken, as but little signs of life were observed, but he was immediately hung up again.

As the platform fell, there was one, not loud but prolonged cheer from the soldiery and citizens who were spectators, and then all were quiet and earnest witnesses of the scene. For so many, there was but little suffering; the necks of all, or nearly all, were evidently dislocated by the fall, and the after struggling was slight.

The bodies were cut down, placed in four army wagons, and taken to the grave prepared for them among the willows on the sand bar nearly in front of the town. They were all deposited in one grave, thirty feet in length by twelve in width, and four feet deep, being laid on the bottom in two rows, with their feet together and their heads to the outside. They were simply covered with their blankets and the earth thrown over them.

For the Herald.

#### Political and Army Scraps.

Gen. Roscrans is regarded as having accomplished one of the most important achievements of the war in the capture of Murfreesboro.

A Rebel Raid to Holly Springs, Miss., the head quarters of Gen. Grant's army, surprised and made prisoners of several thousand Federal prisoners, whom they paroled; and destroyed, some say, four or five million of dollars worth of property.

General Butler says he went to New Orleans a hunker democrat of the hunkerest sort, but came away an out and out Abolitionist. He justifies his execution of Mumford for pulling down the union flag from the U. S. mint in N. Orleans, from the fact that the Thugs and blacklegs of the city declared he should not be hung; it thus became a question who should rule the city, the mob or government?

The Freedmen of the south received, so far as heard from, the boon of freedom from the President on the first of Jan. with great satisfaction and gratitude to God and the President. As yet, there has been none of those dreadful scenes of insurrection and murder which proslavery men predict as the immediate result of emancipation; all is quiet among them.

Gov. Andrews of Mass. recommends an Asylum for inebriates. He says "drunkenness is a disease as well as sin. We have long enough legislated for its punishment, let us not delay to

legislate for its cure." Of the Old Commonwealth's "Heroic dead," he says:

"There is a history in almost every home of Massachusetts, which will never be written. But the memory of kindred has it embalmed forever. The representatives of the pride and hope of uncounted households, departing, will return no more. The shaft of the archer, attracted by the shining mark, numbers them among his fallen."

In the battles of Big Bethel, of Bull Run, of Ball's Bluff, of Roanoke Island, of Newbern, of Winchester, of Yorktown, of Williamsburg, of West Point, of Fair Oaks, the battles before Richmond from Mechanicsville to Malvern Hill, of Jame's Island, of Baton Rouge, of Cedar Mountains, of Bull Run again, of Chantilly, of Washington in North Carolina, of South Mountain, of Antietam, of Fredericksburg and Goldsboro—through all the capricious fortunes of the war the regiments of Massachusetts have borne her flag by the side of the banner of the Union.

And, beyond the Atlantic slope, every battlefield has drunk of the blood of her sons, nurtured among her hills and sands, from which in adventurous manhood they turned their footsteps to the West, officers and enlisted men vied with each other in deeds of valor. The flag whose standard-bearer, shot down in battle, tossed it from his dying hand, nerved by undying patriotism, has been caught by the comrade, who in his turn has closed his eyes for the last time upon its starry folds as another hero-martyr clasped the splintered staff and rescued the symbol at once of country and of their blood-bought fame. How can fleeting words of human praise gild the record of their glory? Our eyes suffused with tears, and blood retreating to the heart, stirred with unwanted thrill, speak with eloquence of nature, unuttered, but unexpressed. From the din of battle they have passed to eternity.

Farewell! warrior, citizen, patriot, lover, friends—whether in the humbler ranks or bearing the official power, whether private, or captain for all these in the heady fight have passed away.—Hail! and Farewell! Each hero must sleep serenely on the field where he fell in a cause "sacred to liberty and the right of mankind."

Worn by no wasting, lingering pain,  
"No cold gradations of decay,  
Death broke at once the vital chain,  
And freed his soul the nearest way."

Charleston S. C. is said to be a deserted city. A writer of Dec. 12th says he believes there were not 20 ladies left in the city.

Western Virginia has been admitted into the union as a state, making the 35th star on our banner. The eastern portion is very violent and Governor Letcher declares they will never submit to it.

Gen. Butler says, the negroes in those parts of La. excepted by the Presidents proclamation, are nearly all free from other causes. The same is also true of Eastern Va.

The Governors of Del. and Ky. in their annual messages are exceedingly bitter against the President's proclamation of pardon. It is possible they will yet be insane enough to rebel and force the President to complete his work, by declaring those states free.

Congress will probably pass a general bankrupt law this term, designed to relieve honest and oppressed debtors.

The French government has signified to the U. S. that the Emperor has the most friendly feelings towards the Union and desires its preservation.

The great Pacific Rail Road is commenced at Sacramento, Cal., and is to be pushed forward with all possible dispatch. About 30 years ago Benjamin Kingsbury, Ed. of Zion's Herald predicted that in less than fifty years, there would be a Rail Road over the Rocky mountains. His prediction is likely to be more than verified.

Fourteen days after the President's proclamation of Sept. 22nd was issued, it was in print in the Sandwich Islands. Days of wonders!

A young lady wrote in Dec. from Port Royal, S. C. where she is teaching the Freedmen, that she was learning them that sublime Anthem, to be sung the first of Jan. 1863, beginning: "Sound the loud timbrel o'er Egypt's dark sea, Jehovah has triumphed, his people are free?"

Original.

#### On the Chemistry of Food.

The apostrophe to Adam, "Dust thou art, and unto dust shalt thou return," is suggestive of the Chemistry of Organic Substances—more especially that of Food, and its relation to the Animal System.

What a wonderful thing is a living human being—a material form, the dwelling of an immortal intelligence. The material alone is visible; but the immaterial is none the less real: it beams in the eye, and lights up every feature—making its presence as manifest as the form that enshrines it.

That man is constituted of matter and mind, we know; for, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." We know also that mind is distinct from matter; for when the "dust shall return unto the earth as it was," then "the spirit shall return unto God who gave it." They are thus of diverse origin: the one is of the earth, earthly; the other is God given. They are also of diverse characteristics; for the properties, or attributes of the one, are not possessed by the other. Mind has volition, memory, consciousness: it wills, and loves, and hates; it plans and executes. The properties of matter are none of these; but it has attraction, inertia, and extension. It has no consciousness—can neither know nor feel; it has no will; nor can it move, except as it is moved by other agency:

"Has matter innate motion? then each atom,  
Asserting its indisputable right  
To dance, would form a universe of dust."

Has matter more than motion? Has it thought; Judgment, and genius? Is it deeply learned In mathematics? Has it framed such laws Which, but to guess, a Newton made immortal?"

No: these are attributes only of the immaterial: they are developed by no chemical experiment—are detected by no chemical analysis, and are the properties of no material substance. And, in treating of the material man—of all that constitutes his bodily form—it will be entirely irrespective of this immaterial.

Chemistry determines the Elements of things, with their laws or affinities. It is not purposed to dwell on the abstract principles of this science, nor to deal largely in its technicalities; and, where it is practicable, things will be called by their common and not by their scientific denominatives.

It is difficult to realize that the material forms of a living audience are so closely allied to inanimate substances. But, "all flesh is grass, and all the goodliness thereof is as the flower of the field,"—in a more literal sense than is generally realized. And grass and flesh are only dust. However humiliating may be the thought, it is none the less true, that these bodily structures, which we do so prize and cherish, are built up of combinations of matter which may have been disintegrated from various primitive rocks, have formed a part of the soil of the earth, or have fallen in rain from the clouds of heaven, or have flowed in river or brook, and been drawn from fountain or well, have undergone organic changes peculiar to the varied forms of vegetable life, and been eaten in grasses and herbs by beasts of the field which, in turn, have served man for food.

As we are about to consider some of the relations which the human body sustains to other material forms, it will be necessary to refer to a few of the Elements which enter into the composition of things, and to define some of the terms employed. All substances capable of analysis, or division into differing constituents, are called Compounds; and those not susceptible to such treatment, are known as Elements. These, variously combined, will produce results wonderfully dissimilar, which are often constituted of the same Elements,—their proportions varying but a little.

Earth, air, water, and fire, were regarded as elements by the ancients, who supposed these four were the constituents of all material forms. It has, however, been demonstrated by modern

science that the first three are not simple substances, and that the last is only a chemical phenomenon.

The latest results give sixty two elementary principles, which no chemical skill has been able to decompose; and all known compounds, are constituted of two or more of these. The common minerals—antimony, arsenic, bismuth, calcium, copper, gold, iron, lead, mercury, silver, sulphur, tin, zinc, &c., are Elements, which no science or art has been able to analyze. But such products as salt, chalk, &c., are easily shown to be compounds.

The analysis of salt develops two substances—a vapor of a greenish yellow color, which is called Chlorine, in allusion to its peculiar tint, and a solid of a silvery lustre, called Sodium.

There being no way to analyze, or simplify either of these, they ranks as Elements. The analysis of chalk, also, exhibits two new substances—an invisible vapor, and a white solid; but these, unlike the constituents of salt, are susceptible of still farther division; for which reason they are called Proximate Elements. The invisible vapor yields an invisible gas and a black solid; the white solid yields the same gas and a solid of silvery splendor; and, neither of these being capable of farther analysis, they are called Ultimate Elements. As every thing must have a name, the chemist calls the invisible gas Oxygen, because it will rapidly combine with various substances, by which are produced acids. The black solid is the pure inflammable principle of coal, termed Carbon. The invisible vapor, which was the combination of this gas and solid, is Carbonic acid; and the solid of silvery splendor is found to be a constituent of lime, and is therefore called Calcium.

In like manner may all compound substances be resolved into their Proximate or Ultimate Elements. Nor is it more wonderful that all the varied forms of inorganic and organic matter should consist of so limited a number of elements, than it is that the sixty five thousand words of our language should be constituted of twenty six simple letters.

As the chemist may analyze, so may he combine, in chemical proportions, diverse elements and produce a great variety of results. The union of two or more Ultimate Elements constitutes a primary combination; and that of two or more Proximate ones, a secondary. All combinations are governed by fixed proportions: six parts of chlorine and four of sodium, constitute salt; and they will combine for that result in no other proportion. It is the same with other combinations, any departure from the requisite proportion being incompatible with the desired result.

A Chemical Combination differs widely from a mechanical mixture. The lady who adds cream and sugar to her tea, produces no new chemical result. The sugar is dissolved, but only mingle with the cream and water. It is the same with the trader who roasts and grinds up beans with his coffee, or "extends" his brandy. But an alkali and oil, brought into contact under the proper conditions, not only mingle, but combine and form a new substance called soap: which is unlike, and is possessed of properties not belonging to either of its elements.

ED.

(To be continued.)

**The Christian Ministry; AND THE GOSPEL METHOD OF ITS INCREASE AND SUPPORT.**

BY C. CUNNINGHAM.

5. He should possess an irreproachable character. "A bishop then must be blameless." 1 Tim. 3: 2—7. His moral character should be pure. He should be noted for his uprightness of conduct, and integrity in his dealings with his fellow men. There can be no greater bane in society than a wicked, dishonest minister. A man who is not regarded as upright in all his dealings with the world is unworthy of the high position occupied by the Christian Ministry. And no church is justified in listening to, or in any way encouraging a man against whom a charge of immorality can be established. To do it is to be guilty of the same sin themselves.

6. He must be "sent." "How shall they

preach, except they be sent?" Rom. 10: 15. He must be called of God to the work. He must possess a desire and fitness for the work, and then be led by Providence to enter it. If there be a "woe" upon those who refuse to go when they are sent by the great Head of the church, it is none the less true that a "woe" is upon those who run without a divine commission. (See Jer. 23: 21—22.) Lorenzo Dow used to say, that "God called some men to preach the gospel, the devil called some, some were called by other men, some called themselves, and some were not called at all. Every minister whom God will own and bless must belong to the class first named.

**The Duties of the Christian Ministry.**

1. It is a minister's duty to give himself wholly to the work to which God calls him. "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee," 1 Tim. 4: 13—16. The work of the ministry should be the business of his life. He should feel that he has no time for other, and minor things. When solicited from within, or without, to engage in other employment, he should feel and say with Nehemiah, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort, and I answered them after the same manner," Neh. 5: 3 4. Jesus enjoins this duty in his instruction to the man who desired, when called to follow the Saviour, to "first go and bury his father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." Luke 9: 59, 60.

"A man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier." 2 Tim. 2: 4. Roman soldiers were not allowed to engage in trade, or farming, or any work which would at all divert their minds from the great object of pursuit. When men enter our army as soldiers, they give up all other business. The farmer leaves his field, the blacksmith his anvil, the jeweller his bench, the student his books, the merchant his counter, and others their previous employment; and they all devote themselves entirely to the duties of the soldier. This is what ministers of the gospel should do, says the apostle. They are not at liberty to engage in farming or speculation, or any worldly business. No man can say he is fulfilling the design of his calling as a minister of Christ who cannot truthfully affirm that he is not "entangled with the affairs of this life." A good minister will find enough to do in his work to consume all of his time. He will find no opportunity or disposition to attend to secondary matters. To obey the divine injunction to "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine," will be all he can well accomplish.

2. He must not be indolent, but diligent in work. He should help himself if he would be helped. "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." 1 Tim. 2: 15.

He must obey the command to "Search the Scriptures," "Comparing spiritual things with spiritual," so as to be able to heed the injunction, "If any man speak, let him speak as the oracle of God." Otherwise, his labour will be unprofitable. He will lose the reward he might have received if he had been careful on this point. 1 Cor. 3: 11—15. We should understand our duty, and then know how to perform it, if we would not have our "work burned, and we suffer loss."

In order to become "all things to all men in order to gain some," will require some labor and study I assure you.

3. He is to have a regard to all under his care. Acts 20: 28. "All the flock," the poor as

well as the rich, the low as well as the high must receive his attention. He must evince no partiality, but manifest an equal interest for all.

4. He is to be an example to the flock in his daily walk and conversation. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruption, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil things to say of you." 1 Tim. 4: 12. Tit. 2: 7 8. Then he can say to his people, "Be ye followers of me, even as I also am of Christ."

5. He is to "Rule with diligence," Rom. 12: 8. It is his duty to see that the New Testament discipline is properly regarded, and that the ordinances of God's house are regularly observed.

6. He is also required to give the household "meat in due season." To administer the right food at the right time. To some he is to give "meat;" to others "milk." He is to be able to adapt his communications to the wants and circumstances of those to whom he ministers. He should be prepared to administer comfort to the afflicted, reproof to those who offend, warning to the unruly, encouragement to the weak, and instruction to the ignorant. The proud, the avaricious, the passionate, the idolator, the inactive, the extortioner, and in short all classes of men should be able to hear the truth adapted to their special cases, especially should he be able to impart dispensational, or "present truth" as the apostle terms it. 2 Pet. 1: 12.

While all the truth of God should be presented, each truth should have its proper place. "Present truth," therefore, should be kept the most prominent. God's true servants have always observed this order, both under the Old and New Dispensations.

This is seen in the ministry of John the Baptist, and that of the twelve. Before Christ's rejection and crucifixion, their message was "Repent, for the reign of heaven is at hand." After his resurrection, the people were required to "confess with their mouth the Lord Jesus," and to "believe in their heart that God hath raised him from the dead," in order to "be saved." "Preaching through Jesus the resurrection of the dead" was present truth then, and its promulgation "grieved the priests, and the captain of the temple, and the Sadducees," just as the preaching of present truth grieves the people in these days.

To properly "feed" the church, duty requires that we acquaint ourselves with prophecy, history, and the signs of the times, so as to know our position in relation to the proximity of the day of God both for our own and the Church's good, and so we may be able to answer correctly the inquiry now coming from every quarter, "watchman what of the night?" The book of Revelation was given "to shew unto his servants things which must shortly come to pass," and it is the duty of Christ's ministers to study it, and so be prepared to unfold its meaning for the comfort and encouragement of the saint, and the awakening and conversion of the sinner.

Some have felt that the doctrine of the Saviour's soon coming was the only truth to be proclaimed in these days, and hence have neglected the study and development of other portions of God's word, not only to their own injury, but to that of the "flock." A Christian minister, as implied in the very term itself, is to "preach Christ" (2 Cor. 4: 5.), which takes in all the Bible. The "Scriptures are they which testify of Christ." "The testimony of Jesus is the spirit of prophecy." Biography, history, prophecy, precept, promises, warnings, threatenings, and illustrations are all to be faithfully given.

7. He is boldly and honestly to declare the truth of God, "whether men will hear, or forbear." He must not modify to please the carnal, corrupt heart of men, 2: 17, and 4: 2. He must not be "ashamed of the testimony of our Lord," nor shrink from its faithful utterance, even though it subject him to trial and reproach. 2 Tim. 1: 8, and 2: 2, 3.

To be continued.

For the Herald.

### Foreign Correspondence.

FROM DR. R. HUTCHINSON.

DEAR BRO. BLISS:—Since I wrote you last my health has not been very good, "and tired nature" has refused the trouble of taking notes of matters and things; hence I must draw upon memory for my present letter.

My last was dated Coldstream, Scotland, Nov. 18th. On the evening of the following day I preached in that place, and on Friday the 25th I went to Kelso, where I was warmly received by a gentleman who was enlightened on the Second Advent many years ago through reading a copy of "The Voice of Elijah." I made the Sabbath a day of rest, and heard Dr. Bonar twice. The subject of his second discourse was the kingdom of God, showing that when it comes the tribulations of his people will end, and that therefore its coming is an event to be greatly desired by them.

In reading a lesson from Ezekiel he maintained that the Jewish and other nations will exist in flesh and blood during the millennial age, and said that Jacob's ladder will form the connection between the earthly Jerusalem and the heavenly Jerusalem. The next day he called to see me, and though I had expected to sit at his feet, yet I found him very much disposed to listen and to receive light; and he has evidently a remarkable quickness in perceiving a new thought which may be presented. He expressed his regret at the fixing of definite times for the Second Advent, as he thinks it has an injurious effect on a good cause. After we had enjoyed an agreeable interview he expressed a hope that I should visit the place again and in a better state of health. In the evening my friend took me to a meeting of the Independents, and as soon as the first prayer was offered I was invited to occupy the time, and in responding to the invitation, I gave a sketch of my history, and presented the blessed hope, and its speedy realization. My own soul was refreshed while talking.

During my stay in Kelso I formed a happy acquaintance with a most devoted young minister who holds the premillennial Advent, but who had entertained the idea that these things should be preached only to believers. I told him to preach the second Advent to all and in this way alarm sinners as well as comfort saints. The same false notion is very common among millenarians; and therefore this blessed light is to a great extent kept under a bushel.

I may add that I expect to find Dr. Bonar a very mild, quiet, calm preacher, but he has a good share of energy, and often raises his voice to a high pitch even in the beginning of his discourse. This however is common with Scotch preachers.

Thursday 26th I went to Hawick—distance about 26 miles. Here the Lord gave me much fruit of my labor 15 years since. I found the man who first invited me there. What a warm reception I got! He and his wife are still strong in our precious faith and hope. She is fast sinking to the tomb, but she looks with joy to the resurrection morn. A person who was a little girl when she first heard me, came to greet me on my arrival. I spoke words of instruction and comfort to her and to others; and our meeting was mutually gratifying. But where were all the rest? Some of them in different parts of Scotland,—some of them in England, some of them in Australia, and some of them dead. However I have joy in what I have been informed of them.

The best objection to the second coming of Christ which I ever heard was uttered in this place, by an old woman. Being told that a man from Canada was preaching that Christ was coming, she replied,—"He'll na come again, he'll na come again, for he was na so well used when he was here." There was a redeeming quality in her unbelief. There was sympathy with the suffering Jesus, if not faith in the reigning Jesus.

There are other places of former labor which I hope to visit, but my state of health and the season of the year, admonished me to complete my tour in Scotland as soon as possible!

Saturday 29th I went to Edinburgh. During

my stay there I was the guest of a gentleman connected with the "Catholic Apostolic Church." This church arose, at least in part, out of the advent movement under Edward Irving; though what is regarded as the restoration of the "gifts" did not begin in his congregation but at Port Glasgow. The above mentioned gentleman was a witness of those manifestations, and on a visit to London informed Mr. Irving of them; and at the request of Mr. Irving he related them in the vestry to many of the church members. He further told me that the gift of "tongues" first manifested itself in an Episcopal church in London, but not being allowed there, the subjects of these "gifts" attended Mr. Irving's ministry, where they enjoyed freedom. The "Apostolic church" holds the four-fold ministry, viz. apostles, prophets, evangelists, and pastors, as mentioned Ephesians 4: 11, and believes that these are restored to the church, with the different "gifts." The "tribes of the children of Israel" Rev. 7: 7 are believed to be Christendom, and the "sealing" to be by the imposition of apostolic hands, as in Ephesians 1: 13, compared with Acts 19: 1-6; and that it is needful to be thus sealed in order to share in the first translation; and that those of God's people who do not receive this sealing will pass through "the great tribulation" and may share in the second translation, and belong to the great multitude whom no man can number," Rev. 1: 9. Their worship is somewhat peculiar, and to a stranger must seem pugnacious and especially to one of Puritanical ideas. They use a liturgy taken from that of the church of England, and others. Their house of worship in Edinburgh is properly a cathedral, and they have had daily worship morning and evening for 27 years, viz. at 6 o'clock in the morning and at 5 in the evening; also at 9 in the morning two days in the week, and four sermons on the sabbath. The worship is conducted by the Angel or Bishop,—by at least four Priests, and two or four Deacons. They are all in white vestments, excepting the "Angel," who has a dark one shaped like a cloak. They observe the Lord's supper every Sabbath, and present the elements on the altar daily. Incense is used during the intercessory prayer, and it seems to enliven the worship which may in some manner be due to the pleasure which it administers through the olfactory nerves. During my stay one of the "Apostles" came to Edinburgh,—whom I heard preach once, and with whom I was invited to breakfast, and also to dine. He is an unassuming, intelligent, and devout man. He reminded me of one whom I much esteemed, viz. William Miller. I formed an agreeable acquaintance with the "Bishop," whom I should take to be a most excellent and kindhearted man; also with an eminent Evangelist who has labored much on the Continent, and who was excluded from Bavaria for seven years, by a statute mentioning him by name; but he has now entire freedom, and is doing good in that papal country. I may add that there is much among those who are connected with this work to admire and love. 1. They are orthodox. 2. They hold the pre-millennial and speedy Advent. 3. They make this very prominent. 4. They seem to be in the spirit of waiting and expectation. 5. They show their faith by their works, and devote much of their property to maintain divine worship, and to sustain those who labor as Evangelists. 6. They manifest a catholic spirit. In this they are far in advance of other sects.

To be continued.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes print us to a great inconvenience, and a search of hours to find the name.



## ADVENT HERALD.

BOSTON, JANUARY 20, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Postage Stamps.

Friends are reminded that postage stamps are no longer of any value to us if at all defaced.

### Information Wanted.

Wanted the P. O. address of Mark H. Stevens that we may credit him two dollars received Nov. 26th.

A letter mailed in Boston, has come directed to our care for "J. M. Orrock. Will he direct in respect to it?

### A Good Suggestion.

BRO. BLISS:—Allow me to ask if you can turn to good account a large amount of old paper, such as newspapers, pamphlets, &c. If so, would not each of the subscribers to the *Herald* scrape up, box, and forward to the *Herald* office all they can spare, and see if some aid to the office may not be thus rendered to compensate for the advanced price of paper. The friends in each town might fill a box. Yours for the cause of Christ. ERASTUS PARKER.

Waitsfield Vt. Jan. 3 1862.

We like the forgoing suggestion. We can dispose to our paper maker of any amount of paper that may be thus donated. If the friends wish to make an effort in that direction, they might collect in central places the amounts contributed by the several individuals in each respective neighborhood, and then forward in large packages. Boxes would be unnecessary, as such stock can be sufficiently secured in large bundles to reach the office safely.

It is important that what is done in this direction be done at once. It costs us twelve dollars extra, each week, for the advanced price of paper, and if this continues through the year it will make a large item.

The friends in Providence offer to send 1000 pounds. What place will exceed that. Let a committee be appointed to notify friends where and when papers will be received, and then let it be forwarded. For instance, let the friends in the neighborhood of Waterbury send to some place of deposit there, and then forward from there to Boston. In this way the freight would be less than if sent in separate packages. And the same in other localities.

We would like a list of all contributors, with the number of pounds contributed by each, and will acknowledge such as received.

In sending, let each bundle contain only one kind of paper—that is, if any brown paper is sent, let it be in separate bundles from those containing printed papers, which is much more valuable. Please mark the weight on each package. We shall look to the sisters to put this through.

Those living isolated and at too great a distance can if they prefer, and wish to do so dispose of their papers to peddlers and send the avails.

We shall announce the receipt of packages in the order of their arrival. Who will first commence?

NEW YORK, Jan. 9. The Tribune has by telegraph from Washington an important disclaimer by M. Mercier, Ambassador of Napoleon III, on behalf of his Imperial Master, of any designs or purposes adverse to the restoration of the integrity and authority of our Federal Union.

LAST NEW YEAR'S DAY. The New York Times says last New Year's Day deserves to be hereafter known as a dies mirabilis, and gives the following reasons why it should have a special future memory.

The President's Emancipation was issued on that day.

The New Year opened on a lost field at Vicksburg.

On that morning the rebels attacked our force and fleet at Galveston, Texas, and captured the place and the war steamer Harriet Lane.

Same morning, General Sullivan attacked the force of the rebel Forrest near Lexington, Tenn., and defeated it with heavy loss.

On New Year's Day West Virginia was created a State by the President's signing a bill for its admission into the Union.

On the same day Col. Haskins, with a loyal Kentucky regiment, attacked the guerrilla Morgan at Lebanon, Ky., killed several and captured sixty of his force, and spent the holiday in pursuing him.

It is presumed from accounts that on New Year's Day Col. Phillips, with 1200 loyal Indians drove the rebel red men across the Arkansas and destroyed Fort Davis.

On New Year's Day Hindman's defeated rebel army in Arkansas was dispersing in every direction, and has not been heard of since.

On New Year's Day the rebels under Marmaduke were marching upon Springfield, Mo., the attack upon which opened a few days later.

On New Year's Day, in the army of the Potomac, all was quiet, but the rebels were making suspicious demonstrations above Falmouth, on the opposite side of the river.

### Exposition of the 60th or Isaiah.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee."—v. 10.

Other nations were denominated by the Jews "strangers," or foreigners. And the "sons of strangers," so termed by a synecdoche, embrace all converts of Gentile descent. Their building up the walls of Zion, is put by substitution for their contributing to its prosperity. Thus said Zechariah, (6: 15,) "They that are afar off shall come and build in the temple of the Lord."

"Their kings shall minister unto thee," has been partially fulfilled in their having been the "nursing fathers" of the church, (see note on 49: 23); but it doubtless corresponds more perfectly with the new Jerusalem state, of which we read, (Rev. 21, 24,) "The nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

"For," &c. This final restoration is an act of mercy, which will doubly compensate the people of God for all their afflictions—"smote," being put by substitution for the tribulations to which they were subjected.

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."—v. 11.

This passage is evidently parallel with that in Rev. 21: 25, 26—"And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."

Their gates being open continually, is put by substitution for the freedom of access which all in the renewed state are to have to the final blessedness of the redeemed; and their bringing in the forces, or as it is in the margin, "the wealth" of the Gentiles, is put by the same figure, for their glory and honor which shall be manifested in the converts from heathenism to God.

That this is a period of reward and not of trial, is evident from what John adds, (Rev. 21: 27,) "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abominations, or maketh a lie: but they which are written in the Lamb's book of life." And this is shown by the destruction, at the commencement of this period, of all the nations who reject Christianity:

"For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted."—v. 12.

This destruction embraces all unbelieving individuals, as well as unbelieving nations. For, (2 Thess. 1: 7-10,) "the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Zech. 14: 16—"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feasts of tabernacles." Matt. 13: 40-43—"As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Ib. 25: 31-34, 41, 46—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away in everlasting punishment, but the righteous into life eternal."

"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."—v. 13.

The "glory of Lebanon" is put by a metonymy for the cause of its glory—its beautiful and magnificent cedars. By a metaphor, they are said to "come" to those addressed, to illustrate that the new creation, the residence of the redeemed, shall be adorned with them. 35: 1, 2—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

Not only the cedar, but all manner of pleasant trees—the fir, the pine, and the box—will beautify the restored sanctuary. God has said, (41: 19,) "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree: and I will set in the desert the fir-tree, and the pine, and the box-tree together." 55: 13—"Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

A "sanctuary" is a holy place. The temple in Jerusalem, the mountain on which it was built, and the country in which it was situated, were all called the sanctuary of God, because of the religion of Jehovah which was there observed and his presence which was there manifested. In the regenerated earth, the new Jerusalem will still be his sanctuary, because then, (Rev. 21: 3, 4,) "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"The place" of God's "feet," is put by a synecdoche for the place where his presence will be manifested. Bishop Lowth renders it, "I will glorify the place whereon I rest my feet." When David thought to build a house for the Lord, he said (1 Chron. 28: 2,) "I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for our God." In like manner the ark was thus denominated, because the holy Shechinah, the symbol of the divine presence, appeared above it between the cherubim; and so the Psalmist said, (Psa. 132: 7,) "We will go into his tabernacles: we will worship at his footstool." The earth also, as the place where God was to visit, and at length to dwell with men, has the same denomination, (Isa. 66: 1,) "Thus saith the Lord, the heaven is my throne, and the earth is my footstool." Matt. 5: 34, 35—"Swear not . . . by the earth; for it is his footstool." The new earth is called the place of his feet, because there Christ will descend to dwell with men, and be their God; and therefore he will beautify it and make it glorious, that it may be an appropriate residence for his redeemed. Num. 14: 21—"As truly as I live, all the earth shall be filled with the glory of the Lord." Rev. 5: 9, 10—"And they sang a new song, saying Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee, The city of the Lord, the Zion of the holy One of Israel."—v. 14.

The "sons of them that afflicted thee," are the descendants of those who had oppressed the people of God. And their coming "bending unto thee," is put by substitution for their renunciation of the errors of their fathers, and conversion to the religion of those who were oppressed. Thus the redeem-

ed are to be from all nations and lands, as John beheld, (Rev. 7:9, 10.) "And, lo, a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

They that despised thee, bowing down at the soles of thy feet, is put by the same figure, for the change of feeling which the gospel should effect in the hearts of men; of which the conversion of Paul, "who was before a blasphemer, and a persecutor, and injurious," is an illustration.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt suck the milk of the Gentiles and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob."—vs. 15, 16.

Judea, Jehovah's sanctuary under the law, has been for long centuries desolated and trodden down by the Gentiles, and been a by-word among the nations. Instead of being a great commercial centre, it has for a long time been of little commercial importance. The caravans which visited and passed through it, no longer make it a great thorough-fare, which is probably the idea intended to be conveyed in the hyperbole, that "no man went through thee." In the regeneration, it becomes the great centre of the world. And this restored condition is to be eternal—the phrase "a joy for many generations," being a Hebraism equivalent to a long duration.

To "suck the milk of the Gentiles," is put by substitution for receiving sustenance and support from the nations that are not Jews; and to "suck the breasts of kings," is a metaphor illustrative of the aid which the rulers of earth should render to the interests of Zion. The demonstrations that God has saved and redeemed his people will be so abundant, that all will know his agency in their regeneration.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine executors righteousness."—v. 17.

The abundance of gold was a characteristic of the time of Solomon, and so much so that, (1 Kings 10: 21, 27,) "all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. . . . And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance." In a corresponding manner we read of the new Jerusalem (Rev. 21: 18,) that, "the building of the wall of it was of Jasper; and the city was of pure gold, like unto clear glass."

The bringing of gold for brass, silver for iron, brass for wood, and iron for stones—superior metals for inferior ones—is by substitution, an illustration of the perfection, excellence, and abundance of the perfected state.

By the metonymy, "peace" and "righteousness" are put for rulers possessed of those characteristics. Executors were collectors of tribute, or of debts, and they were often oppressive in their demands; but there will be no unjust burdens imposed in the new creation. "For," (Isa. 33: 22,) "the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us."

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise."—v. 18.

During the gospel dispensation, as we learn from Matt. 24: 6, 7, wars and rumors of wars were to continue. "For nation shall rise against nation, and kingdom against kingdom." And Isa. 9: 5, "every battle of the warrior is with confused noise, and garments rolled in blood." But when "the Lord shall utter his voice and the earth is melted," (Psa. 46: 6-9.) "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Isa. 2: 4—"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up the sword against nation, neither shall they learn war any more."

Violence is put by metonymy for the sound of violence; and its not being heard, illustrates that violence should not there exist. And by metaphors, their walls are denominated "Salvation," and their gates "Praise," to illustrate that such will be the defenses of the redeemed inhabitants of the new earth. Isa. 26: 1—"In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bul-

warks." In the apocalyptic visions. (Rev. 21: 12-14,) John saw the New Jerusalem symbolized as having "a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. . . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

#### Meeting of the Standing Committee.

The quarterly meeting of the Standing Committee of the A. M. A. was held Jan. 6, 1863 at the office of the Advent Herald, the President in the chair.

After prayer by Eld. L. Osler, the minutes of the previous meeting were read and approved. And after that, the quarterly report of the Treasurer was accepted and approved as follows:

#### REPORT OF THE TREASURER OF THE A. M. A., FOR THE QUARTER ENDING JAN. 1, 1863.

To the Standing Committee: The Treasurer of the A. M. Association would present the following statement of its Receipts and Expenditures for the quarter ending with the commencement of the present year.

#### I. RECEIPTS.

The receipts have been as follows:

1. From payments of subscriptions to the Advent Herald,	\$726.7
2. Sale of Books,	29.3
3. Donations,	237.8
Making	993.8
Bal. of Cash Oct. 1	582.4
In hands of agents	81.2
Total	\$1657.47

#### II. EXPENDITURES.

The expenditures have been for the same period, For editor, foreman, and compositors \$438.00

" presswork,	91.00
" Folding papers by machinery,	11.00
" carting forms,	13.00
Pd. Bonham & Chubuck for cleaning and repairing stoves, including a new stove for office,	29.46
Pd. S. Adams for iron ash safe,	3.75
" Hobart & Robbins for "sorts" and rollers,	9.93
Bills for paper	307.10
Postage on papers to Canada and England, stamps, and rent of Post office box,	18.90
Exchange on uncurrent money	.90
Flour for paste, matches, oil, &c.,	2.75
Gas Bill,	2.25
Total of Expense,	928.04
Paid for books, merchandise,	6.00
Change on hand, at date,	526.80
In hands of agents,	196.63
	\$1657.47

After an informal discussion in respect to the advanced price of paper, and the best means of meeting the increased expense, it was

Voted, That the suggestion made by our Bro. Erastus Parker of Waitsfield Vt., that the readers of the Herald send in to the office all their old newspapers and other old paper they can raise for the benefit of the Herald—be and is hereby approved. And the friends at large are requested to join that brother in his good plan,—it being hoped thereby to prevent the necessity of reducing the present size of our Herald. And let all the friends of the cause send forward in compact bundles, all the old papers they may be able to collect, addressed to the care of Sylvester Bliss.

Adjourned      Attest. F. GUNNER, Rec. Sec.

#### "That Passage."

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

During the last months of the venerable Lyman Beecher, D. D.—who departed this life at the ripe age of 87 years, at the residence of his son in Brooklyn, N. Y., on the 11th of Jan. 1863,—his mental condition was exceedingly feeble and childlike. "For about a year and a half," said his son in giving an account of his closing hours, "he had been like a traveler who had packed his trunk, and, expecting every moment to start, could not unpack it." About two weeks before his death he called for "that passage."

"After reading a multitude of passages, for he was unable to designate the particular one he desired, the reader opened, by the good providence of

God, to these verses: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day; and not to me only."

"They were proceeding to read farther, but my father cried 'Stop! that is not for me! This is my testimony; write it down as mine.' And I think he could use those as fully and as justly as the man that wrote them."

CONFUCIUS, the great Chinese philosopher died, B. C. 479; his tomb is at Tzine-feu, in a magnificent grove of oak.

The Order of Jesuits numbers at present in the world,—7,144. Increase in 14 years, 2,592.

DR. LIVINGSTON says the falls of Gambeci, Central Africa, are 310 feet high, and in width 1800 years.

The amount of cotton exported from Bombay to Europe the first five months of last year, was 837,631 bales, against 270,165 for the same time the preceding year. The most strenuous exertions are being made in India to increase its production.

A Moslem Missionary society has just been formed, to carry the gospel to the Mohammedans.

The French and Foreign Bible society have circulated 3,000,000 bibles in France the last 18 years.

There are at present in India, 1170 Missionaries, native preachers and catechists.

The Wesleyan (Eng.) Missionary Society, raise \$700,000 a year. How? A secretary of the society says, all ministers make its interests their own, and old and young, men women and children, are invited to contribute." An excellent example for the friends of the A. M. Association. Let us try it.

The Polynesian, a Honolulu paper contrasts the peaceful state of those Islands with the barbarism and murders of the United States, and warns the people to beware of our example. Truly, the men of Nineveh shall rise up in the judgment against this generation and condemn it.

On the 25th Dec. Senator Lane gave notice of his purpose to introduce in the U. S. senate, a bill to raise 200 regiments of soldiers of African descent.

American gold sold in Boston, in the middle of Jan. 1863 at \$1.46 3-4.

The Congregational Journal an old paper of over 40 years standing, and the Oberlin (Ohio) Evangelist of 25 years standing, have both been compelled to discontinue their issue for want of support, and the high price of paper.

Certainly the friends of the Advent Herald have great reason for thankfulness, that our Heavenly Father has so bountifully cared for its wants. Should we not return our thanks to him by trying to do more good with it, by increasing its circulation.

A chaplain at N. O. in a note to the Independent, says,

"I am met by men in camp and hospital everywhere, who ask, 'Have you anything for us to read?' Who will help supply this demand, and send them our tracts?"

DR. LYMAN BEECHER, father of Rev. Henry Ward Beecher Mrs. Harriet Beecher Stow and other children noted for their peculiarities, has gone to his rest, full of days and honors. He is famed as one of the leaders in inaugurating the great temperance reform, and for the part he took in the Unitarian controversy. He was 87 years of age last October.

Monday Jan. 5th, President Lincoln sent the following dispatch to Gen. Rosecrans. "Your dispatch announcing the retreat of the enemy has just reached here. God bless you and all with you. Please tender to all, and accept for yourself, the nation's gratitude for your and their skill, endurance and dauntless courage."

Shinplasters are rejected by newspaper stores and Hotels in New York.

A glorious revival is said to be in progress in Evansville, Ind. carried on, not by constant meetings, but by the daily labors, prayers and efforts of the people of God. They meet to report results and receive converts. The right way to work.

REV. D. BOSWORTH has resigned the pastoral charge of the Evangelical Advent church in Waterbury, Vt.

REV. D. ELWELL of Shippen, Pa. has resigned his pastoral charge of Messiah's church in that place and accepted a call from Messiah's church at Woodhouse, C. W. P. O. address, Port Dover C. W.

REV. W. SWARTZ of Messiah's church Pa. has received a unanimous call from Messiah's church N. Y. The church is prospering.

REV. W. H. EASTMAN has resigned his charge of the Advent church, Whitefield, N. H. and removed to Grantham, N. H.

REPORTER.

"Of all occasions," says Cicero "none is more noble, none more stable, than that which is formed by good men, when they are united by the bond of friendship and congeniality of disposition."

#### THE WORD IMMORTAL.

We apprehend that the difficulty in the mind of many in respect to the use of the word "immortal" consists in the meaning they attach to it. That is, they use it in its common and popular sense; which is not its scriptural use. Common usage makes it expressive merely of an ever continuing existence, irrespective of its nature or condition—applying it to the lost as well as the saved. But that is not the meaning the Bible gives it, where it is contrasted with indignation, and wrath, tribulation, and anguish, and as something to be sought for—showing that man is not now its possessor, and that he never will be unless he has part in the first resurrection. Therefore, though the wicked exist forever, they will not be immortal; for immortality is incompatible with impurity, with insincerity, with sin, or with suffering. For it is a condition of purity, of holiness, of happiness, of deathlessness. If Adam was created such, as he surely was, then was he created immortal according to its scriptural usage. But if he was created a sinner, and miserable, then was he not immortal. Immortality is thus a condition. But Adam sinning lost that condition, which can be regained only through Christ.

#### NEW SUBSCRIBERS.

BRO. BLISS:—Permit me to say a word to the friends of the Herald on the importance of increased efforts to extend its circulation. With the commencement of the new year can we not all go to work and add, within three months, another thousand to its subscription list? I believe we can.

1. The price of paper is nearly doubled and the excess of cost must be met; and this is the proper way to meet it.
2. It will be a blessing to every family where it is read.
3. It will increase the interest of its readers in the welfare and support of the church and cause.
4. It will greatly please the editor, and relieve the association from embarrassment. Brethren, sisters, one and all, what say you? Let us be all at it and always at it.

J. LITCH.

#### THE WAR.

NEW YORK, JAN. 18. A special dispatch to the Sunday Mercury from Washington, dated yesterday, says: "The army of the Potomac is in motion and a battle is probably raging. The crossing of the river was doubtless effected to-day at Richard's Ford."

The same dispatch also says: "From news received at the War Department it is now deemed certain that Gen. Burnside is by this time across the river, and the rebels are skedaddling inland. All the army officers in Washington have left for the battle-field."

[Note by Reporter of the Associated Press. The forgoing is to be received with caution.]

The same correspondent says: "The Vicksburg expedition is being rapidly reorganized. Gen. Grant is to have command, with Gen. McClellan second in command. The force will reach 100,000 men."

NEW YORK, JAN. 17. The Times' Washington dispatch, speaking of the Army of the Potomac, says for some days it has been known a movement was again in contemplation, and the loyal North should not be many days behind the rebels in the knowledge that our veterans are again on the road to Richmond.

The same dispatch states there is in the Quartermaster's department here condemned clothing to the value of \$1,280,000 which was regularly inspected and passed last year by the inspectors in Philadelphia, and the contractors paid their full value. Being unfit for use in the field, it has been turned over to the hospitals.

Unless some unexpected cause shall interfere Gen. Butler will be induced to assume command of the Department of the South as soon as arrangements can be made providing another command for Gen. Banks in the same direction.

CAIRO, ILL., JAN. 17. The Rain Storm left Arkansas Post on Monday, and arrived here to-day. She confirms the capture of that place. The attack was made on Friday evening by the gunboats. The land force debarked two miles below, and marched to the rear of the rebel fortifications and took them. Two miles below the main fort the rebels had erected earthworks, which were shelled by our gunboats.

Three balls entered the port holes of the Lexington, killing four men. The main fort, which is represented as very strong, surrendered on Monday. The officers of the Rain Storm say that six rebel regiments were captured in the earthworks.

At daylight on Monday, two Texan regiments, who came to reinforce the place, being ignorant that it had surrendered, were also captured. Nearly all the ammunition taken by the rebels from the steamer Blue Wing, some days since, was captured.

A reconnaissance sent up the river had not returned when the Rain Storm left.

Our loss is not so heavy as when first reported.

## CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Watchfulness.

"Watch therefore: for ye know not what hour your Lord doth come."

Brethren, Adventists, children of the Kingdom, ye who love, or have loved heretofore the appearing of the Lord, to you these words are especially addressed by your risen, ascended, and coming Lord and King. "Take ye heed. The times are critical. Perils are increasing and await the church. Sad and fearful times are at hand for a God forsaken world. Wrath, dreadful, awful, is in store for the wicked and ungodly. The second woe is past; and, behold the third woe cometh quickly." Even now it may have begun! "The seventh angel is about to sound, and the nations become fearfully 'angry'; and God's "wrath come, and the time of the dead, that they should be judged." And "the time of trouble, such as never was since there was a nation" break in alarming calamities upon the doomed kingdoms of the world. "Men's hearts" are already "failing them for fear, and for looking after those things which are coming on the earth," which will greatly increase till they shall expire under the vexatious reports and perplexities of the last days. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Every Adventist in the land and the world now should be awake. Every "virgin" should have her lamp trimmed and burning. It is a surprise that with the increasing evidences that the day of God is so near that any believer should be sleeping at his post. Who could have thought that you should ever have become so indifferent to the hope of the Lord's coming? That you should sleep and slumber now, amid the muttering thunders of the approaching storm of the Divine wrath? Alas! it is so. And will you awake? Awake! in God's name awake! Be ye ready for the duties of the times, and to reply to the anxious fears that are coming upon the world, lest you be dumb and confounded when they inquire, "What of the night?" Arise, and shake yourselves from sloth, and from the dust of this sordid world, and trim yon lamps of faith and of hope to rise when your Lord shall come for his chosen ones; and "save yourself from the doom of this wicked and adulterous generation." Seek to save your families, and offer prayer continually for the unconverted members of your households that they blame you not for your unfaithfulness in the day of judgment. Strive to warn and save the ungodly and sinners from "the wrath to come!" Meet with your brothers of "like precious faith," instead of going among the opposers and scorers of your hope, or wandering about from place to place where you can have no Christian influence to enlighten the mind of others on the signs of the times, or evidences of the Lord's coming at hand; not forsaking the assembling of yourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." "Wherefore, comfort yourselves together, and edify one another" as you should do. Perhaps some of you have like some of the followers of Jesus in the days of his flesh become "offended" because of "hard sayings" which you could not bear; and murmurings and disputings like the children of Israel in the wilderness which you could not endure, and therefore have left, and follow the waiting ones no longer, thinking by so doing you would have more peace and punish your brethren for their impudence. But you have found that you have not grown in grace, but rather become cold and dead in faith, and that you have punished yourselves most, and are liable to perish in the burning lake at last. Arise! ye scattered and peeled ones, grieved and offended ones, and renew covenant with God and his people and come out fully again on the Lord's side, the side of his truth, and meet with the now quiet and happy waiting ones joyful in their hope, with light in their dwellings as darkness settles down upon the luke-warm church and wicked world. If you treat the second advent with indifference and follow not where

Jesus' truth leads, and are ashamed of his words, you would have so done when Jesus was upon the earth in his first coming, and been found with a pharisaical and hypocritical multitude who despised the Lord. Beware! study thy heart. Look well to your experience and hope. Where there are advent meetings made up of consistent Christian men and women of faith and prayers within 5, 10, 15, 20 or 30 miles, arrange to attend if at considerable cost. Whatever the trouble or expense, you will be well paid in the end, and it will be at less cost than the loss of yourselves as cast aways. The Countess of Beauford the last few years of her life rode on horseback upwards of a distance of sixteen miles to and from places where she could hear the gospel in its purity; both summer and winter this was her custom; and neither frost, snow, rain, or bad roads were sufficient to deter her from the house of God. O how little of this interest and zeal in these days to attend on the means of grace as in former days of old. In every place, town, village, a city where there are two or three adventists, come together and start a prayer meeting once a week, or oftener if you choose, and when your hearts get filled with faith and the holy Spirit invite others to attend. There are in the cities advent meetings, where those in adjacent towns can congregate at a trifling expense. In this city there are three excellent congregations of the saints where the Lord is blessing his people; and such are the communications by horse railroad that brethren and sisters could come in and have a feast every Lord's day, and be ready for the Lord's coming, by the increased faith and zeal which they would cultivate. Don't have scruples about patronizing these public conveyances on the sabbath for this purpose. The devil will have them going, and let us improve them for good. It will be no worse a sin for us than to harness a horse and ride the same distance to attend church. In this be careful you don't in your excuses and care for the sabbath, "strain at a gnat and swallow a camel." I believe we should keep the Lord's day holy, and we do so by being assembled with the church on the first day of the week." If feeble and infirm, or the distance be so great that you cannot walk, at a very trifling expense you can obtain the bread of life and enjoy communion with your brethren and sisters in the established places of their worship. Brethren, Adventists, you need these means of grace to keep alive your faith. Your brethren in every place where they assemble need your presence and help in these times of peril to encourage them. Don't let your brethren go up to war and ye stand idle. Be willing as did Moses to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." My heart and soul are stirred within me to awake my dear brethren and sisters throughout the length and breadth of the land to watchfulness, diligence, and holy zeal, and work in view of the coming of the Lord at hand. Brethren why will you not rally? Why not awake to the importance of so doing! You have but a little while to prepare for the judgment, or to labour in his vineyard. Live every day as you will wish you had lived when your Lord shall come identified with his waiting people, looking for redemption as you will wish you had been when he shall come to redeem them. Where you now are—with your influence where it now is—and doing what you do—are you satisfied to meet your judge? or will you be ashamed before him at his coming? ask yourselves these questions before God. May the Lord by his Spirit, make us all more faithful in his service—more willing to suffer with his people—more ready to bear the cross—more pure and holy minded, that we may be found worthy of the reward of the just in the day of his coming.

"Ye saints of God, awake to duty!

Hark! Hark! the message from the skies,  
Your King, descending in his beauty,  
With saints and angels bids you rise.  
Shall earthly pleasures, still deceiving,  
With Satan's host and fiery darts,  
Now darken and enthrall your hearts,  
While Christ for your delay is grieving?

Arouse! arouse! ye saints,  
Yours arms and hearts prepare!  
Press on! press on! all hearts resolved  
A conqueror's crown to share."

O. R. FASSETT.

Boston Jan. 13 1863.

Earthly objects are fleeting,

All earthly joys and pleasure scenes  
Refuse a long delay;  
Upon the swift winged flights of time  
They're quickly borne away.

Our friends, though dear, like vernal flowers  
Can ne'er long with us stay;  
They pass a few brief moments here,  
And then are swept away.

So we, like friends and pleasure scenes,  
Are creatures of a day:

A few revolving scenes at most,  
And we are passed away.

This earthly ball we tread upon  
Is doomed to sure decay;  
With all its boasted wealth, it will  
Most surely pass away.

The silvery moon, and golden sun,  
Which rules the night and day,  
Are destined, by the eternal word,  
To also pass away.

The mighty gems, and starry hosts,  
That mark the "Milky Way,"  
Will cease in their celestial course,  
And they will pass away.

Time, old father time himself,  
Who first did give the day,  
A mighty angel will declare  
That he has passed away.

ALONZO PHELPS.

The "heavens," declared in the Scriptures to be destined to be dissolved, we regard as this lower heavens, in which the birds fly and winds blow; so that the heavenly orbs, with the restored earth, we regard as a permanency.

## New Year's Wishes.

DEAR BRO. BLISS: I wish you a happy new year. Now if I am sincere in this wish, I ought to do what God requires of me in contributing toward your happiness during the year now commenced. I have thought not a little during the day in regard to the subject of wishing others a happy new year. It is to be feared that a large proportion of those who give utterance to this wish do it merely from the force of habit, and therefore take no pains afterwards to prove by their works that they were sincere wishers.

First of all, we should truly desire the spiritual good of the one to whom we wish a happy new year; that such a one, if already a believer in God by having confessed his Son before men, may this year, more than in any one previous "grow in grace and in the knowledge of our Lord Jesus Christ;" and to the one that has not yet confessed Christ, that this may be the glad year of an espousal to "the Lamb of God which taketh away the sins of the world."

In a work entitled "A Spiritual Treasury," for the children of God, consisting of meditation for each day in the year upon select texts of scripture, written by William Mason many years ago, is the following for January 1: Text—"We see Jesus. Heb. 2: 9. Fine sights of human pomp and worldly grandeur captivate and ravish worldly minds. It is common to hear persons say, O, I could sit all night to see a fine play! But one sight of the matchless charms and dawning glories of our Saviour makes all other things appear mean and contemptible. We turn our eyes from them and say, I put away these childish things; I have a heavenly object, infinitely superior to such low and perishing vanities.

"I know one, who having heard that faithful minister of Christ, Mr. Whitefield, when he first preached in the field, upwards of thirty years ago, on being asked which he liked best to hear him preach, or see Vauxhall? profanely replied, "Whitefield only preaches of heaven, but Vauxhall is heaven itself." Poor soul! he was then blind to his want of Christ, and to Christ's glory and excellency. But to the glory of his rich grace, that poor sinner is out of hell, and can now happily join the faithful in saying, we see Jesus. So then, the once profane sinner is changed into the "enthusiast" Enthusiasm to Jesus! "Enthusiastic this? Then all are blind but rank enthusiasts." The essence of the Gospel, the joy of sinners, and the glory of faith consist in this sight. What is life itself without it? Alas, we have lost all righteousness, holiness, and happiness, in ourselves; but we see all these, with heaven and glory, restored to us in Christ. O blessed day! happy hour! joyful moment! when the sight of our inestimably precious Saviour first saluted the eyes of our mind and became the object of our faith! It was the beginning of days; yea, our birth day to eternal blessedness.

"This sight is a feast to our souls all the year. We delight to begin the year with seeing Jesus. We salute one another with, 'I wish you a happy new year.' What mean we, but I wish you to see Jesus? What can make the year happy without this? This creates heaven in the soul. Then it is a happy year indeed. But without this precious view of faith we can get no ease from the burden of sin, and our souls must be miserable. This world can afford us no real happiness. The thoughts of death will torment us; and the view of judgment fill us with dread and terror. But, O happy sinners, who can bless God with Simeon and say, 'Mine eyes have seen thy salvation!' Luke 2: 30. I see Christ; he is all my salvation and all my desire. Ye heaven-born, highly favored souls, well may ye say, 'Time hasten on; years, roll round; moments

fly swiftly; and bring me to the full enjoyment of my beloved Savior in his kingdom of glory.'

"We see Jesus, who saw us, loved us, pitied and saved us when dead in our sins, caused by the law, and polluted in our blood. We look back and see him an outcast babe, a despised MAN, crucified as a vile malefactor, and bearing our sins on the cross, made a sacrifice for our souls, and redeeming us to God by his blood. We glory in him as the only atonement for our sins and our own righteousness to justify our souls; for he is the Lord our righteousness, Jer. 23: 6. We look up and see Jesus crowned with glory and honor, pleading our cause and interceding for our persons at the right hand of God, and ever living to save us to the uttermost. We look forward to judgment; awful day! we see.

"A trembling world, and a devouring God."

"But O how bright the prospect! we see Jesus coming with power and great glory to receive us to his kingdom; that where he is there we may be also.

"Do we thus see Jesus by faith as revealed in the word of truth? Then we are new creatures in him. We are called with Moses, 'to endure as seeing Him who is invisible.' Heb. 11: 27. We are exhorted to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.' Heb. 12: 1, 2. Thus we obey the will of God our Father, who commands us, 'Behold mine elect, in whom my soul delighteth,' Isa. 42: 1; 'my beloved Son, in whom I am well pleased,' Matt. 3: 17.

To the foregoing I must add a hearty, Amen. Let me assure you, dear brother, that the coming of the Lord has never seemed to me more desirable than for two or three months past. O, I find it to be good and heart cheering to be settled in the belief of a soon coming Saviour. I don't know how I could get along without such a blessed hope. It is indeed consoling in these troublous times to believe that Jesus is soon coming. Then, then will be no more wars nor rumours of wars; but all will be peace and glory when the meek will come into possession of that earth which Jesus promised them, when he was here on this earth.

I was thinking about giving a short sketch of my experience in regard to this blessed hope, but I must defer it to another time as it would make this article entirely too long. I will say, however, that it is about twenty one years since I first became interested in the speedy personal coming of the Lord Jesus Christ.

JOSEPH FAIRBANKS.

Farmington Me. Jan. 1 1862.

From Bro. J. Spear.

BRO. BLISS:—I rejoice that there are a few in these last days, amid the excitement of war and trials of the present age, looking for the blessed hope and glorious appearing of our Lord and Saviour Jesus Christ,—though we are told by some that we have no reason to look for the speedy advent of Christ, because of there being a great work to be done before he can come, the second time; and that his kingdom did come at his first advent, and is now being established by the preaching of the gospel. Such are looking for the fulfillment of Isaiah 2: 4, "And he shall judge among the nations, and shall rebuke many people and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up swords against nation, neither shall they learn war any more. O house of Jacob, come ye and let us walk in the light of the Lord."

Others deny the divinity of God head of Christ. This to my mind is a very erroneous doctrine and yet some will harp on it where ever they go.

We have no regular preaching; but the Spirit of the Lord is with us, and we pray the Lord of the harvest to send some faithful preacher this way. It affords me pleasure to forward you the name of a new subscriber for the Herald.

Yours in hope of immortal life.

JEREMIAH SPEAR.

Beebe Plain, C. E. Jan. 7 1863.

Tour West.

My health is now good and I shall continue my labors, as follows:

Buchanan, Mich. as D. R. Mansfield shall arrange, Jan. 20 and over the sabbath. Hope for a general gathering. Reading Miolo as N. N. Seymour shall arrange Jan. 30, over the sabbath and the week following.

Then I go to Ill. to hold some meetings, as shall be arranged by the friends there. I wish to hear from them at Buchanan, Mich. care D. K. Mansfield. I will try to make up for the disappointment at Deer Park, by the will of God.

From Ill. I shall go to Kentucky instead of Canada West.

JOSHUA V. HINES.

Lying of all vices is the hardest to be got rid of.

From Bro. S. D. Northup.

DEAR BRO. BLISS: While perusing the welcome pages of the last issue of the Herald, my eyes rested on the names of two brothers in Christ who, under present circumstances are unable to continue their subscription for the Herald, and the words of Jesus were forcibly brought to mind, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." May the Lord bless those brethren, with all others in their afflictions, and make all their bed in their sickness, and hasten the day, when the people will be gathered into that land where "the inhabitants will not say, I am sick, and they that dwell there shall be forgiven their iniquity." Having full confidence in the word of God, and believing that "He who gives to the poor, lends to the Lord," I enclose one dollar, towards sending the Herald to the poor; and praying God to open the hearts of the brethren and sisters, in the same direction, I remain your brothers in hope of a glorious immortality through Christ.

S. D. NORTHUP.

## OBITUARY.

BRO. BLISS: It becomes my duty to give notice of the death of our eldest Son, LOREN DUDLEY, who was killed on the battlefield October 8, 1862. He was born March 31, 1822, in Chazy N. Y. He was a very pleasant and obedient boy; and I can say of him, what not every Father can say of his son, that he never told me a falsehood, to my knowledge, in his life. When about 14 years old, he gave his heart to Christ, and became a member of the M. E. church; where he remained, a consistent Christian until the Fall of 1844, when he embraced the soon coming of Christ, and the doctrines connected with that event as taught by Wm. Miller. He was married when about 24 years old; and in the course of four or five years afterwards he, with his little family, removed to Wauwega, Waupaca Co., Wis. where he settled on a farm. There being no Advent church in that place, he joined the M. E. church, where he stood in full connection when he enlisted. He did not think it was his duty to be drafted, when the country was in such great peril. He enlisted August 9th, left his home September 11th, prayed with his family as usual, told them they might never meet again in this world, but that they must try to meet in heaven, and took his leave of them to see each other no more until the morning of the resurrection. He belonged to the 21st Regiment, Company B., Wisconsin Volunteers. He went to Cincinnati, Ohio, with the regiment, and then to Kentucky; and in two months, lacking one day from the time he enlisted, he gave up his precious life in that awful battle at Chaplin heights, near Perryville Kentucky, on the 8th day of October 1862. He will be held sacred in the memory of a great many Christians who have been blessed under his prayers, exhortations, and songs. He was one of those sort of Christians who are always at their post. It has been said to me by some of his former associates, since we heard of his death, that they always found Loren at his post in Zion. But, alas, he is gone. We have had some severe trials to pass through, but this far exceeds all others put together. I have thought some times that I was prepared for the worst; but when my dearly beloved son came to his end as he did, it was too much for me, as well as for my wife, to endure with the supply of grace we had. We fled to the only source for help; by our renewing our covenant with God, he does sustain us; and we have a hope that takes hold of the speedy return of the Nobleman, who will write up his people, and make an end of anguish and misery. I do not expect to see any better times than I now see until he does come. This from your humble Brother in deep affliction.

LEVI DUDLEY.

Murfreesboro, N. Y. Jan. 11th, 1863

DIED. At Castleton Jan. 7, 1863 SABRIONA, wife of CLARK STEVENS, in the 59th year of her age.

Death has entered the cheerful cottage home, and taken from our midst a wife and mother. After a painful illness of cancer, which was patiently borne, she has left us, but for a little season.

She lived a pious life, and was respected by all who knew her; and, as a neighbor asserted: her death is a loss to the neighborhood and society. Many friends and relatives will miss the kind friend now cold in death; and that lonely house-hold band will mourn the cheerful but departed light of home.

They hope to meet her in a more blissful abode; for soon will dawn a brighter morn, when she will be clad in immortality, and reign with the righteous in the Kingdom of God.

She has gone from our midst—from this drear vale of sorrow—Frail pilgrimage ended—her work is now done; she will peacefully rest till the fair coming-morrow

When Christ, in his majesty, biddeth her "come;" The sweet resurrection! that bright day of gladness!

Will snatch from the tomb her dust and decay; No anguish or pain, no sorrow or sadness, Can visit thee then, as time passes away!

She patiently bore the disease that was blighting Her body, nor murmured at anguish and pain; The goodness and love of our God was delighting Her heart, from him praising she ne'er could refrain.

The purest religion her bosom was filling; No pain could restrain her from praising the name Of the One she adored, whose glory was thrilling Her breast, as she dwelt on his undying fame!

She has faded away, as the pure light of morning That shineth so brightly, then leaves us the while; The sanctified earth she will soon be adorning— Then on her pure lip is wreathed joy's sunny smile. She is waiting the moment the blessed Eternal Shall call her to dwell on the glorified earth, There to dwell with the seraphim pure and supernal,

As she gains through the Saviour an immortal birth.

Gone! gone from our midst, is the pure and the holy, To dwell with the righteous, immortal and fair; When the earth is renewed—the good and the lowly,

Will enter a land free'd from sorrow and care, That beautiful land where pure rivers are flowing, And flowers gently nourished forever will bloom; To this pearly-hued home our departed is going, When the casket is snatched from the merciless tomb.

She has gone, and forever, from this vale of sorrow, To dwell in a purer and happier clime; In a lovelier sphere, and a far brighter morrow— Unsullied by grief, and untarnished by Time; In the purified earth, with rejoicing and singing, And soft swelling strains from the harp and the lyre,

Ere long, through the City, the notes will be ringing,

Melodious! sweet! from the immortal choir!

Farewell!—for a time—the adieu's sadly spoken! We mournfully miss thee, but know it is vain! From earth thou hast withered, the circle is broken.

Oh! may we not happily meet thee again? Sweet be thy repose, and downy thy pillow, With bliss may thy cup be for e'er running o'er; May thy bark gently pass o'er the dark lonely b

low,

And anchor in safety upon the bright shore!

THEO. D. C. MILLER.

Crisis please copy.

DIED in Gilsford, Nov. 5 Brother BENJAMIN T.

LIBBY, of typhoid fever, in the sixty seventh year of his age—over half of which he had been a professor of religion. He was a firm believer in the speedy coming of the Lord; which was his theme and comfort through life, and his support in death. He was a kind husband, an obliging neighbor, a good citizen, and an exemplary Christian. He bore his sickness with patience and resignation, and conversed freely with his companion giving all needful directions, feeling that the time of his departure was at hand. He was all ready to be offered, and longed for the time to come. He has left a wife, one son, grandchildren, and many other warm friends who deeply mourn his loss.

A discourse was delivered at the funeral by the writer, from Rev. 14: 13. JOHN KNOWLES.

## ADVERTISEMENTS

### MUSIC.

SONG OF THE SECOND ADVENT.

COME ALL YE WEEPING PILGRIMS.

The above beautiful hymns have been published in sheet form, arranged to familiar airs for the piano. Price post paid 1 copy 5cts. 12 do 50 ct. Address orders to

J. V. Himes.

W HITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for treatment on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. This effect in this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

**THE GOLDEN SALVE—A GREAT HEALING REMEDY.**—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1'62 For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

**DR. LITCH'S RESTORATIVE:** a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

**DR. LITCH'S ANTI-BILIOUS PHYSIC.** As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the everyday ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the *ADVENT HERALD*—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

### BOOKS.

	PRICE.	POSTAGE
Morning Hours in Patmos, by Rev. A. C.		
Thompson, D. D.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zechariah	2.00	.28
Litch's Messiah's Throne	50	.12
Orrick's Army of the Great King	25	.07
Pebble's Two Hundred Stories	40	.07
Fassett's Discourses	10	.05
Memoir of Permelia A Carter	10	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people, on the second advent,	.15	.04
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" Pocket "	60	.11
" "	1.25	.21
The Christian Lyre	60	.09
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Wellcome on Matt. 24 and 25	.33	.06
Taylor's Voice of the Church	1.00	.18

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" Exodus	25	.18
Voices of the Day	.25	.16
The Great Tribulation	1.00	.15
vol. 2	1.00	.15
The Great Preparation	1.00	.15

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Brook on the Lord's Coming a Practical Doctrine	4
Brook on the Glorification of the Saints	4
Litch's Dialogue on the Nature of Man	6

## Ayer's Cherry Pectoral.

## Ayer's Sarsaparilla.

## Ayer's Cathartic Pills.

THE peculiar taint or infection which we call SCROFULA lurks in the constitutions of multitudes of men. It either produces or is produced by an enfeebled, vitiated state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation"; indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases which it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 20, 1862.

## Life's Questions.

Drifting away  
Like motes on the stream  
To-day's disappointment  
Yesterday's dream;  
Ever resolving—  
Never to mend—  
Such is our progress;  
Where is the end?

Whirling away  
Like leaves in the wind;  
Points of attachment  
Left daily behind;  
Fixed to no principle,  
Fast to no friend—  
Such our fidelity  
Where is the end?

Floating away  
Like clouds on the hill,  
Pendulous, tremulous,  
Migrating still;  
Where to repose ourselves?  
Whither to tend?  
Such our consistency;  
Where is the end?

Crystal the pavement,  
Seen through the stream;  
Firm the reality  
Under the dream.  
We may not feel it,  
Still we may mend—  
How we have conquered  
Not known till the end.

Bright leaves may scatter,  
Sport of the wind;  
But stands in the winter  
The great tree behind.  
Frost shall not wither it,  
Storms cannot bend;  
Roots firmly clasping  
The Rock at the end.

Calm is the firmament;  
Over the cloud;  
Clear shine the stars through  
The rifts of the shroud.  
There our repose shall be;  
Thither we tend—  
Spite of our wanderings,  
Approved at the end.

## Johnny and the Blue Marble.

"Mother," asked Johnny, "what verse do you think is best for little boys like me?"

His mother thought a moment, and then said:

"Thou God seest me; because I suppose little boys sometimes do naughty things, thinking their mothers don't see them, and won't know it. This teaches them that there is somebody who forever sees them."

"Does God look into boys' pockets?" asked Johnny.

"Yes," said mamma.

"I wish God would speak as well as see," said Johnny.

"He does," said mamma.

Johnny immediately opened his eyes very wide.

"Does?" he cried.

"Oh yes," said mama; "he speaks in a still small voice."

"I never heard him speak," said the little boy.

"That is because you don't choose to hear it."

"Does it make a noise like the winds?" asked Johnny.

"No," said mama. "God's voice does not sound like the wind's; it speaks to your heart, and you must hearken to it in order to hear it; in fact, it is your conscience."

"What does it say?" asked Johnny, much interested.

"When you are naughty, it says 'Don't do that, Johnny; pray don't.' When you do right it says, 'It is sweet to be God's child. God's children love to do right.'

"I want it to say that to me," said Johnny; and I am sure his mother wanted it to say that to him.

For several days Johnny behaved as if he was listening to the little voice, and as if it whispered pleasant words to him. He tried to do right, and seemed a happy child.

One day, when he took his marbles out of his pocket, his mother observed among the marbles a very handsome blue one.

"Where did you get that marble?" said his mother.

Instead of answering his mother, like a good little boy, he attempted to snatch it out of her hand, and then put it in his pocket.

His mother, as you may suppose, was much surprised. She looked at him, and he hung his head, as if conscious of doing wrong.

Then she began to be afraid there was something wrong; before, she was not; and she asked again, "Where did you get this marble?"

Johnny made no reply. He seemed to be meditating deeply about something, and appeared very sad. The mother did not ask him the question again, but went away.

At night Johnny climbed into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone: "I took that glass marble, mama."

"Took it from whom?" said his mother, anxiously.

"I took it from the ground," said the little boy.

"Did it belong to the ground?" asked his mother.

"No," said Johnny.

"Did the ground go to the shop and buy it?"

Johnny tried to laugh at such a funny thought, but he did not succeed at all in doing it. At length he mustered courage to say, "I saw it on the ground, and I picked it up."

"What little boy had it before?" asked his mother.

"Asa May's, it is, I guess," whispered Johnny.

"When you put your hand to take it, did you forget, 'Thou God seest me?' Always remember that my son, and that you have no right to Asa May's marble, simply because you found it."

## APPOINTMENTS.

## NOTICE.

The members of the Conference of Messiah's Church and friends of the Cause in Canada East, are hereby admonished of the time and place of their annual gathering, which will be the second Wednesday in February next, (being the eleventh.) The place is Black Creek Settlement, township of Woodhouse, near Port Dover. The friends in that place are making provision for the meeting. Their new house will be ready to be dedicated to the Messiah on the second Sabbath in February, which is the eighth previous to the Conference on the 11th. Brn. Litch and I. R. Gates are invited to attend the dedication. Brethren, please accept this request of the Church, and fail not to attend. Other ministering brethren in the Province are hereby invited to attend the dedication—namely, G. W. Campbell, D. Campbell, S. R. Lake, B. Reynolds and J. Pearce,—and all brethren and sisters interested in the promotion of the truth. Will brethren and sisters pray that these means of grace be a blessing to all?

D. W. FLANDERS,  
Sec. of Conference.

## P. O. ADDRESS.

My Post Office address will be for the present, Grantham, N. H. W. A. EASTMAN  
January 4, 1862.

The Post office address of Elder Daniel Elwell, for the present year, will be Port Dover, Canada West,—having removed from Shippen, Pa.

## APPOINTMENT.

I will preach (D. V.) in Dunham, C. E., as Bro. Fuller may arrange, Jan. 20 and 21st; Clarenceville and Ash Island the 22d and 23d, as Brn. Colton and Schutt may appoint; and in Roxham the 24th, and Sunday, 25th, as Bro. Miller may deem best. Week-day appointments will be at 6 o'clock.

J. M. ORROCK.

## NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. BLISS, 46 1-2 Kneeland street, or No. 1 Lincoln street, Boston, Mass.

O. C. FASSETT.

## NOTICE.

On account of sickness I shall not be able to issue the "Voice" promptly the first of this month as I intended. It is nearly ready for the press, and will be out soon. I sent a notice, recalling my appointments in Illinois, but it did not reach the office. Friends in the West will hear from me again, soon.

J. V. HIMES.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

## BUSINESS NOTES.

F Davis. Received \$3 for books sent Dec 17—leaving \$2.40 due.

S D Northup. Thank you,—shall appropriate accordingly.

Wm K Stamp. Sent Harp the 19th.

Mrs Nancy A Hill. The \$2 was received Jan. 1, and paid to 1179. In removing a block next to yours, the one removed was by mistake your own. Excuse the error. Have not the back Nos. We have not the Lectures.

## DONATIONS.

## ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, JAN. 20.

Samuel Cass, Plaistow, N. H.	50
S D Northup, Palensville, Mass.	1,00
James Beilden, West Meriden, Ct.	1,00
Payne W. Higgins, Wellfleet, Mass.	1,00
Mrs Ann Oliver, Philadelphia	25
Mrs Rachel Crampton, Homer, New York	2,00
Miss Orrilla W. Allen, Johnson, Vt.	1,25
Mrs Lydia Ruggles, Grand de Tour, Ill.	1,00
Mrs Martha Sait, E Liverpool, Ohio	8,00
Cyrus Cunningham, N. Attleboro, Mass.	1,00
Josiah Vose, Westford, Mass.	6,00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennium Aid Society in Shiremanstown, Pa.	9.00
" " " " " New Kingstown, Pa.	4.50
Mrs. S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. (" or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. B.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, O.	1.00
Jos. F. Beckwith, Cleveland, Ohio.	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Doud, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.	1.00
James Penniman, Milford, Mass.	1.00
Philadelphia, no name	\$5.00
Micajah C. Butman, Lynn, Mass.	1.00
Mrs. Boardman, Seneca Falls, New York.	1.00
M. B. Woolson, Milford, N. H.	2.00
William B. Schermerhorn, Schenectady, N. Y.	\$1.00
Edwin Howard, St. Johnsbury, Vt.	1.00
Mrs. Mary Hopkins, E. Brookfield, Vt.	1.00
Helen Nichols, E. Warren, Vt.	1.00
Charles Merriman, Akron, O.	1.00
Miss M. A. Swartz, Coopers, Pennsylvania	1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper thus to be sent by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of \_\_\_\_\_ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

P. K. Kue 1153; Wm. P. Stratton 1127; Mrs. A. Oliver 1179; S. Wheeler 1153; Geo. D. Hildiar 1153; Mrs. D. Hunt 1153; Anson S. Smith 1153, by O. W. Allen 1179; John Mayo 1058; Dr. F. Scammon 1168; Thos. Adamson 1153; C. Kinney 1153; Mrs. L. R. Boon 1153; Mrs. Lydia Ruggles 1153; J. Gilbert 1153; each \$1.
8 W. Welch 1179; P. W. Higgins 1153; L. N. Higgins 1179; L. Edwards 1193; Wm. Batchelder by M. G. 1075—\$2 due; Mrs. Rachel Crampton 1179; S. K. Baldwin 1192; Thomas Dutcher 1127; Mrs. N. Coolidge 1179; S. Munro 1179; Thos. H. Prushaw 1127; A. Culver 1138—\$3 in all; Mrs. M. T. Whittier 1179; Mrs. Eunice D. Boardman 1179; J. R. Jewell 1179; T. R. Jewell 1189; R. W. Laird 1179; R. A. Holden 1179; N. Brown of D., N. H. 1153; D. Boon 1175; David Eaton 1153; Nathan Clark 1153; N. Street 1179; James Belden 1179; Samuel Cass 1179; R. Starks 1106; Mrs. Aaron Clapp 1179; Mrs. M. J. Yoder for Daniel Yoder 1127; Mrs. M. Salt 1179; John M. Hill 1179; Cyrus Cunningham 1179; Luther Cunningham 1153; W. P. Woodworth 1179; Mrs. E. Van Kleek 1179. We invariably mail on Thursday morning, and you ought to receive it by Saturday. James N. Bowen 1145; John S. Hough 1179; Isaac H. Gray 1179; Elisha Bass 1179; Josiah Vose 1179; Ben M. Fletcher 1179; each \$2.
Geo. D. Button 1153; S. R. Beebe 1179; Mrs. S. A. Hitchcock 1205; O. B. Russell 1249, each \$3.
John Sax 1101; \$1.
M. A. Frank, 1127 \$5.

## BUSINESS DEPARTMENT.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

WHOLE NO. 1131.

BOSTON, TUESDAY, JANUARY 27 1863.

VOLUME XXIV. NO. 4

THE ADVENT HERALD

Is published every Tuesday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

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SYLVESTER BLISS, *Business Agent,*

To whom remittances for the Association, and communications for the Herald should be directed. Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

JOSIAH LITCH, *Co. mittee*  
J. M. ORROCK, *on our*  
ROBT. R. KNOWLES, *Publication.*

TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " " " Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, —amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

From the N. Y. Observer.

PRAISE YE THE LORD

Praise ye the Lord! when morning brings its first bright summons from on high, And the warm valley richly flings Its incense to the glowing sky; When the glad waters lift their voice, And the low forest-hymn is heard, And all created things rejoice and sing In their Great Maker.—Praise the Lord!

Praise ye the Lord! when twilight throws Her soothing charm o'er vale and hill; When wearied labor seeks repose, And the loud hum of life is still; When night is in the earth and air And naught but watching stars abroad; Then lift the voice of humble prayer, And for his goodness—Praise the Lord!

Praise ye the Lord! when blessings waits, Like dew upon your morning hours; When plenty crowds your peaceful gates, And Time's swift foot is hid with flowers; When Love and Friendship join to bless, Then be the Giver's name adored, For health, and hope, and happiness, With grateful voices—Praise the Lord!

Praise ye the Lord! when grief has thrown its burden on the sinking soul; When the heart's hoarded joys are flown, And Earth the lov'd in life has stol'n; When sickness dims the glowing eye, If then your heart receives the word, And the bruised spirit seeks on high For health and comfort—Praise the Lord!

Pa. June, 1862. V. H.

How they Predict the Weather.

Prof. Henry, at the Scientific Association, gave an account of the method pursued each day at the Smithsonian Institute to record and predict the weather. They have a map of the United States hung upon a board, with pins stuck through at the point where the observers of the Institute are stationed. The Institute has daily reports by telegraph from many of these points. Each morning an assistant hangs a cord on the pins to indicate the state of the weather—black if raining, green if snowing, brown if cloudy, and white if fair. All storms travel east, and thus they are enabled to predict with great certainty the condition of the weather twelve hours in advance. *Boston Courier.*

Have you found your Brother?

"He first findeth his own brother Simon, and saith unto him, we have found the Messias; which is, being interpreted, the Christ. And he brought him to Jesus.

"Philip findeth Nathaniel, and saith unto him, we have found him of whom Moses, in the law and the prophets, did write, Jesus of Nazareth."

So it has ever been; so it is now. The poor blind sinner is led to Jesus; the eyes of his understanding are enlightened with the light of life; and straightway, with gratitude and joy, he cries:

"O, that the blind but knew him, And would be advised by me; Surely they would hasten to Him, He would cause them all to see."

The sinner, discovering the plague of his heart is induced to try the balm in Gilead, and the physician there; and, as spiritual health begins to rejoice his soul, he exclaims to his dying brother:

"There is a great Physician near, Look up, O fainting soul, and live; See, in His heavenly smiles appear Such ease as nature cannot give!"

A few weeks ago, a man and his wife, being tenderly admonished by a Christian friend, were persuaded to visit the long-neglected house of prayer. The Spirit of Christ opened their eyes, and they were led to see their need of mercy, and sought and found a God ready to forgive. With thankfulness and love, in conjunction with the friend before alluded to, these new converts sought to bring other careless ones to the sanctuary; and the Lord has been pleased graciously to own and bless these efforts, and two other couples have united themselves with the people of God.

That was a blessed Sabbath, when this Christian friend, with these six souls, sat at the table of the Lord, to commemorate his dying love. O, who can tell the far reaching results of this simple Christian effort? This friend did no more than every disciple can do. Who cannot say to his brother, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel?"

"Would you win a soul to God? Tell him of the Saviour's blood, Once for dying sinners spilt, To atone for all their guilt."

These converts are heads of families: all of them have little children to train up in the "nurture and admonition of the Lord." There are now three more family altars in the world. The world is richer, brighter, and purer for these; and when we can estimate the usefulness of a Dodridge, we may learn how to value pious paternal example and instruction.

Dear reader! fellow Christian! follower of Jesus! where is thy brother? Are you earnestly, and prayerfully and wisely, seeking to win his soul? or are you sleeping over his immortal interests?

"Wake, thou that sleepest in enchanted bowers, Lest these lost years should haunt thee in the night, When death is waiting for thy numbered hours. To take their swift and everlasting flight:

Wake, ere the earth-born charms unnerve thee quite,

And be thy thoughts to work divine addressed, Do something—do it soon—with all thy might; An angel's wing would droop if long at rest, And God himself, inactive, were no longer blest."

Pres. Standard.

For the Herald.

From Bro. C. M. Gould, M. D.

DEAR BRO. BLISS: As this is the last day of the present year, and also my thirty-fifth birthday, I take the opportunity of renewing my annual subscription for the Herald. It has been, for the last year as usual, a welcome visitor to me.

I have been very much interested with Bro. Hutchinson's letters from England; I am glad to know, that the doctrine of the Second Coming of our Saviour is on the increase in different parts of Europe.

I believe the Lord is, —in this general "time of trouble" and commotion,—having, and preparing a tried people, ready for his coming. We feel like saying, O Savior, hide us under the shadow of thy wings, until the indignation be past! O Lord! may we be not "barren nor unfruitful," not slothful, but diligent in serving thee! May it be ours to possess all the fruits of the Holy Spirit,—faith, virtue, knowledge, temperance, patience, godliness, charity, &c. May we abstain or shun every appearance of evil, such as malice, envy, strife, covetousness, jealousy, evil-speaking, &c. May our walk and daily conversation be such as becometh the Christian.

May we be so rooted and grounded in the truth, that we may be able to comprehend what is the height, length, breadth and depth of Divine love, that, whether living or dying, when he comes, we may obtain that rest, which he has prepared for the faithful.

May the language of Charles Wesley be ours. "Come let us anew our journey pursue,

Roll round with the year, And never stand still till the Master appear; His adorable will let us gladly fulfill,

And our talents improve, By the patience of hope, and the labour of love,

O that each, in the day of his coming, may say, I have fought my own way through;

I have finished the work thou didst give me to do. O that each from his Lord may receive the glad word,

Well and faithfully done!

Enter into my joy, and sit down on my throne.

For which, may it be all our happy lots to possess. We ask it for the Redeemer's sake.

Love to all who are made lovely by the Saviour.

CARMEN M. GOULD M. D.

Castleton Decem. 31st. 1862.

For the Herald.

The Sabbath.

BRO. BLISS: I see by the discussion in the Herald on the sabbath question, that much of the argument hangs on the time of beginning the day; and yet both, yea all, go on the assumption and assertion that it began "at the evening." Now I will not deny that, but I will deny that there is any proof of it in the Bible; and there is much there, that appears to the contrary. The passages usually referred to

prove no such thing. Lev. 23, 32 is specifically applied to the 10th day of the 7th month, and apparently to take that out of the usual order.

The 1st Chap. of Gen. quoted to prove it, does no such thing. The Hebrew in the margin is given and simply asserts that "the evening was" and "the morning was" without saying how they should, or did begin their day.—Their mode of speaking of the day, evening, morning, morrow and next day, is very generally, both in the old and new Testament, very inconsistent with that mode of beginning. Now if the Bible be the authority and not "the Jews" who "changed the Law and broke the everlasting covenant;" If the Bible and not Josephus, or the fathers, be the authority, then they evidently began their day, not at the evening, but at midnight or morning, as most all others have.

Your's for the truth. D. I. ROBINSON.

Trenton, N. Y. Jan. 16 1863.

For the Herald.

Hearing and Doing.

The Scriptures of the Old and New Testaments form a transcript of the Divine Mind; from which we gain all our knowledge of the will of God, and of his gracious purposes concerning us. They convey a knowledge of all things that pertain to life and godliness. To err, through ignorance of them, when so thoroughly furnished unto all good works, is a crime we should blush to be guilty of; yet notwithstanding the blessings of the gospel, and the solemn warnings not to pervert it, there is no book the people feel so free to interpret to their liking as the bible.

With reference to the gospel and its great design, with all its promises, exhortations, and warnings, hearing and doing are duties incumbent on all believers who would enjoy the approbation of the Lord. With hearing a blessing is connected; and by doing, a crown may be enjoyed. "Swift to hear" is a maxim having a divine sanction, and the doer of all known duty is promised happiness.

"If ye know these things, happy are ye that do them." So declared the great Teacher to his hearers. It is not by the mere hearing of ideas clothed in sounds that we are benefited, but by the attention paid to the ideas, conveyed to our minds. James testifies that hearing alone will not benefit, but may deceive; for he says, "Be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." Hearing, then, will not always profit, and of profitless hearing we believe there is a vast amount.

As the eye is never satisfied with seeing, so the ear is never satisfied with hearing; and as there is much pleasure in seeing, so there is pleasure in hearing. As the trifling beholder sees in vain, so the thoughtless hearer is not benefited. Those who hear important things which pertain to this life with indifference, are very unwise, and will no doubt receive according to their neglect, and may regret that they trifled away the opportunity of improvement, without doing as their judgment would have directed. To hear things which are eternally important or

which relate to eternity with such supineness as to neglect them, is said by our Savior to be foolish, and like one building a house with its foundation resting on sand. He who heard his teaching and was a doer of his word, he says is like one building on a rock. Matt. 7: 24. The pleasure-hunter who hears only for amusement, cheats himself out of the substance by looking at the shadow. He who proposes to serve the Lord and does it formally or hypocritically only, is self condemned and despised by heaven and earth.

Man was never intended for a life of indolence, and has a mind fitted for being constantly and actively engaged in doing the will of the Creator.

A pattern also has been given us to copy after in the life of the "Prince of Life" and King of kings, who went about continually "doing good," and ever doing the will of him who sent him into this world to be a pattern of all that was lovely, and excellent, and pure, as well as to save lost and ruined humanity. To follow his example, then, will lead to no trifling in either hearing or doing, but always the contemplation of the pure, the hearing of what is ennobling, and the doing of what is pure, right, and commendable. "Blessed are they that do his commandments that they may have a right to the tree of Life; and may enter in through the gates into the city." Rev. 22: 14.

Let us mark it well that it is not merely doing or activity, nor yet the doing of our will, however good, that secures the blessing, but doing the Lord's will that gives or secures the right to enter the heavenly abode, to associate with the purified, and to hear and do the Lord's will forever.

"He that overcometh shall inherit all things," and as to the nature of what our recompense shall be, God has revealed much to us in His word. In the epistles to the seven churches of Asia, we have the fullest opening of this manifold reward. For "him that overcometh," there is an abundant "weight of glory" provided. To each of the seven conquerors there is a separate reward, and taking them all together, what a fulness of infinite blessing is comprised in this sevenfold recompence? To one conqueror there is promised the "tree of life." To another the "crown of life," and deliverance from the second death. To another "the hidden manna," "the white stone," and in it the new, the unknown name. To another, power over the nations, the iron rod of rule, the morning star. To another, the honor of being made a pillar in the temple of God. To another, a seat upon the throne of Christ, and joint dominion with him in his kingdom.

To obtain this crown, we are, says the Apostle, not only to wrestle with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places, we are to strive to enter in at the "strait gate"; we are commanded to seek for the "many mansions," the city out of sight, whose maker and builder is the living God.

We believe, in the language of the eloquent H. Bonar, that "the church's conflicts are almost over. Its struggles and sorrows are nearly done. A few more years, and we shall either be laid quietly to rest, or caught up into the clouds to meet the coming Lord. A few more broken bonds, and then we shall be knit together in eternal brotherhood with all the scattered members of the family. A few more suns shall rise and set, and then shall ascend in its strength the one unsetting sun. A few more days shall dawn and darken, and then shall shine forth the one unending day. A few more clouds shall gather over us, and then the firmament shall be cleared forever. A few more sabbaths shall come round, filling up the sum of our privileges and completing our allotment of time; and then the everlasting sabbath shall begin. But a few brief years, and we shall "enter in through the gates into the city," setting down beneath the shadow of the tree of life, feeding upon the hidden manna, and drinking of the pure river, clear as crystal, which proceedeth out of the throne of God and of the Lamb. The full brightness is in reserve, and we know that all that is possi-

ble or conceivable, or of what is good and fair and blessed shall one day be real and visible; out of all evil there comes the good; out of sin comes holiness, out of darkness, light; out of death, life eternal; out of weakness, strength, out of the fading, the blooming &c."

Here we see but through a glass darkly. "It doth not yet appear what we shall be." We are but as wayfaring men, wandering in the lonely night, who see dimly upon the distant mountain peak, the reflection of the sun that never rises here, but which shall never set in the "heavens" hereafter.

Time, faith, energy and perseverance in the cause of our Savior, will enable us to rejoice in all our tribulations here, and finally bring us to mansions of rest. For he has promised to give grace and glory, and no good thing will be withheld from them, who walk uprightly. Prepare us O Lord for death, judgment and eternity, for thy great name's sake.

CARMEN M. GOLDB, M. D.

Castleton, C. W. Decem. 26th, 1862.

**The Christian Ministry;  
AND THE GOSPEL METHOD OF ITS INCREASE AND  
SUPPORT.**

BY C. CUNNINGHAM.

(Continued from our last.)

Having spoken on one occasion concerning the "Wrath of God," a lady said to me afterwards that the "expression displeased her husband," and inquired, "Can you not modify it a little, or explain it so that it may not seem so harsh?" But who are we that we should dare to change the word of God to gratify a rebellious heart? Yet it must be observed that in order to boldly and plainly proclaim the gospel a man need not be rough and harsh in his expressions; nay, love for the souls of men will make him kind and gentle, while he is plain and pointed. He will beseech and persuade men while he faithfully exhibits the "terrors of the Lord." If such qualifications and duties are demanded of the Christian minister, well may we seriously inquire with the great apostle of the Gentiles, "Who is sufficient for these things?"

If the most able minister of the New Testament the church has ever known said this, what may we not say? Should we not be humble in view of our incompetency for so high and responsible a calling?

**The Importance of the Christian Ministry.**

The well being of the church is vitally connected with the existence of a well established ministry. Says Calvin:—"Not even is the light and heat of the sun—not even is meat and drink so necessary for the support and cherishing of our present life, as is the apostolical and pastoral office for the preservation of the church on earth." "Religion without the help of a spiritual ministry is unable to plant itself," says Hooker. "The best system of religion must necessarily either dwindle to nothing, or be previously corrupted, if it is not perpetually inculcated and explained by a regular and standing ministry," as Mosheim observes.

Even Christians need to be constantly reminded of their duty to God, themselves, and the world. A part of a minister's duty is to "put" the church "in mind of their various obligations." Titus 3: 1. 2 Pet. 1: 12, and 3: 1. 1 John 2: 21.

The preaching of the gospel is designed to "perfect that which is lacking in the faith of the church." I Thess. 3: 10.

The church is compared to a "flock," and a shepherd or pastor is needed to care for its wants. He is to keep them from straying from the fold, to seek for those who have wandered away, support the weak, prescribe for the sick, and see to all things incumbent on a good shepherd. As a family, or household, the minister, "as a faithful and wise steward," is to see that they have proper provisions secured to them; and, as the pastor or watchman, give notice of danger, and of the Master's approach. As God's "husbandry" he is to co-operate with God in planting and watering, and thus instrumentally help forward the harvest.

As "God's building" he is to see that no improper materials are introduced into its walls,

that it be kept on the sure foundation stone, and that "all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2: 21, 22.

And if there be a general amnesty to be proclaimed to a world of rebels, he is an ambassador to whom is committed "a dispensation of the gospel," and "the word of reconciliation," so that as standing in "Christ's stead," he is to "beseech" men to become "reconciled to God." It is doubtless true that God could save men without the instrumentality of the ministry, but it is equally true that he has not chosen so to do. His sovereignty has been exercised in ordaining this office as a great means in the conversion and salvation of sinners. God is "pleased, by the foolishness of preaching to save them that believe," 1 Cor. 1: 21. Men must "call upon the name of the Lord" to obtain pardon and salvation. But they will not call upon an unknown being, and they cannot be enlightened without the aid of a preacher. Rom. 10: 13—15.

God himself has shown his regard to the ministerial office in the cases of Saul and Cornelius. He might have instructed as well as converted Saul by miraculous power, but he chose instead to send him to a fellow-sinner to obtain a full knowledge of what he must do. Acts 9: 6—17. The angel might have proclaimed the truth to Cornelius, but that would not have been in the order of God. The ministry of the word must be brought into requisition, and hence men are sent for Peter. To have men converted, and subsequently led on to Christian perfection, God has chosen to set apart a body of men to attend wholly upon this great work; and his wisdom has been fully seen in the arrangement. As long, therefore, as there is a sinner to be saved, or a saint to be comforted and helped onward in the way of life so long will it be necessary for the Christian Ministry to exist.

The salvation of men depends greatly upon a faithful and efficient ministry. But in our day the number of true and devoted ministers of the gospel is very small comparatively, as well as in Christ's day, and it seems to be decreasing. Some who prepare for the ministry never enter it, but turn their attention to teaching, or some other vocation. Almost daily men are leaving the work for other and more lucrative employment. Many are worn out in the service. Disease and death are taking their quota from the field. The tide of war has swept many away from their legitimate work, and we, in this late hour of the world's day, have still to lament the paucity of laborers in the great gospel field.

"The harvest truly is plenteous, but the laborers are few." The Macedonian cry is, and can be, but little regarded for want of men. And so the needy are still left to famish for the want of the bread of life. How then shall the office be kept alive? How shall vacant places be filled? And how shall the demand for an increase of laborers be met? Many churches in our land are destitute of ministerial help. How shall they be supplied? This is a point which requires our most serious consideration.

We need especially to look at this question; for among the large number composing the Christian ministry in our land, and others how very few there are who are engaged in proclaiming the great truth which bears directly upon this age,—the second, personal and immediate coming of our Lord Jesus Christ. Many do not believe it, others are unwilling to bear the trial consequent upon its promulgation; and more there are who bitterly oppose it, and do all they can by misrepresentation and slander to bring the doctrine into disrepute. How then shall the light we have be given to the world? How shall the churches be fed with "meat in due season?" How shall we clear our skirts from the blood of souls by sounding the alarm, and giving the warning to arouse both the church and the world to this great and momentous subject? Answer, there must not only be an increase of ministers generally, but there must be an addition to the ranks of those who are sounding the last note of warning which ever will be heard by this guilty world. Pastors to care for churches now destitute of such help, and to take charge of others that may be raised up, and evangelists to go in

to new fields, need to be greatly multiplied, or the wants of the church will not be supplied, nor the world fully warned of its approaching doom, and we shall be charged with their blood. I tell you there is a terrible responsibility resting upon those churches to which God in mercy has imparted light in regard to the imminency of the end, the judgment day, and the retributions of eternity. What then needs to be done? This leads us to inquire, What is the gospel method of increasing the ministry?

To be continued.

For the Herald.

**Perplexing Questions.**

"NO LIFE OUT OF CHRIST,"

Is a phrase, in common use by modern materialists. It is deduced from 1 John 5: 12, and texts of similar import. The text is in itself plain; but the deduction, as stated by a leading materialistic writer,\* there is "no conscious existence out of Christ," is incorrect.

The fallacy of the phrase lies here. The English language has one word to express life; the Greek language had two words to express it. Pseuche, and Zoe; these are both rendered into English by the word life. But in the use of the two words, in the New Testament, the deduction becomes both important and obvious. The Greek Pseuche is the word always used where soul occurs in the English; sometimes the same word is rendered life; but which ever English word is used, it signifies the natural or animal life. Its essential nature and constitution is life, the living element of man's being. No matter where it is, whether in or out of the body, it does not cease to be life. All men have such a natural life or soul, whether in or out of Christ; and having it, they have conscious existence, till that soul dies or ceases to be life. Death does not kill it, as declared by the Savior, Matth. 10: 28. "Fear not them that kill the body, but are not able to kill the soul."

Man may utterly kill and decompose the body, reducing it to its gaseous state; but all this does not kill the soul. But if the soul necessarily dies with the body, as materialists teach then the one who kills the body, must of necessity kill the soul. The advocates of materialism endeavor to evade the force of this positive testimony of our Savior as the deathless nature of the soul, by substituting Eternal life, for soul: Fear not them that kill the body, but are not able to kill the eternal life.

But Pseuche is not once used in all the Greek Testament, as the word rendered eternal life; it always refers to the natural life, and Pseuche is the word used by our Savior in the passage under consideration. It is the element of natural life to all that breathe.

Had John said, "He that hath the Son hath the (Pseuche, natural) life, and he that hath not the Son hath not (Pseuche, natural) life." The deduction of Mr. Grew and others, as well as the phrase; "No life out of Christ," would be correctly drawn.

But when it is known that the word, zoe, is the one used in 1 John 3: 12 and in all kindred passages, the whole superstructure, that out of Christ there is no conscious existence, falls to the ground.

If the possession of zoe, were essential to conscious existence, then every unconverted sinner on earth would be without conscious existence. This assertion, then, that out of Christ there is no conscious existence, claims so much as to destroy itself by being a palpable contradiction to innumerable millions of existing facts. Zoe, aionion, not Pseuche aionion, is the invariable form of expression rendered "eternal life."

J. LITCH.

\*Rev. H. Grew.

**A Praying Drummer Boy.**

A gentleman says that a little drummer boy went on one of the transport ships to Fortress Monroe, with his regiment, and just at evening, overcome by the the fatigues of the day, he had laid down upon the deck, and had fallen asleep. The dews were falling. The colonel came along

and shook him by the shoulder, and told him he would take cold if he continued to lie there, and advised him to go below, and to go to his rest for the night. As he was getting up, his Bible fell out of his pocket upon the deck. He picked it up and replaced it. Some kind hand, perhaps a mother or a Sunday school teacher, had given him that Bible.

He went below and prepared himself for his bed. When ready, he kneeled down,—many loudly talking men standing around, put his hands together in the attitude of prayer, and poured out his heart silently to God. He heeded not the noise around him. In a moment all was hushed; the company, being overawed by the conduct of the boy, reverently stood silent until he had finished his prayer.

### 'An Hymn to the God of Abraham.'

By THOMAS OLIVERS, A WELSH MECHANIC.

The following hymn was written about 1750. James Montgomery says of it. There is not in our language a lyric of more majestic style, more elevated and refined thought, or more glorious imagery. Its structure, indeed, is unattractive, and, on account of the short lines, occasionally uncouth; but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it." Blackwood's Magazine has pronounced it "one of the noblest in the English language." It was originally published in a pamphlet of eight pages, and entitled, "An Hymn to the God of Abraham. In three parts. Adapted to a celebrated Air, sung by the Priest, Signor Leoni, etc., at the Jews' Synagogue in London. By Thomas Olivers." It is said to have reached its thirtieth edition in 1779. A modern writer, somewhat extravagantly, says, "There are stanzas in this ode fit for archangels to sing; and if heaven ever borrows strains from earth, the 'Welsh cobbler's' verses reverberate among the spheres louder than any Hymn of Milton, or Goethe's 'Chorus in Heaven'."

The God of Abraham praise,  
Who reigns enthroned above,  
Ancient of everlasting days,  
And God of love;  
Jehovah, great I am!  
By earth and heaven confess;  
I bow and bless thy sacred name,  
Forever blessed.

The God of Abraham praise,  
At whose supreme command,  
From earth I rise—and seek the joys  
At his right hand;

I all on earth forsake;

Its wisdom, fame and power;

And Him my only portion make,

My Shield and Tower,

The God of Abraham praise,

Whose all-sufficient grace,

Shall guide me all my happy days,

In all my ways.

He calls a worm His friend!

He calls Himself my God!

And he shall save me to the end,

Through Jesu's blood.

He by Himself hath sworn,

I on His oath depend;

I shall, on eagles' wings up-borne,

To heaven ascend:

I shall behold his face,

I shall his power adore,

And sing the wonders of his grace

For evermore.

Though nature's strength decay,

And death and hell withstand,

To Canaan's bounds I urge my way,

At his command:

The watery deep I pass,

With Jesus in my view,

And through the howling wilderness

My way pursue.

The goodly land I see,

With peace and plenty blest,

The land of sacred liberty

And endless rest:

There milk and honey flow,

And oil and wine abound,

And trees of life forever grow,

With mercy crowned.

There dwells the Lord our King,  
The Lord our Righteousness,  
Triumphant o'er the world and sin:  
The Prince of peace,  
On Zion's sacred height,  
His kingdom still maintains,  
And glorious with his saints in light;  
Forever reigns.

He keeps His own secure;

He guards them by His side;

Arrays in garments white and pure

His spotless bride:

With streams of sacred bliss,

With all the fruits of Paradise;

He still supplies

Before the great Three-One

They all exulting stand;

And tell the wonders He hath done

Through all their land;

The listening spheres attend,

And swell the growing fame,

And sing in songs which never end,

The wondrous Name,

The God who reigns on high,

The great archangels sing;

And "Holy, Holy, Holy," cry,

"Almighty King!"

Who was, and is, the same.

And evermore shall be!

Jehovah, Father, great I am!

We worship Thee!"

Before the Savior's face

The ransomed nations bow

O'erwhelmed at his almighty grace

Forever new,

He shows his prints of love

They kindle to a flame

And sound through all the world above,

The slaughtered lamb,

The whole triumphant host

Give thanks to God on high;

"Hail, Father, Son, and Holy Ghost,"

They ever cry:

Hail, Abraham's God, and mine!

(I join the heavenly lays)

All might and majesty are thine,

And endless praise.

Original.

### On the Chemistry of Food.

Continued:

All bodies possessed of organs, on the functions of which depend their perfection or growth, like those of plants and animals, are organic structures; and all substances derived from them, like wax, oil, fat, sugar, starch, gum, woody-fiber, &c. are organic products. Experiment has demonstrated that only a few of the Elementary principles are essential to the constitution of these; and many of them consist almost exclusively of Carbon, Oxygen, Hydrogen, or of these and Nitrogen.

These four Elements are so universally diffused, and constitute so large a proportion of all organized structures, that every one should be familiar with their names and characteristics.

Carbon, already referred to as the inflammable principle of coal, enters largely into all vegetable and animal growths; and these, when charred, exhibit it in the form of charcoal; lampblack is carbon nearly pure; and the diamond is pure carbon—its crystallization being the result of a peculiar arrangement of its particles, which no art can imitate. In no other respect does the most brilliant gem that adorns a monarch's crown, differ materially from a piece of the blackest coal.

The other three of these elements are invisible gases.

Oxygen and Nitrogen, mingled together but not combined, are the chief constituents of our atmosphere.

Oxygen, comprising about one fifth of its bulk, is essential to the existence of animal life; and deprived of it, all animals would be instantly suffocated.

It is also indispensable to combustion: and without it, neither light nor heat could be produced from any inflammable substance. With an atmosphere of Oxygen only, we should breathe so freely as soon to die of exhaustion; and there could be no control over the burning of any combustible material. Even an iron wire heated red, and held in a volume of this gas, will burn with brilliant scintillations, until its substance is resolved into the falling sparks.

The heat and flame attending combustion are

only the chemical effects produced by the combination of the Oxygen with the material consumed. All rusting of metals, or decay of animal and vegetable matter is only their combination with Oxygen, and is a slow combustion. The burning of any substance wastes none of its elements: these, combined with the Oxygen, exist in other forms; which as much exceed in weight that of the material burned or decayed, as the weight of the Oxygen, that has entered into such combination has added. Thus the rust of iron, which is identical with the scales thrown off in brilliant scintillations from the burning wire, is heavier than was the iron before it rusted; and so are the scales heavier than the wire burned—proof conclusive that matter loses nothing in burning. In common combustion, the Oxygen of the atmosphere combines with the carbon of the material burned, in the proportion of three to eight, and produces carbonic acid—the other constituent elements being liberated in the form of gases, or left as ashes. And the rusts, or combinations of Oxygen with any of the metals, are called Oxides of those metals.

Nitrogen comprises nearly four fifths of the bulk of our atmosphere. It is innoxious; and as it affords no support to animal life or combustion, its presence serves to dilute the Oxygen which is thus rendered harmless. It never combines voluntarily with Oxygen. It can be made to do so in five different proportions; but all such combinations are deadly poisons—though, as mingled in the atmosphere, they constitute the great pabulum of life.

Hydrogen, the last of these four elements to be noticed, is the principal constituent of water; which is formed by its combination with oxygen in the proportion of two to one in bulk, or one to eight in weight. It is the lightest of all known substances—is sixteen times lighter than Oxygen, and fourteen times lighter than common air, and is admirably adapted to the inflation of balloons. It is innoxious, but can be respiration for a short time.

Whilst our atmosphere is mainly constituted of Oxygen and Nitrogen, a rigid analysis shows that, intermingled with these, are two compounds, already noticed, viz. carbonic acid, and water in the form of vapor. As one of these is the combination of Oxygen and Carbon, and the other of Oxygen and Hydrogen, it follows that the atmosphere has within itself, as its ultimate principles the four Elements, already named, as constituting the chief part of all organized tissues.

The presence of water in the air is essential to the well being of both the animal and living vegetable. Nearly three fourths of each consists of water, which is continually evaporating; and, in a perfectly dry atmosphere, vegetation would soon wither and die, and man dry up into a mummy. Its quantity varies, from one sixtieth to one two hundredth part of the bulk of air, according to the temperature and climate.

Water is never found, in a state of nature, absolutely pure. It can be made so by artificial means; but it is then unpalatable as a drink. Its adaptation as a beverage for man and beast, is owing to its impregnation with various earthly and saline compounds. In some localities, these render water medicinal, as at Balston and Saratoga; and at others, they make it nauseous and unwholesome, as are the waters of the ocean.

The carbonic acid is only about one twenty-five hundredth part, in bulk, or about one gill to every seventy-five gallons of air. It is poisonous to animal life; but it is as indispensable to the life of the plant as oxygen is to that of man. Without it there could be no vegetable growth—the woody fibre of which is supplied by the absorption of carbon acid from the atmosphere. The oxygen which animals inhale in breathing, becoming combined with carbon, is exhaled as carbonic acid. A working man breathes out about a cubic foot of this every hour; so that the air, in a crowded apartment, is soon vitiated; and when sufficiently so, it will no longer support life. As the vegetable absorbs this, it adds the carbon to its own growth, and returns the oxygen to the atmosphere. Plants and animals are thus mutually dependent, each on the presence of the other, for the continuance of the atmosphere in the best condition for the support of life.

Although the four elements now considered are the principal constituents of animal and vegetable organisms, and are all contained in our atmosphere, yet by no artificial combination can they be fitted to serve as food. They must be elaborated in some growing vegetable, before man or animals can derive from them any nourishment. But no plant can grow, i. e. form cells or fibre, without the presence of certain saline and mineral compounds which it receives from the soil; and which, when the plant is burned, constitute its ashes—potash, soda, lime, &c.

These earthly elements also enter into animal growths; for which they can be obtained only through the vegetable. The bones of animals are about two thirds lime, and other earthly matter, and one third animal. Iron is always a constituent of the blood. And vegetables cannot grow, without at the same time elaborating from the soil the earthly matters required for the animal structure.

The Earth's so called, such as Lime, Clay, Sand, &c., are compounds of Oxygen with the metals Cal-cium, Alu-minum, Si-li-cium, &c. In other words, they are the oxides, or rusts of those metals. These Earths, when pure, are solid rock: and their disintegration forms soil, which is generally a mixture of various earths, —a knowledge of the nature and properties of which is essential to the successful agriculturist. For, the growth of vegetation is dependent on the presence of these combinations in the soil. ED.

To be continued.

### Foreign Correspondence.

FROM DR. R. HUTCHINSON.

Whilst I was there, I attended the funeral of a young lady, the daughter of a gentleman who has the general charge of the cause in Glasgow and the west of Scotland. He was a merchant in Edinburgh 15 years ago, and was constant in his attendance on my lectures. The body was laid by the side of "Lady Louise Orde." The "Angel" was deeply affected while reading the burial service. The father though in profound grief, evidently enjoyed the consolation of the gospel. Being told that I was present, he spoke to me, and expressed a desire to see me at his residence in Glasgow. I must confess that this people greatly endeared themselves to me. God bless them, and prosper them in their work so far as it is of him.

Bro. Orrock's uncle, James Orrock, Esq. died in Edinburgh about two weeks before my arrival. I called at the house, but the family were absent at their country residence. The partner was very courteous, with whom I left the Nos. of the Millennial News for the bereaved family.

Friday Dec. 5th. I left Edinburgh and went to Glasgow; but, not being well and my vocal organs being tired and weak, I proceeded to Barrhead where I found a good home with my old friend Bro. John Cockrane and wife. He embraced the Advent Faith while in Canada West about 1843. He returned to this country just prior to my first visit here. His mother, sisters, and himself received me in the Lord then, and entertained me kindly; and our meeting this time was mutually gratifying; and though I did not speak in public yet I endeavored to make my visit profitable by conversation, prayer, and giving some copies of the "Millennial News" &c. On the Sabbath I listened to the Independent minister, who holds the Premillennial Advent, but I was not fortunate enough to hear him say any thing on the subject.

Monday 8th. I left the friendly roof of Bro. and sister Cockrane, and, turning South, I went to Kilmarnock, a town of about 22,000 inhabitants, where I was most kindly received, and hospitably entertained by one of your subscribers and her sister. They reminded me of Martha and Mary, only they both have "Martha's hand and Mary's heart." We had much conversation on the things of the kingdom. I formed an agreeable acquaintance with some Christian gentlemen, who expressed a wish that I might visit

them again, and speak to the people the word of life.

William Cunningham Esq. who wrote much on prophecy, resided about five miles from this place. I was informed that he died about ten years since, when he must have been nearly 90 years of age, as he was about 83 when I was at his residence in 1847. I should have gone to the spot again if my time and strength had allowed.

In closing the story of my visit to Scotland, I may add that Dr. Thomas of Richmond, Virginia, is lecturing here. I am not fully acquainted with his teachings, but some one has published the following in tract form, being as I suppose extracts from his works:

"THE THANASIAN CREED,  
OR  
Creed of Thomas the Sadducee."

"Dedicated to Dr. Thomas of America."

"I believe that spirit is the substratum of all existence—the essence and first cause of everything, and that the material universe is an embodiment of this first cause."

"I believe that all living creatures are but the embodiment of the one life power, and that on departing, they return from whence they came."

"I believe that God is life-essence in an intense degree of concentration."

"I believe that God is Spirit,—not a Spirit. "I believe that all things are made—not out of nothing, but out of God."

"I believe that Jesus is not One of three in a God-head, but an incarnation of life Spirit,—that He had no existence prior to His birth by Mary,—and that before He expired on the Cross, the Father-Spirit forsook Him, and left Him to the helplessness of His own humanity."

"I believe that the body is the soul, and that the soul is the body, and that at death there is neither soul nor body."

"I disbelieve all Orthodoxy. The doctrine of the immortality of the soul being the very life of Orthodoxy, must be flung to the moles and to the bats."

"I believe that the human race were created by Angels, and that we are made—not in the image of God, but in the likeness of Angels."

"I do not believe in the existence of Hell."

"I believe that all who hear the Word, and reject it, being of no use, are put out of the way, and go to rest eternally."

"I believe that those who have never heard the Word die as a beast dies, that they are as though they had never been."

"I believe that all Babes being incapable of believing, are excluded from eternal life."

Wed. 10th before 9 A. M. I took leave of my new friends. After traveling nearly 100 miles I came to the ancient city of Carlisle, whose Prelate placed his hands on my head about 34 years ago, in administering the rite of Confirmation. I stayed for an hour and a half; and after travelling about 50 miles farther and 6 of them on foot, I arrived at the homestead, and had the pleasure of seeing my dear mother once again. Though she is infirm, yet she is strong in mind, in vocal power, and in faith. I stayed three nights,—made some visits—spoke on the coming of the Saviour, on the laws of health &c., and on Saturday the 13th arrived at the house of my brother-in-law in Liverpool, after an absence of four months. Praise God for his mercies during the time; and may he graciously reward those who have extended kindness to his unworthy servant; and above all may He prosper in all the earth the cause of the Coming One, and have mercy on a world lying in wickedness as the Son of man is about to be revealed.

Yours ever,  
R. HUTCHINSON.  
34 Devon St. Liverpool, Dec. 15, 1862.

\*We presume that this is not issued by any friend of Dr. Thomas, but by some one who wishes thus to place Dr. Thomas' views in the strongest unfavorable light. We think Dr. Thomas greatly in error; still it would be only just to him to present his views in his actual language, which we judge this creed does not. Ed.

Lying of all vices is the hardest to be got rid of it.



## ADVENT HERALD.

BOSTON, JANUARY 27, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

### A Good Suggestion.

BRO. BLISS:—Allow me to ask if you can turn to good account a large amount of old paper, such as newspapers, pamphlets, &c. If so, would not each of the subscribers to the *Herald* scrape up, box, and forward to the *Herald* office all they can spare, and see if some aid to the office may not be thus rendered to compensate for the advanced price of paper. The friends in each town might fill a box. Yours for the cause of Christ: ERASTUS PARKER.

Waitsfield Vt. Jan. 3 1862.

We like the forgoing suggestion. We can dispose to our paper maker of any amount of paper that may be thus donated. If the friends wish to make an effort in that direction, they might collect in central places the amounts contributed by the several individuals in each respective neighborhood, and then forward in large packages. Boxes would be unnecessary, as such stock can be sufficiently secured in large bundles to reach the office safely.

It is important that what is done in this direction be done at once. It costs us twelve dollars extra, each week, for the advanced price of paper, and if this continues through the year it will make a large item.

The friends in Providence offer to send 1000 pounds. What place will exceed that. Let a committee be appointed to notify friends where and when papers will be received, and then let it be forwarded. For instance, let the friends in the neighborhood of Waterbury send to some place of deposit there, and then forward from there to Boston. In this way the freight would be less than if sent in separate packages. And the same in other localities.

We would like a list of all contributors, with the number of pounds contributed by each, and will acknowledge such as received.

In sending, let each bundle contain only one kind of paper—that is, if any brown paper is sent, let it be in separate bundles from those containing printed papers, which is much more valuable. Please mark the weight on each package. We shall look to the sisters to put this through.

Those living isolated and at too great a distance can if they prefer, and wish to do so dispose of their papers to peddlers and send the avails.

We shall announce the receipt of packages in the order of their arrival. Who will first commence?

### Postage Stamps.

Friends are reminded that postage stamps are no longer of any value to us if at all defaced.

### Information Wanted.

Wanted the P. O. address of Mark H. Stevens that we may credit him two dollars received Nov. 26th.

"Of all occasions," says Cicero, "none is more noble, none more stable, than that which is formed by good men, when they are united by the bond of friendship and congeniality of disposition."

### Exposition of the 60th of Isaiah.

Continued.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto the an everlasting light, and thy God thy glory."—v. 19.

The light of the sun and moon, are evidently contrasted with the favor and protection of the Almighty, who, by a metaphor, is denominated "their everlasting light," to illustrate that his genial influence will evermore cheer and solace the just, and be their greatest joy. It is not asserted that the sun and moon will then have ceased to exist. On the contrary, Isa. 30: 26, "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound." God has based the perpetuity of his love for his Israel, on the perpetuity of those heavenly orbs. Jer. 31: 35, 36—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." The idea then is, that the light of the sun and moon will be small blessings in comparison with the distinguished privileges which the Lord will bestow on the redeemed. Thus John saw, Rev. 21: 23, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Ib. 22: 5—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Zech. 14: 6, 7—"And it shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light."

"Thy sun shall no more go down; neither shall thy moon withdraw itself: For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."—v. 20.

The constant shining of the sun and moon, are put by substitution, for the perpetual duration of the blessings which will be bestowed on the just; and by a metaphor, the Lord is again denominated their "light," to illustrate that he is the source and giver of all their enjoyments. Pope, in his "Messiah," has the following lines on this Scripture:

"See heaven its sparkling portals wide display,  
And break upon them in a flood of day!  
No more the rising sun shall gild the morn,  
Nor evening Cynthia fill her silver horn;  
But lost, dissolved in thy superior rays,  
One tide of glory, one unclouded blaze  
O'erflows thy courts; the Light Himself shall shine  
Revealed, and God's eternal day be thine!  
The seas shall waste, the skies in smoke decay,  
Rocks fall to dust, and mountains melt away;  
But fix'd his word, his saving power remains;  
Thy realm for ever lasts, thy own Messiah reigns."

### Expository.

BROTHER BLISS:—Will you explain the following passages of scripture, and oblige one who is searching for truth. In Psalms 37: 20, we read, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume into smoke shall they consume away." 92: 7, "When they spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." 115, 17, "The dead praise not the Lord, neither any that go down into silence." Ecol. 9, 5, "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." Mal. 4: 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch."

Ecclesiasticus, 17: 27, 28, "Who shall praise the Most High in the grave, instead of them which live and give thanks?" "Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord." Baruch 2: 17, "Open thine eyes and behold; for the dead that are in the grave, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness." Luke 19, 27, "But those mine enemies, that would not that I should reign over them, bring hither and slay them before me." 2 Thess. 1, 9, "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Rev. 20: 9, "And they went up on the breadth of the earth and compassed the camp of the saints about and the beloved city: and fire came down from God out of heaven and devoured them." 21, 8, "But the fearful and

unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death." And we read that God is not the God of the dead but of the living. But of the righteous we read, "But if the Spirit of him that raised up Jesus from the dead dwell in you, the same Spirit that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Yours in the bonds of love waiting for the coming of the Lord and the redemption of the body.

ABNER B. KENDALL.

We suppose the foregoing request amounts to just this: How are the above passages to be understood in harmony with the conscious existence of the dead, and the eternal existence of the lost? We, therefore, regard them as affirming that the wicked will suffer their appointed punishment, whatever that may be; that those on the earth at the close of this dispensation will be burned in the conflagration; that notwithstanding the wicked may appear to prosper, their punishment will be eternal; that the dead, and those whose voices we cease to hear, cannot unite with us in the temple service; that they are indifferent to and unbefitted by the things transpiring on the earth, and are soon forgotten; that in the great day, one thousand years before their resurrection the wicked will be burned with the earth; that the occupants of Sheol cannot unite with us in ascriptions of praise to God; that those who reject Christ will be punished by him; that their portion will be an everlasting punishment; that after their destruction at Christ's coming, at their resurrection a thousand years later, their final punishment is symbolized by their being devoured by fire, which will continue day and night for ever and ever; that eternal condition is the "second death;" that the God of Abraham, Isaac and Jacob is not the God of those not in existence; and that the mortal bodies of believers will be restored to their un fallen condition by the indwelling influences of the Holy spirit.

With those passages, we should find no difficulty in harmonizing them with either view; for the reason that they are not, the most of them, to our mind, expressive of the kind of punishment but of the fact of the eternal punishment of the children of perdition.

Where so many texts are classed together, the answer to them must necessarily be condemned; in comparison with the answer which might be given if only a single passage was proposed for consideration. Thus, had only the first passage been presented, we might have answered it something like the following:

An examination of the 37th Psalm will show, as expressed by its heading, that it "persuadeth to patience and confidence in God, by the different estates of the godly and wicked." When men see the wicked in prosperity, some are led to repine at God's dealings with men; but such are reminded that all such inequalities will be righted by the retributions of the future. And when the great assize shall come, the Lord will "send forth his angels and gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth," Matt. 13: 41, 2. They will perish in the conflagration of the last day—going away into everlasting punishment.

We suppose the difficulty with our brother consists in the use of the word "perish." But, let a house with its inmates be consumed, our brother will find that those who believe the spirits of those sufferers to be in paradise or perdition will speak of them as having perished, the same as those who suppose them unconscious; and therefore the common meaning of that term is not at variance with the common theology in respect to those who have thus perished. Nor is the scriptural use of that term any more at variance.

The word rendered perished, in this text in Psalms, is the same one that occurs in the following: Isa. 57: 1, "The righteous perisheth, and no man layeth it to heart;" and yet, v. 2, while they "rest in their beds, each one walketh in his uprightness"—showing the consciousness of the spirit to be compatible with the resting of the body in the grave, of such as have perished. Micah 7: 2, "The good man is perished out of the earth; and there is none upright among men." God said to Israel, that should they sin, Deut. 4: 26, they should "soon utterly perish from off the land," and be scattered "among the nations"—showing that their perishing, in respect to a residence in Judea, was compatible with their being wanderers and fugitives in other lands. And in like manner may the wicked perish in respect to the inheritance of the justified, and yet have their portion in outer darkness. Over and over again was it affirmed to Israel that they should

surely perish"—that word perished, in different forms of the verb, being here twice used, as in the above passage, to give intensity to the expression, Deut. 8: 19; 28: 32; 30: 18, &c.; and yet they were to perish by being made a proverb and by word in all lands whither the Lord should drive them—when they should be "destroyed," "brought to nought," and "plucked up" from that land, to be scattered "among all people, from the one end of the earth even unto the other," 28: 63, 4.

The same word occurs in 1 Sam. 9: 2, where we read that "the asses of Kish, Saul's father, were lost." Literally, they were perished; and yet Saul went to seek them; and when he "saw that they were no where," 10: 14, he went to seek Samuel, who said to him, "Thine asses that were lost"—literally, that were perished, "three days" ago, were found. 9: 20. The same word is rendered lost in Deut 22: 3. Anything another had "lost, and thou hast found," was to be returned. When David said, "I have gone astray like a lost sheep," Psa. 119: 176, he makes use of the same term,—it being literally I have gone astray like a perished sheep. God says of Israel, Jer. 50: 6, "My people have been lost (Lit. perished) sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place." To be thus without God's favor was to be perished. God chides his people for not having "sought that which was lost," Lit. perished, Ezek. 34: 4. And he says, "I will seek that which was lost, and bring again that which was driven away, v. 16.

The corresponding Greek word as used in the New Testament, has a similar use and meaning. Matt. 9: 17, "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish." See also Luke 5: 37. In Mark 2: 22 the same word is used; but there we read, "the bottles will be marred"—i. e., they will be rendered unfit for wine bottles. Yet though perished for such use, they might make very serviceable bags for other purposes. Our Saviour sent his disciples "to the lost"—lit. the perished, "sheep of the house of Israel," Matt. 10: 6; and 15: 24. Said our Saviour, Luke 15: 4—6, "What man of you, having an hundred sheep, if he lose one of them,"—lit. if one of them be perished,—"doth not leave the ninety and nine in the wilderness, and go after that which is lost," lit. is perished—"until he find it?"—when he rejoiceth over it, saying, "I have found my sheep which was lost"—or perished. Also vs. 7—"what woman having ten pieces of silver, if she lose one piece"—lit. if it be perished—"doth not light a candle and sweep the house, and seek diligently, until she finds it," when she rejoices, saying, "I have found the piece which I had lost," perished. The father of the prodigal son, Luke 15: 24, 32, rejoiced over him, saying, "He was lost"—perished—"and is found."

It is to perished sinners that the gospel is preached; for our Lord announced, Luke 19: 10, that "The Son of man is come to seek and to save that which was lost"—perished. And 2 Cor. 4: 3, "If our gospel be hid, it is hid to them that are lost," perished.

Again we read, Heb. 1: 10—12, "Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shall thou fold them up, and they shall be changed." In like manner, James 1: 11, when the flowers of the field do fall, "the grace of the fashion thereof perisheth." And 2 Pet. 3: 6, the old antediluvian earth, "being overflowed with water, perished." It is the same word that occurs in 1 Cor. 15: 17, 18, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

From this scriptural use of the term *perish*, we deduce its scriptural meaning to be a condition of loss. Thus our Saviour in Luke 9: 25, in using the same word that is referred to in the above, explains its significance when he asks, "What is a man advantaged, if he gain the whole world and lose himself, or be a cast away?" In that scriptural sense, a sheep astray on the mountains is perished; a man estranged from his God is perished; a piece of money that can not be found is perished; a marred garment or utensil is perished; lost cattle are perished.

To perish, therefore, is to be so changed in respect to condition, that the inanimate thing of which it is the object is, like a "broken vessel,"—the same word, Psa. 31: 12—no longer adapted to its original use; and when applied to intelligent beings, it shows them to be deprived of some condition of honor or good which is to be desired. The righteous perish, but are recovered by the resurrection. The wicked perish forever—their resurrection being not their restoration to God's favor.

Were we asked the significance of the word "perished," in 1 Cor. 15: 18, we should give as our view of the passage, That if Christ be not raised, as he

said he should be, he was not the Messiah; that if not the Messiah, than those who have trusted in him for pardon are still in their sins, unpardoned; and if there is no forgiveness through him, then they also who have fallen asleep in Christ are lost, like all sinners, with no hope of a resurrection through him, and with no hope of the recovery of God's favor or escape from the just retribution due to sin against a Holy God—the nature of that retribution to be determined by other scriptures.

The same principle of interpretation as our brother will see, which we have applied to the word *perish*, will meet all the difficulty he may find in any of his quoted passages; but which we cannot go into in a single article.

#### Perished—Annihilated.

To Ep. or Ad. HER.—DEAR SIR: I mail to your address, to day, a copy of the Bible Ex'r. for June, last; that you may see how accurate is the statement of "J. Litch," when he says if "Geo. Storrs" should say a "number of soldiers perished with the cold" . . . . the public would be justified in saying, that he believed those soldiers were annihilated.

Yours for honesty and fair dealing.

New York, Jan. 21, 1863. Geo. Storrs.

The No. of the "Examiner" referred to in the above is received. From that it appears that Bro. Storrs holds that the "uniform meaning" of the word "perish," in the New Testament, is "death, or extinction of life, irrespective of the moral character of those of whom it is affirmed; but [that] as it respects the *final* state, it has reference only to the wicked, and will bear no other construction than that of *eternal* death or extinction of life." p. 358.

We suppose this correction is called out by a use made by Bro. Litch of the word "annihilated," with which Bro. Storrs does not agree. We do not know whether the latter recognises its appropriateness as expressive of cessation of being,—as Bro. Litch and we use it; and therefore we do not know that he would admit its applicability to his view of the *final* condition of the wicked. It is clear, however, from the above, that he does not admit its applicability to his view of death, as a condition of unconsciousness, in respect to the righteous who he believes will be resurrected. And as we are not to infer that a number of soldiers perishing with cold would be all unregenerate, we could not, with his interpretation, say that he believed them annihilated.

We use the term "annihilated" as expressive of the precise condition to which Bro. Storrs applies the word perished. If man, at death, ceased to be, if his mind, soul, or spirit, then ceased to exist, his body being resolved into its original dust, the term "annihilated" would be just the term we should use as expressive of that condition,—having no reference to the continued existence of the original elements of which the man was constituted. And if a man, thus ceasing to be, should be again restored to being, we should regard it as a new creation, as much as we should denominate his first existence a creation. We think the term "resurrection" not sufficiently expressive of the bringing again of persons thus dead to life.

The difference, therefore, as we view it, between Bro. Litch and Storrs, in respect to the word "annihilated," is in the use they respectively make of it. As Bro. Storrs does not apply it to simple death, it is not just to him to affirm that he thinks the dead to be "annihilated." But we see not why it is not just to say that he believes them to be in a condition, which we regard as fairly expressed by that term; which we suppose to be all that Bro. Litch designed to express.

Should we hear that Bro. Litch, or Bro. Storrs had stated that a given number of soldiers perished with cold, we should understand them alike to affirm that those soldiers had been chilled or frozen to death, without designing to express anything of their subsequent condition. But knowing the views of those Bro. as we do, we should be justified in saying that the one regarded those dead soldiers as in a condition of happiness or sorrow, awaiting the resurrection, judgment, and final award; and that the other supposed them to be in a condition of unconsciousness; which, to those unregenerate, would be an eternal one, but which to the regenerate among them would be terminated by their coming up in the resurrection. And therefore, if the one says they have thus perished, we are warranted in understanding him as believing they are reduced to the intermediate condition specified; and if the other, that they have become thus nonexistent.

THE SIGNS OF THE TIMES. By J. Litch. 4 pp. We have a few copies of this tract, published by Bro. Howden of Waterbury, Vt. which we can send post paid, for 50 cts. per. 100; or 6 cts. per. dozen.

Pride goeth before a fall.

#### Scraps.

A Druggist, near Nottingham, Eng., gave notice to his servant girl to quit. He went from home a day or two, and returned and found a boiled tongue in the closet. He cut a few slices and gave to his cat, which died in an hour and a half.

REV. DAVID C. SCUDER, one of the most devoted missionaries of the American Board, who had lately reached India, was recently drowned while on a pastoral tour. His Father, Deacon Charles Scudder, for 52 years a prominent Hardware and Commission merchant in Boston, three days after hearing of the death of his son, died suddenly of apoplexy, while in a store. His death is supposed by some to have been hastened by grief for the death of his son. Lovely and pleasant in their lives, in their death they were not long divided. Two good men are thus taken from the evil to come.

A missionary in China writes, The rebel army visited the voluptuous city of Luchow, containing 1,500,000 inhabitants, and desolated it. Only about 10,000 inhabitants remain. Such is rebellion and war.

The Cupola on the church of the Holy Sepulchre at Jerusalem is to be rebuilt of bronze, by the French. The old one is all rotten and worm eaten.

There are in European Turkey and Western Asia under the missionaries of the American board, 20 churches, numbering 466 members, 58 of them added the last year.

An interesting work of Grace is in progress in one of the Protestant communities in the Holy land. A large number of the young manifest deep and pungent conviction for sin.

Napoleon and the Pope seem just now to be very fast friends.

The Pope has given permission to such of his subjects as have left in consequence of the political difficulties of the last few years, to return.

One of the chorus singers in the Paris Opera, recently took her place for the thousandth time.

Victor Emmanuel, King of Italy, has accepted a colonelcy in a Spanish regiment of Lancers; whereupon a decree was passed calling them Victor Emmanuel's Lancers.

Russia recently sent a commission to Wales, which induced several of the best iron workers of the country to emigrate to Russia, on a salary of from 12 to 20 lbs. sterling per. month: two or three times their home wages.

The new French Ambassador to Rome had his first interview with the pope Dec. 15th.

A Copenhagen letter says, that recently a powerful kind of gunpowder was manufactured in from ten to fifteen minutes from paper.

Prince Alfred, the second son of Queen Victoria, has been offered the Throne of Greece by an almost unanimous vote of the people. The English government decline the offer, but the Greeks are determined not to give it up. The vote in Athens for the Prince was 7994 to 6 against him.

An experiment was recently tried at Nancy, France, with a new railway propeller with complete success. The inventor is confident it will soon be used on all Railways.

The passport system is abolished in Spain, from January 1st. The foreign traveler may prove his identity by any two respectable individuals.

The Belfast (Ireland) "night refuge for the houseless poor," is affording great relief to that class, 230 cases finding relief in a fortnight. Such a refuge should exist in every large city.

A citizen of Maryland recently appealed to Gov. Bradford to call out the militia of the state, to take fugitive slaves from the Federal camp and Hospital in that state. The Governor informed him that he thought they would be better employed in putting down a rebellion which designed to destroy the most just constitution ever devised by man, and trust to the government to indemnify loyal men after the war is over.

The site of New Ulm, Minnesota, was given by an infidel on condition that no church should ever be built there. None was built, nor any minister allowed to preach there on pain of death. On one sabbath Christ was burnt in effigy, and before the next sabbath, the terrified citizens were slaughtered by the Indians. The dance hall being left, it was used by the soldiers for a place of worship.

The small pox rages in Washington, and the congressional committee on D. C. are requested to make some provision to prevent its spread. War is often followed by pestilence.

Several fatal cases of spotted fever have occurred in Lynn, Mass. Some years ago when it was exceedingly fatal in Eastham, Mass. and nearly every one afflicted by it died, Dr. Samuel Thompson introduced his botanic treatment, of Cayenna pepper, lobelia, and steaming, and cured every case he treated. The writer had these facts from many of the citizens.

The prospects of the north in putting down the

rebellion are dark and gloomy; the prospects for the south in maintaining it are desperate. The capture of Post Arkansas by the Federal army with 7000 prisoners, has changed the tone of feeling in the north materially.

REPORTER.

#### A Good Example.

DEAR BRO. BLISS: I take pleasure in sending to you the names of seven new subscribers for your excellent paper. We are all convinced that it is the best paper published. Its high price and the scarcity of money deter many from taking it, but I tell them that although it seems high when compared with other papers, yet if we consider what we are getting, we shall be the gainers by taking it. I have prevailed on these, and think I can on others, to send for it.

Yours, affectionately, M. B. LANNING.  
Kersey, Pa. January 17th. 1863.

Our brother has begun the work, suggested by Bro. Litch in the last Herald, in the right way. We hope he will continue his labor in the same direction, be as successful in future efforts as in this, and that others will imitate his example. Where a true friend of the Herald travels, such results give proof of friendliness; but when stoppages follow, it shows the exertion of an adverse influence. The Herald, however, still has warm hearted friends.

#### Three Days.

BRO. BLISS: I should like to have you instruct me how our Savior fulfilled that Sign of the prophet Jonas, which he said should be fulfilled to that adulterous generation, by his being three days and three nights in the heart of the earth, when he lay in the tomb only from Friday until the morning of the first day of the week, Mat. 12: 39. 3. 40. D. G.

The term "day" was applied by the Jews to a whole day, or to any part of one. Friday, Saturday, and Sunday were therefore, in their reckoning of time, three days,—even though only a part of the first and last was thus included. And as the term rendered "day and night," was the term used by the Jews as expressive of day, the term rendered "three days and three nights" was strictly applicable to the one whole and the parts of the other two days.

THE FIRST RESPONSE.

MR. S. BLISS, DEAR SIR: In accordance with the suggestion in your last week's paper, I have this day shipped one bale of paper by railroad, marked "S. Bliss, 46 1-2, Kneeland St. Boston Mass."—weight 80 lbs. It is composed of papers—"Midnight Cry," "Voice of Truth," "Advent Herald," "Golden Rule," and "Rural New Yorker." Some of them have been bound. Hoping they may prove serviceable to the cause in which you labor, I am yours truly, &c.

D. B. LUM.  
Seneca Falls, N. Y. Jan. 22, 1862.

We shall hope this is only the beginning of an effort which may place the office on its feet again. We need to be in a position to have more help in the office. As it is, we have to be editor, business agent, clerk, errand boy, newspaper director, proof reader and reviser, &c., which keeps us hard at work day and night. With a larger income and less need of such rigid economy—by which we have thus far kept the office out of debt—we could make our own labors more serviceable in the editorial department: which at present is attended to under difficulties.

We shall wait with interest to hear from others.

HEADQUARTERS, ARMY OF THE POTOMAC, Jan. 23. The tempestuous weather since Tuesday last, and the consequent impassable state of the roads, have rendered any advance of the army of the Potomac beyond the Rappahannock a matter of utter impossibility. The same causes so delayed the transportation of the pontoons and heavy artillery to the designated points as to prevent a surprise of the enemy at the point designed to cross.

NEW YORK, Jan. 23. The New Albany Ledger of the 11th has no doubt that another great battle will soon be fought near Murfreesboro'. Gen. Rosecrans has been effectively reinforced, and is confident of victory when the great struggle comes off.

The Arabia's mail contradicts fully and emphatically the report from Paris and London of the movements or speeches of the Emperor of France in regard to the American civil war.

The three assassins of the American missionary, Mr. Merriam, have been executed. Great praise is accorded by the American Minister to the Sultan of Turkey for his firmness in the matter.

Life is fleeting; its joys are deceitful and transitory.

## CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or un courteous controversy.

from Bro. Samuel Chapman.

BRO. BLISS:—My last was written in Charlestown R. I. Nov. 1st, while among the Narragansett Indians. I remained with them a few days longer, preached a little, and had our hearts cheered while listening to their faithful exhortations, solemn prayer, and appropriate singing, on the subject of our faith, and seeing quite a portion of them heartily revived and active in the work. The first Sunday in Nov. by request of Bro. S. P. Clark, I preached to the Advent church in Clarksville, some three miles north of the Indian chapel; the congregation was large and very solemn. After preaching, several spoke with life and animation. At the close of the service Bro. C. took me by the hand, leaving it not empty, and said, "This Bro. Chapman reminds me of old '43 times, when you made your first visit here." After a brief discourse in the evening many warm and appropriate exhortations were given, both by brothers and sisters, most of whom said, "We have feasted on the word to day; especially while listening to an exposition of Matt. 24th, for which we heartily praise the Lord." Quite a number of the colored bros. and sisters were with us through the day and evening, and acted their part well. It was really a day of more than ordinary interest. Bro. Clark has performed a noble and praiseworthy act in providing a commodious sanctuary for the church there, free of expense to them; they being shut out of a chapel which they had for some time occupied and feeling unable to build. Bro. C. employed workmen, and finished off in handsome style the upper story of his cotton mills, (say. 40 by 50 feet square) purchased 400 chairs (besides loose ones,) and had them ingeniously confined each in its place, leaving two suitable aisles the whole length of the hall, at the end of which is a convenient desk with space around it sufficient to seat half a dozen more persons. In every way it is arranged in good style, and although the congregation have to pass up and down three flights of stairs, it is nevertheless quite easy of access. For this benevolent act, Bro. C. will doubtless "be recompensed at the resurrection of the just." Luke 14: 14. From Clarksville, I went to Westerly (some 12 miles south) and spent a week with the church I had the pleasure of establishing there, some four years since. Preached at their chapel on the sabbath and held several more social meetings at private houses during the week. These were especially blessed to the reviving of the church; some of the sisters said, "these have been the most interesting meetings we ever attended." On Tuesday Nov. 11th, leaving them in a revived state, I crossed the line, and went into North Stonington Ct. (my native town) where I spent two weeks manifestly to good advantage, visiting from house to house, mingling in conversation with family connections, and former political and business companions, not to converse on politics and business matters as we formerly did, but on the soon coming and kingdom of Christ, and the solemn scenes connected therewith. When they perceived that I was dealing in earnest with them, they generally gave me a respectful hearing. Some ventured to say, "Your views, sir, appear reasonable." As I was going from the village (my former place of business) into the district of my childhood (some five miles from the village.) I was much interested to learn that the old mansion house was then occupied by a Mr. W. (stranger to me) whose wife was an adventist; and all said, "She is very intelligent." While talking with the friends on the subject, Mr. W. passed along going from house or business; I was readily introduced to him as the son of Dea. N. Chapman, the former owner of the house and farm he then occupied; and being introduced as an advent preacher, Mr. W. soon remarked, "Well Mr. C. suppose you preach in the old house where you was born, next Sunday evening; if so, you may be assured that Mrs. W. will give you an attentive hearing, and I will take it on myself to notify the neighbors." It was agreed on at once. Notice was accordingly given and in due time I was on the spot, and happy to find a goodly number there, all waiting to hear "this

new doctrine." Had only time for a brief introduction to sister W. and then entered directly upon my work, and soon showed these attentive listeners that "the new doctrines" we held and taught were in fact as old as the 24th of Matt. but not to be fully understood until the events and signs therein predicted had their fulfillment; but as this was now fully accomplished, we are not only permitted, but absolutely commanded to know that the coming of the Lord is now emphatically near, "even at the door." Vs. 33. The very best attention was paid to the word. Remembering well that it was on that very spot one midnight hour where, at the age of 14, I realized myself a lost sinner and really supposed I should be in hell before the rising of the morning sun, but liberated, and made to hope in Christ before the dawning of the day, it may be well and truthfully imagined that I felt soothed as I stood before my waiting congregation. My mind was measurably relieved however by giving them a brief history of my youthful experience: sister Wheeler followed me with appropriate and very affecting exhortation. The congregation retired with stillness, convinced we apprehend that "this new doctrine" is not after all so absurd a theory as they had supposed. Sister W. was comforted with the assurance that a deep impression was produced on several minds, so we shall proceed in our work, remembering that it is written, "In the morning sow thy seed, and in the evening withhold not thine hand for thou knowest not which shall prosper either this or that or whether they both shall be alike good." Eccl. 11: 6. I had hoped for a good time with Eld. Lewis, and his people, (2nd baptist church in this town, where I preached on the sabbath to good acceptance some two years before,) but the Eld. was gone from home and did not return till I was about to leave; but learning (about meeting time Sunday morning) that he had returned, and would preach at the church that day, I hastened there (some two miles) to hear him. He had entered upon his work as I anticipated; so I entered the church and seated myself by the door, with such stillness that I was not perceived by the speaker, nor many others for some minutes; but when his eye lighted upon me he said, "I perceive that Bro. Chapman is in the house, he will please take a seat with me in the desk," but I declined, claiming that I could hear, and understand better where I was then sitting. The Eld. occupied but few minutes more, when he broke off suddenly, saying to the congregation, "There, I shall stop right here, and have Bro. C. take the desk and finish out my discourse for me. Come Bro. C. we all want to bear from you," &c. For a moment I was a little embarrassed, but on recollecting that his last remarks were on the resurrection of the righteous dead, I recovered, entered the desk and commenced with his concluding remarks, and finished out the discourse on the resurrection. Having quoted and remarked freely on Luke 14: 14, 1st Thess. 4: 13 to 17, and Ezekiel 37: 11 to 14 [more especially on the last verse here named] I had to proceed, giving them another discourse on the final inheritance of the saints, showing that "their own land into which God will bring them," at or soon after the resurrection is this very earth, in its purified state, "land that Abraham saw and walked on, given to him and to his seed for an everlasting possession." Gen. 13: 14 to 17. "These all died in faith however not receiving the promises, but having seen them afar off" &c. Heb. 11: 14. So if the land promised is ever inherited it must be in the resurrection state. Then to conclude, shewed from Gal. 3: 7, 16 and 29 that Christ and all true Christians of whatever tribe or name are "the seed," who with their "father Abraham" will ultimately inherit "the land" promised to them. I never had greater liberty in speaking, and for better attention I could not ask. Thus the Eld. and "Bro. C." occupied full two hours; and at the close of service quite a number came to us and said, "We could sit patiently another two hours and listen to such important truths," but I forbear. While in N. Stonington I received an earnest call from Bro. W. Perrin, to visit this place, and should have come directly here, but receiving another at the same time from a Bro. Gideon Higgins of East Haddam [on the Ct. river] quite as urgent, it seemed like duty to meet that first. In his letter the latter says, "Bro. Chapman I have been a constant reader of the Advent Herald for the last 20 years. Have read all your communications through those columns during that time, and being interested in them, I now wish to see and hear you for myself. I want to converse with you on the advent subject: the ordinance of baptism, and other matters. I hope therefore you will come this way, on your return to Hartford," &c. On my way there I stopped and spent a week with isolated brethren and friends in Mystic and Groton. By request of a Bro. Morgan I preached at a private house in the latter place on the sabbath. They were most all baptised. The room was full, and as they were acquainted with the advent doctrine, I gave them a

full discourse on Matt. 24th. Bro. M. and others were much interested; all gave first rate attention to the word and we trust in Jesus' name that some good was done. I then started for "E. Haddam," and while on the way was thinking of my correspondent there. Expecting to meet in the person of bro. G. Higgins an entire stranger, somewhat secluded from popular society on account of his advent views; but when I entered his happy residence I met a gentleman of noble form, full six feet in height, a little more than 80 years old, with all the sprightliness and activity of a man of middle age; and to my surprise this was my correspondent, and no other than the "Hon. Judge Higgins of Middlesex Co. Had been high sheriff for that Co., often represented E. Haddam, in our state legislature, and once even when I had the honor of being a member. I found him not only well informed on law questions, but on Bible subjects also, a decided believer in the soon coming of the Lord, and an ardent lover of the advent doctrine. So even now, "We see how that not many wise men after the flesh, not many mighty, not many noble, are called." 1st Cor. 1: 26. But we thank God, and take courage that we do now and then, [as in the apostle's time] find an exception to this general rule. I spent a week in E. Haddam. Held several meetings at the village school house, to some profit we trust. Conversed much with the judge on the subject he named, and found it profitable. Had a pleasant visit with his family also. And on that cold Sunday Dec. 7th [the day after navigation closed on the Ct. river] [the ice was cut and I had the pleasure of "burying the judge with Christ in baptism," and seeing him "raised in the likeness of his resurrection," Rom. 6: 4, 5. Col. 2: 12, &c. His neighbors, trying to dissuade him from his purpose on account of the extreme coldness of the weather, said, "Why Judge you will certainly take your death cold," &c. But he calmly replied saying "It is perfectly safe, friends, to obey the Lord, and I shall go forward fearing no evil." He did so with all the firmness of youth, and was manifestly blest in the act. I remained with him two days longer, and then left him in perfect health and good spirits. He rewarded me handsomely and thanked God for directing the footsteps of "Bro. Chapman" that way. I have just received a heart cheering letter from the Judge, by which it is manifest that he remains in perfect health, and like the "Ethiopian eunuch is on his way rejoicing." Acts 8: 39.

On the 10th of Dec. I returned to Hartford, from which I had been absent near four months. Found my children and family all well. Spent a few days only with them, then went out and met a call from Plymouth, and Northfield (25 to 30 miles west). Had a good time with the brethren in "P." and preached to a full house in the latter place on the sabbath; and we together had a feast, "comforting one another with these words," 1st Thess. 4: 13 to 17. Returned to Hartford and made preparation to meet the call from this place. Arrived here (60 miles NE. of B.) on Christmas day. Found none in this section with whom I was personally acquainted: neither did the friends here know "Bro. C." except through the columns of the Herald: but they were expecting me, and gave me a hearty greeting. They had procured a commodious hall in the village, and notified the people that there would be preaching on Friday evening, the 26th. But as the ministers here, of the various sects were decidedly opposed to the advent doctrine, and had cautioned their people to "keep away from us," I apprehended that we should have a small congregation to commence with. But from curiosity or some other cause, we had a good hearing the first evening; and learning that "Chapman" did not advocate certain doctrines or theories, such as are held and taught by some, and made the most prominent in their preaching, most of that congregation have continued to come, bringing others with them till the seats in our large hall are frequently filled to overflowing, and the best order is observed. The congregational church is within a few rods of our hall, and many of that order were constantly with us: even of the choir, who aided our chorister much in singing. At the close of service a few evenings since, one of their prominent members said, "This has been interesting, and oh, how much useful instruction they lose who absent themselves from the meeting." Others have been heard to say, "We are instructed in these meetings, and shall continue to come, whether our minister approves of it or not." Another who until recently had been much prejudiced against what he denominated millennium now says, "If we find fault with this man's preaching, we must find it with the bible, for he preaches nothing but bible," &c. Yet the clergy continue to oppose and "admonish" their people to beware of this heresy." Last Sunday one of them used for a text, "Pray for the peace of Jerusalem; they shall prosper that love thee." Ps. 122: 6, and charged his flock to "mark them who cause division, and avoid them," &c. Oh that such "shepherds" real-

ized their responsibility and understood Jer. 25: 32 to 36 [or to the end.] and Matt. 24: 48 to 51, but I forbear. This evening we had an interesting meeting; after I was through, others spoke freely, and after the benediction Mr. K. a prominent member of the "church," came to me and said, "Bro. C. I feel condemned for not rising before the congregation this evening, and confessing that since you came here I had received much light on the Scriptures, and do now believe the advent doctrine; hope you will make allowance for me, as you know that women are not encouraged to speak in the church." I readily excused her with the understanding that she would improve the next opportunity. Our isolated brethren are heartily revived, and much encouraged. I am glad therefore that I heeded their call. Shall probably return to Hartford next week, then go out as the Spirit may direct. My address (as before) till I write again, will be Hartford, Ct., care of Samuel E. Chapman. He is faithful to forward as I direct him. Want the friends to write often, and I will answer.

Respectfully yours, Bro. B., in cheerful hope.

SAMUEL CHAPMAN.

From Bro. Wm. P. Woodsworth.

DEAR BRO. BLISS: The Herald is to me, an old and tried friend. I am sorry that so valuable a sheet as the Herald, one so well adapted to the times in which we live, has so few subscribers in this vicinity. But to me, the cause is obvious, i. e. a diversity of theories and division of sentiment among those bearing the name of Adventists, and a lack of talent on the part of its humble admirers to present its good qualities and induce prejudiced minds to examine it.

We are having a very open winter. Wagons and carriages are yet running. There is not enough snow for comfortable sleighing.

I remain Yours, sincerely striving so to live as to be counted worthy of a place in the new earth wherein dwelleth righteousness.

Wm. P. WOODWORTH.

Boylans, Grove, Butler Co., Iowa.

From Bro. Thomas Hollen.

DEAR BRO. BLISS: You will learn by this communication, and through the Herald the friends of Bro. Daniel Elwell, that he has left here and gone to labor in Canada. He was greatly beloved by the people here, and we trust he may find a dear loving people where ever he goes, as he is worthy.

Bro. Elwell was united to Miss Oreb C. Freeman by the marriage tie, Tuesday Jan. 13th, by the writer of this note. Bro. Elwell has chosen one from his flock to be his future partner through life, and we think, she is in every way qualified for her place and station. She was the daughter of Judge S. Freeman of Shippen, one of our oldest and most respected citizens. Bro. Elwell chose from a large family of young ladies one of the dear family band, and the next morning by 8 o'clock he was flying over the crusted snow towards his future field of labor. Oh that the great Head of the church may direct and keep them, and give them abundant success is the prayer of your Bro.

T. HOLLEN.

Pine Street, Pa. January 17, 1863.

From D. I. Robinson.

BRO. BLISS: I am well and encouraged in the Christian life, and to labor in the vineyard of the Lord. Our congregations, in both Trenton and Morrisville, increase both in interest and numbers. Thank the Lord. Two or three think of being baptised. A few I find under conviction, and seeking the Lord. May the Lord increase the number.

Quite a number of Christians of other churches turn in and hear, and have become interested in our glorious hope, and are investigating the Scriptures on the subject. Our prayer meetings, two a week, are better attended and more deeply interesting. Our Sabbath school is good. I have visited two families of soldiers here—one a returned sick one, hurt at the battle of Fredericksburg. He was a Christian, and glad to see me. The wife had once professed religion, had lost it, but was melted down, and in tears she knelt with us in prayer, and promised to return to her God and duty. The other family had lost a husband and father in this war. Two sons are in the army now, and five children at home, two grown up. The mother and daughter present promised to seek the Savior, and knelt in prayer. I visited another, a man sick unto death, who sent for me in distress of mind. He has found peace in believing and is rejoicing in hope. I exchanged with Bro. Lanning last Sabbath. I found a good congregation—had very good attention—and much deep feeling. Several told me, on speaking with them, that they would seek the Lord.

Bro. Lanning has resigned his office as pastor, which has been accepted, to take effect 1st of Feb. If any

of our churches want a minister, who is a workman, clear, saving, and faithful, and can support one with family they had better think of him. His home is Bristol, Penn. I say thus much for the good of the cause, without Bro. L's knowledge. I have visited the navy yard, and Volunteer Saloon for soldiers passing through the city and two Hospitals for sick and wounded soldiers.

Every thing seemed in good order, and a great convenience for them. Philadelphia has done as nobly as any other city, in these things, if not more so. I conversed with some twenty sick soldiers. I was glad to find several of them Christians and several serious and inclined to attend to religion; all told me they did, or would attend to it, and I felt it was not in vain. Your's truly D. I. ROBINSON.

Trenton, N. J. January 16, 1863.

From Sister Lydia Ruggles.

Bro. BLISS: The Herald is a welcome messenger and the only word I have, excepting the word of God, that speaks of the soon coming of our Lord and Savior; which seems to be the Christian's cheering hope in this day of truth. This will pay for the Herald until the first of July. I may, before that time, have passed into eternity. My health is very poor; but by the mercies of God I think I have an increasing desire for holiness of heart and life, that I may overcome all things and meet with the ransomed host to praise God forever. May I have your prayers.

From your sister in Christ, LYDIA RUGGLES.  
Grand Detour Jan. 10.

From Bro. Artemas Brown.

DEAR BRO. BLISS: I see frequent reference in the Herald and other Journals to the prospect of a national deliverance from our troubles, on condition that we call upon God to aid us &c. Generally allusion is made to God's dealings with his ancient people, and quotations from the Psalms are given to show that he has promised, on certain conditions, to grant deliverance. But by what authority are those examples and promises applied to the United States? Do we, as a nation, sustain the same relation to God, as did his ancient people? Where is our heaven written law, our divinely appointed king? Where is our Moses, our Joshua, Nehemiah, or David? Has the United States taken the place of God's ancient Israel? Israel had a secession, tis true; but it was no Gentile nation, but the church; nor was it the church of this or any other one land. Peter, in writing of the Christians of various countries,—of Pontus, Galatia, Cappadocia, Asia, and Bithynia, said: "Ye," not the nations, but the people of God scattered abroad in them, "Ye are a chosen generation, a royal nation." The whole church, then, is Israel's antitype; and she alone can appropriate Israel's examples and promises.

"But are we not an evangelical, a Protestant nation?" Yes. But the south has the same faith as we. So has England; and if in war with us [she may, for any reason that we have, appropriate the same examples to herself.

If the church is Israel's antitype, America is not, nor England; or, Israel had several antitypes. These glorious promises belong only to God's own peculiar people. No political organization is such a people.

"But did not God manifest his special providence in raising us up, and protecting us as a nation?" Yes; and his providence was specially marked in the history of Nebuchadnezzar, of Cyrus, and of Alexander.

An excellent brother lately announced in the Herald that through the instrumentality of this war the fate of Slavery was sealed. How then will "free and bond," call for rocks and mountains to hide them when the great day of His wrath is come? Rev. G. Does not the same justice that demands the overthrow of slavery here, call for its extinction everywhere.

A. Brown.

Jefferson, Kentucky.

## OBITUARY.

Died in Brentwood N. H. January 19, 1863, Mr. HAWLEY MARSHALL, aged 74 years.

From Bro. Samuel Cass.

BRO. BLISS: We mourn the loss of a son, KENDALL Y. CASS, eighteen years old. He was killed [at the battle of Fair Oaks, Jan. 1st, 1862. He was in the 9th N. H. regiment. You will never know what it is thus to lose a son, until you lose one. My prayer is that your son may be spared to you.

I have one son yet in the army to think about, in the Mass. Cavalry, Port Royal, S. C., twenty two years old.

Yours &c.

SAMUEL CASS.

NOTE. We buried our first born son in 1846—

little boy of six years, whom we hope to meet in the resurrection. But that is not like losing a son in battle, from which we hope to be spared. We can, however, sympathise with all who lose sons there, and the young men in camp are seldom out of our mind.

ED.

From Bro. Josiah Vose.

BRO. BLISS: I send you ten dollars to be used as follows, &c.

The Herald is ever a welcome messenger to me. May the light and truth of God's word be communicated through its columns while it may be needed to light up the path of the just unto the perfect day, and thereby feed the flock of God and lead sinners to secure a pardoning interest in Jesus' blood.

Our sister in Christ, BETSY P. HILDRETH, departed this life April, 17, 1862. She said her hope was on the Rock of Ages, and that it would be blessed to see Jesus. She died without a fear. She had a comprehensive knowledge of the Bible, and took great delight in reading it, she believed with Paul that to live is Christ, and to die is gain—when absent from the body being present with the Lord. And that a few short years at most the believer's hope would be complete at the resurrection of the just. We miss her as a neighbor, friend, and Christian, and hope soon to meet her with all the household of faith in God's everlasting kingdom, to be established under the whole heavens for ever and ever. Praise God for the Gospel hope. Amen, and amen. May God give you much of his spirit, wisdom, and grace, and every necessary blessing to enable you to be faithful in the high office, to which in his providence he has called you. Your brother in Christ.

JOSIAH VOSE.

Westford Mass. Jan. 15, 1863.

From Bro. I. H. Shipman.

DEAR BRO. BLISS: How often are we reminded that we are yet subject to disease and death. Seldom has it become my duty to record so distressing a calamity, as has fallen upon our dear brother and sister JACKMAN, of Woodstock, N. H. Their only children, three in number, in less than one short week have all passed to the silent grave.

EDGAR M. JACKMAN died Jany. 6, 1863; aged 5 years, 11 months, 18 days. On the 7th of January died MARY A. JACKMAN, aged 4 years, 4 months, 18 days; and LEWIS JACKMAN, died January 12, aged 2 years, 3 months, 10 days—children of Royal C. and Eliza JACKMAN.

Their disease was canker rash and scarlet fever. Thus do our dearest and fondest hopes wither like the grass. May God sustain the bereaved parents in this sad affliction; and as they hope to see the coming one, who is the resurrection and the life. May they commit all into His hand until that day.

When the two older children lay side by side in the same coffin, we did hope the other one might be spared to the bereaved parents; but all are gone, and that dwelling, at the commencement of the year so full of life and joy, is filled with mourning and sorrow.

When will the morning dawn? I. H. SHIPMAN.

## ADVERTISEMENTS

### MUSIC.

#### SONG OF THE SECOND ADVENT.

#### COME ALL YE WEPPING PILGRIMS.

The above beautiful hymns have been published in sheet form, arranged to familiar airs for the piano. Price post paid 1 copy 5cts. 12 do 50 ct. Address orders to

J. V. Himes.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Merrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, it is my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn. "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt-rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meredith Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrick street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1'62

For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price, 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—tf

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 27, 1862.

## The New Jerusalem.

Bathed in unfallen sunlight,  
Itself a sun-born gem,  
Fair gleams the glorious city,  
The New Jerusalem!  
City fairest,  
Splendor rarest,  
Let me gaze on thee!

Calm in her queenly glory,  
She sits, all joy and light;  
Pure in her bridal beauty,  
Her raiment festal white.  
Home of gladness,  
Free from sadness,  
Let me dwell in thee!

Shading her golden pavement  
The tree of life is seen,  
Its fruit-rich branches waving,  
Celestial evergreen.  
Tree of wonder,  
Let me under  
Thee forever rest!

Fresh from the throne of Godhead,  
Bright in its crystal gleam,  
Bursts out the living fountain,  
Swells on the living stream.  
Blessed river,  
Let me ever  
Feed my eye on thee!

Streams of true life and gladness,  
Spring of all health and peace;  
No harps by thee hang silent.  
Nor happy voices cease.  
Tranquil river,  
Let me ever  
Sit and sing by thee!

River of God, I greet thee,  
Not now afar, but near;  
My soul to thy still water,  
Hastes in its thirstings here.

Holy river,  
Let me ever  
Drink of only thee.

## Reading the Bible.

"O, mother!" said Willy, "I have read five chapters this morning." A look of pride flashed on his bright countenance, as he closed the Bible, and uttering these words, looked up in his mother's face. He felt he had done something great, and expected commendation. For the little boy loved praise, as many boys do. But his mother said nothing then, for she understood well his habit of reading. Many days, I am sorry to say, passed without his reading a chapter; and then, when told of his neglect, he would take a sudden start, and run over four or five chapters, and feel that he had thoroughly retrieved his error.

This little incident led me to think of some hints about reading the Bible, which I here offer to my little readers for their consideration.

1. Read the Bible regularly. A good man of old, says: "I have esteemed the words of thy mouth more than my necessary food." This is the true idea. The Bible is daily bread to all those who receive its eternal and life-giving doctrines as their guide through this weary vale of tears.

2. Read the Bible attentively. The meaning of the Bible is for all practical purposes, plain to every mind on this vast globe. Unless he that reads gets the true spirit of its meaning, however, it will do him no good.

Hasty reading of a great many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you

read, and you will understand and remember it.

3. Read the Bible as God's book. Not merely because father or mother wish you to read it, but for a better reason, because God speaks to you in the Bible. When I have seen a little girl run in, her eyes sparkling with joy, "O mother, there is a letter from father to me, for my name is on the outside," I always feel to wish she might thus look on the Bible, for it is a letter from our Father in heaven. So feel, and so read, and you will not grow weary of the good Book.

## Affecting Incident.

A few days since several regiments of Gen. Sickles's brigade were sworn into the service of the United States, by the administration of the customary oath. Four regiments had been sworn in, and each took the solemn oath. When the fifth regiment was drawn up in line, an officer of one of the companies, stepping to the front, addressed Gen. Sickles, and requested that his regiment might be sworn in with prayer. The General told him the chaplains were absent. The officer replied that he would get somebody from his own regiment to perform that duty. Consent was given. The officer then called upon a soldier, 17 years old, to step in front and lead in prayer.

He immediately took the place assigned him, and engaged in prayer. The whole regiment was melted into tears, as well as hundreds who were standing around as witnesses of the scene. The men stood weeping after the prayer was over.

Married at West Acton, Mass., by Rev. W. H. Watson, Loren J. Bradford, Esq., of Hakodada Japan, to Miss Hattie A. Burroughs of Acton.

## APPOINTMENTS.

## CONFERENCE NOTICE.

The next session of the Maine Central Quarterly Conference will be held at the meeting-house at Clark's, (Sawyer's Mills) Me., commencing Thursday, Feb. 19, the Lord willing. Brn. from abroad can call upon Brn. Griffin, Rockliffe, Waugh, Williamson, Gray, &c. Come, Brn. and sisters, let us go up to this meeting to work earnestly for God. We desire to see a good delegation from abroad. Man and beast will be amply provided for.

H. B. SEVEY, Chairman,  
H. G. Smiley, Secretary.  
No. Sidney, Me., Jan. 17.

Eld. Himes will preach at Ottawa, LaSalle county, Ill., from Feb. 7 to evening of the 13th. At Amboy, Lee Co., from the 14th to 18th. At Sandwich from 19th to Sunday 22d. N. W. SPENCER

## NOTICE.

The members of the Conference of Messiah's Church and friends of the Cause in Canada East, are hereby admonished of the time and place of their annual gathering, which will be the second Wednesday in February next, (being the eleventh.) The place is Black Creek Settlement, township of Woodhouse, near Port Dover. The friends in that place are making provision for the meeting. Their new house will be ready to be dedicated to the Messiah on the second Sabbath in February, which is the eighth previous to the Conference on the 11th. Brn. Litch and I. R. Gates are invited to attend the dedication. Brethren, please accept this request of the Church, and fail not to attend. Other ministering brethren in the Province are hereby invited to attend the dedication—namely, G. W. Campbell, D. Campbell, S. R. Lake, B. Reynolds and J. Pearce,—and all brethren and sisters interested in the promotion of the truth. Will brethren and sisters pray that these means of grace be a blessing to all?

D. W. FLANDERS,  
Sec. of Conference.

## P. O. ADDRESS.

My Post Office address will be for the present, Grantham, N. H. W. A. EASTMAN  
January 4, 1862.

The Post office address of Elder Daniel Elwell, for the present year, will be Port Dover, Canada West,—having removed from Shippen, Pa.

## Tour West.

My health is now good and I shall continue my labors, as follows:

Buchanan, Mich. as D. R. Mansfield shall arrange, Jan. 20 and over the sabbath. Hope for a general gathering. Reading Miclos as N. N. Seymour shall arrange Jan. 30 over the sabbath and the week following.

Then I go to Ill. to hold some meetings, as shall be arranged by the friends there. I wish to hear from them at Buchanan, Mich. care D. K. Mansfield. I will try to make up for the disappointment at Deer Park, by the will of God.

From Ill. I shall go to Kentucky instead of Canada West.

JOSHUA V. HIMES.

## NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. B. Bliss, 46 1-2 Kneeland street, or No. 1 Lincoln street, Boston, Mass.

O. R. FASSETT.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

## BUSINESS NOTES.

Geo. W. Burnham. Mrs A P Hale of Worcester, has paid \$1 on your mission account; for which we have credited you on Herald to No. 1159.

Loren E. Freeman. You were credited \$2 to No. 1153 on the 2d of October 1862; which was acknowledged in the Herald of Oct. 14.

C. Beckwith. We did not pay the freight. If they continue to fail to reach you, if you will notify us, say by Feb. 8, will send others.

M. Fuller. It is in two volumes, \$1 each, with postage extra.

A. Wattles, Sen. We received and credited you \$1 to No. 1153, on the 27th day of Dec. last.

## DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, JAN. 27.

Mrs. Aphra P. Hale, Worcester, Mass. \$2.00  
Willard Wood, Derby Line, Vt. 1.00  
Mrs. Willard Wood, " " 1.00  
Phineas Ross, Winchendon, Mass. 1.00  
Miss Catharine G. Grover, Montrose, Pa. 1.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00  
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We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

## BUSINESS DEPARTMENT.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

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## RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember, that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England the County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

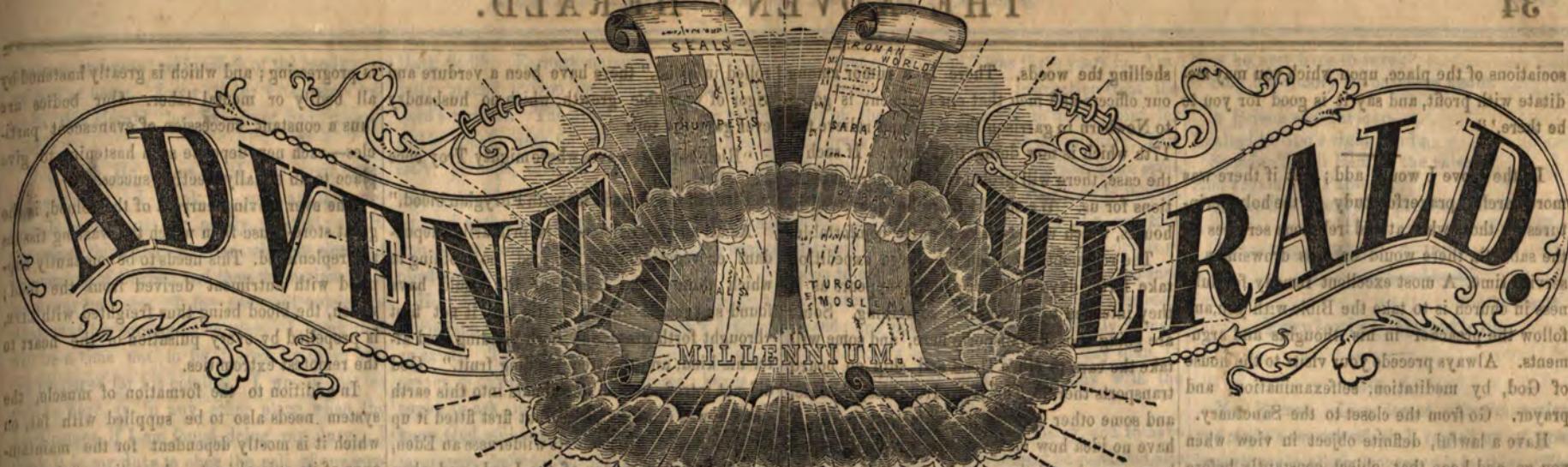
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FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of —— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

Mrs. M. E. Fridd 1153; J. S. Bliss 1153, and \$2 for extras—sent the Ex. of Dan. 2d.; Miss M. R. Parks 1153; H. B. Hyde 1179; N. Branch, Jr. 1153; Miss C. G. Grover 1163; T. R. Gates 1075; A. Tenney 1140; N. Lord 1153; Mrs. Lucy Dodge 1153; A. C. Doolittle 1153; G. Locke, sent book the 25th; Mrs. S. H. Knight 1153; Joshua White 1153; Mrs. C. Hodges 1127; T. Brown, squared old account; J. Walker 1153, each \$1.

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WHOLE NO. 1132.

BOSTON, TUESDAY, FEBRUARY 3 1863.

VOLUME XXIV NO. 5

**THE ADVENT HERALD**

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"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

JOSIAH LITCH, *Committee*  
J. M. ORROCK, *on behalf of*  
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\$5, " " will pay for six copies, sent to one address, for six months.  
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RATES OF ADVERTISING.—50cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

**PLEASANT SOUNDS**

I love to see the crystal brook,  
Go rippling o'er the stones;  
Upon its mossy banks to look,  
And hear its soft low tones.

I love to hear the evening breeze  
The willow branches shake,  
The buzz that underneath the trees,  
The busy insects make.

The birds that sing themselves to sleep,  
The leaves that gently fall,  
The distant bleating of the sheep—  
There's music in them all.

If earthly music sounds so sweet,  
What must the heavenly be,  
Where harpers harp before Thy seat,  
Glory and praise to thee!

I never heard the angel's voice,  
I never learned their song;  
But if I make the Lord my choice,  
It will be mine ere long.

**The Newspapers.**

We are compelled to read a number of our daily papers, and the more we read, the more is our confidence in them shaken. Had nineteen-twentieths of them been abolished at the commencement of this war, we are of opinion that the cause of the country would not have suffered, and the minds of our citizens would have been spared a large amount of perplexity. A judicious and well-regulated newspaper is a great and necessary institution; but where hundreds are competing for precedence, there is actual danger of their adopting unjustifiable measures to succeed. Any one acquainted with the sensation articles which they publish, the long letters of army reporters, who pretend to speak from actual inspection, to criticise army movements and army officers, and to be privy, as by special privilege, with the intentions of army leaders, must be aware how often they give their surmises for facts, mislead the public mind, and embarrass our chief officers. These same newspapers, mingling their political prejudices with the great interests of the country at stake, shake the confidence which should be placed in our war leaders, and if we believe all that is said, we have not an

officer that is trustworthy. The evil is not confined to home. Our newspapers go abroad, and we are often chagrined to see, by the sneers and taunts of the foreign press, and on such foundation they form a most contemptuous opinion of our ability to carry on the war. The foreign press, and particularly the English, is ready enough to disparage us; but it is too mortifying that it should so often be able to quote our own papers in confirmation of their abuse. Our press needs reformation. Could it be more judicious more truthful, more patriotic, less prejudiced, it would be a faithful and useful ally to our national cause.—*Presbyterian*.

From the Lon. Quar. Journal of Prophecy.

**The New Jerusalem.**

In the Revelation of St. John, the scriptures describes a glorious city, which shall descend from heaven and be established on the renewed and purified earth. It is a habitation prepared for those saints who shall hereafter live with Christ when all has been accomplished, and the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.

In this description the apostle accurately defines the New Jerusalem as a material structure, established in a certain locality. In it will be found all that can satisfy the renewed and developed powers of those who, although glorified and restored to a state of primeval innocence, are yet endued still with the attributes, the feelings, and sympathies which man received originally from his Creator. Here the tabernacle of God shall be with man, and God himself shall dwell with them. There will be reproduced in a higher degree all the scenes and glories of paradise; the cooling fountains, the perpetual springs, the healing waters, the river and the tree of life whose leaves are for the sustentation of the people. For the nations of them which are saved shall walk in the light of it, even of that city which Isaiah has described, which the Lord will cause to descend when the new heavens and the new earth have been created. "For, behold, I create a new heaven and a new earth." The prophet thus describes it.—"Thou shalt call thy walls salvation and thy gates praise, and 'the Lord shall be thy everlasting light, and thy God thy glory.' We who are 'still under the dominion of a corrupt material nature, who, together with the whole creation, groan with ourselves, waiting for the adoption, the redemption of our body,' cannot realise these scenes and the surpassing glories of heaven. Here we look through a glass darkly; our perceptions are weak, our intellect darkened through sin, our higher nature overborne by the desires of a carnal mind. Here, while this dispensation lasts, the sons of God are 'strangers and pilgrims' who have no continuing city, but look for one to come."

Still God has not deserted his people. He has not left man to wander on the ocean of life without a chart or compass by which he may direct his course. The Book of Inspiration is the only unerring guide. Without it we cannot attempt to penetrate the mysteries which are involved in the problem of humanity. Man lost by the fall those great principles of knowledge

which he had once derived by intuition from his Creator. The curse pronounced on Adam oppressed our spiritual and intellectual, as well as our material nature. In toil, in sorrow, in the sweat of our brow, we gather the fruit of the tree of knowledge. The great law entailed upon us since the transgression is, that "man is born to trouble;" but through the cross he will win the crown, for "through much tribulation shall ye enter the kingdom of God, the heavenly Zion."

As men became corrupt, the greater part of the traditional wisdom derived from Adam and the patriarchs was forgotten; And therefore we, the children of transgression, have been toiling ever since along a steep and painful road, working out life's problems by the dim light of reason, picking up fragments of that primeval lore which man when innocent did once possess, which he will again possess, when through Christ he has been elevated to a higher condition, even to "inheritance of the saints in light." Then shall it be understood how Christ is to his elect both wisdom and righteousness, sanctification and redemption.

(To be continued.)

**The Advantage of Delay.**

Man is a creature of impetuosity. The business of a lifetime must be crowded into few brief years. Those mighty revolutions, stretching through ages in their development, man would crowd into a few fitful moments. There is an unexplained depth of meaning in the divine enunciation: "For my thoughts are not your thoughts neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." There is neither haste nor delay with the Infinite. "One day is with the Lord as a thousand years, and a thousand years as one day."

Moral revolutions are usually slow in their development. The kingdom of nature is full of illustrations of God's mode of action in the moral world. The purposes of God in regard to the world's redemption were four thousand years in their development, and through those tardy years impetuous man was anxious to sound the lowest depths of the Divine purposes; yet with the accumulated light of previous dispensations the man that was caught up to the third heaven affirmed that he knew only in part. There is no velocity so great that there is not some restless spirit that would not have it increased; nor revelation so complete as to gratify man's spirit of inquiry. We have not received a tithe of the Divine Mind, and beyond the revelation that God has made all is concealed in impenetrable darkness. As far as God reveals his purposes, in whatever form the revelation is made, we may receive it without hesitation.

Many of those revolutions in which the observer takes no part would lose their seeming tardiness if he saw all of the intervening steps and the invisible agencies than contribute towards that completion. Man, in his haste, notes the starting point, and by a single stride with a vivid imagination reaches the crowning results of restless ages. The costly sacrifice, the burdened millions, with a network of a thousand agencies,

so interwoven that all contribute towards the result, are overlooked because they did not occupy either extreme.

**Comfort and Counsel.**

Grace, mercy and peace be with you. I am well, and I verily count more of the sufferings of my Lord, than of this world's lustre and over-gilded glory. I dare not say but my Lord hath fully recompensed my sadness with his joys, my losses with His own presence. I find it a sweet and rich thing to exchange my sorrows with Christ's joys; my afflictions with that sweet peace I have with Himself. Go on, my dear brother, in the strength of the Lord; put Christ's love to the trial, and put upon it burdens, and then will it appear love indeed. We employ not His love, and therefore we know it not. Let us be faithful, and care for our own part, which is to do and suffer for Him; and lay Christ's part on Himself, and leave it there. Duties are ours, events are God's. When our faith goeth to meddle with events, and to question God's providence, and beginneth to say—"How wilt thou do this, and that?" we lose ground. We have nothing to do there. It is our part to let the Almighty exercise His own office....*Rutherford*.

For the Herald.

**An Antidote to Dull Preaching.**

"But first, O complainer of tedious sermons, let me put to you these queries: and these may suggest the remedy.

"Whether you do not rise later, instead of earlier, on Sabbath morning than on any other in the week?

"Whether do not eat more instead of less, at least in proportion to the exercise you take on that day; and consequently,

"Whether you do not bring with you more drowsiness to divine worship than to your weekly business?

"I never see a congregation here and there falling asleep and dozing under the pulpit, and then waking up at the close, to complain of the dullness of the preacher, but I think of the physician's advice to the luxurious courtier: 'You must eat less, or exercise more, or take physic, or be sick.' Physic and exercise are not remedies for the Sabbath; but you must rise earlier and eat less, or you will nod to dull preaching. 'Sloth casteth into a deep sleep,' and 'the full soul loatheth an honey-comb.'

"The preacher has enough to contend with in the natural stupidity of the heart: it were hard to require him to overcome not only your spiritual sloth, but your physical lethargy added to it—to expect of him to preach with liveliness and interest, when you have unseasonably slept away the interest of his discourse on your couch, and fed yourself with dullness at your table.

"Exercise, therefore, the self-denial which the day requires of you, and not only shall you bring to the house of worship an approving conscience and a cheerful mind, but you shall make the preacher seem to be more interesting than he was wont to be; he shall never be so dull but your wakeful mind shall find something in his sermon, or, at the least, in the hymns and scriptures which he reads, and in the sacred as-

sociations of the place, upon which you may meditate with profit, and say it is good for you to be there."

To the above I would add; that if there was more careful, prayerful study of the holy Scriptures by those who attend religious services on the sabbath, there would be less drowsiness in service time. A most excellent remedy for dullness in church is to take the Bible with you, and follow the preacher in his thoughts and arguments. Always precede your visits to the house of God, by meditation, self-examination, and prayer. Go from the closet to the Sanctuary.

Have a lawful, definite object in view when you go, and keep that object constantly before you while there, and you will not be drowsy. Says David:—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and enquire in his temple."

L. O.

Providence Jan. 20th 1863.

#### Letter from the Army.

Camp Amory on the Trent, Newbern, N.C. Jan. 14, 1863.

DEAR PARENTS: You must not think me negligent because you have not before heard from me since my last. It is the fault of the mail. Gen. Foster has not allowed a mail to leave here since a week ago last Thursday—within one day of two weeks,—and when it will leave, no one knows.

There are said to be fifty eight regiments here. There are also lots of reports, but you cannot depend on them. I have taken a cold, which settled in my shoulders and limbs, so that I have drilled none for a week, but am better now. I sleep at the end barracks, and the wind blew through the cracks; which I have now had stopped up.

A number of the bodies, of those killed at Kinston and White Hall, have been recovered by a flag of truce, and are now here waiting to be sent home to their friends. Some of them have been here ten days.

The 44th Regiment (Mass. V.) have to take quinine every night before going to bed, and the guard all smoke on account of the fever. There is a swamp just back of them, and a kind of malaria rises from it after dark. I am glad that we are encamped on this side of the river. We are twenty feet above the water. There are regiments here from Illinois.

We all thought that Rev. A. C. Thompson was coming out here; but it proved to be Mr. Thompson from Jamaica Plain. We were much disappointed.

Young Graves was wounded on Sunday, and died on Tuesday. His body is now here waiting to be sent north.

Our regiment is going on some secret expedition, but not with the large one. It formed this morning, but did not go on account of the rain. Twelve wagons and some cavalry will accompany it. I do not know how many other regiments will accompany ours—probably three. I shall not go, as I am not in a condition to sleep out nights in the wet and walk all day through water.

This has been the warmest winter I ever saw. The most of the time the weather is beautiful, the air warm, and the sun shines very bright. When there is much wind, the sand is blown in clouds, which is disagreeable. Yesterday it blew so that the brigade could not drill.

Jan. 17. Eleven o'clock. It has cleared off, and our regiment has just left. There are about fourteen of us left behind—some sick, but the most having sore feet.

January, 20. The great expedition, it is said, will start to night. Our regiment, and those that went with it, are expected back to morrow. They went first to Pollocksville, where it is reported they left 500 men; and then they were going to Trenton. We have not heard from them since they were at P. They took three days rations with them, and some of the wagons returned after more. We heard firing in their direction this morning. They were probably

shelling the woods. There is a rumor among our officers and men that our regiment is going to Newbern to garrison the city, and relieve the 17th which is now doing that duty. If such is the case, there will probably be no more expeditions for us. We should there be quartered in houses, which would make it quite comfortable.

The regiments going on the large expedition take forty days rations; which appears as if they intended to accomplish something. Some are going aboard transports here, and some will take the cars to More Head and ship on board transports there. The New Ironsides, Passaic, and some other gun boats take part in it. I have no idea how many troops are going, as I have never heard the number stated.

When our flag of truce went to Kinston and White Hall, to recover the bodies of those killed there, (the body of Graves was then recovered,) they found that the rebels had dug up some of the bodies and taken off their clothing. Those that were recovered were all right, having been buried by themselves. Graves was the next man in the ranks to me. I am No. 44, and he was No. 45.

It rains to day, which will make it bad for our boys who will have to sleep on the ground. It will also make the roads bad to march in.

You cannot imagine how much of a curiosity a white woman is here. When one is said to be riding by, the whole regiment turn out, and those who do not get a glimpse are greatly disappointed. I suppose it will be different should we be quartered in Newbern.

I have just heard from our regiment. They had no fight, and lost none. They will be in tomorrow morning.

Yours affectionately. H. S. B.

Original.

#### On the Chemistry of Food.

Continued.

Of the primary elements there are, therefore, only some fourteen or fifteen that enter into organic structures; and from these are constituted all the varied forms of organic matter. Flowers and perfumes, leaves and wood, food and poisons, all the infinite variety of vegetable growths—"from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall;"—all the wondrous forms of animal life, from the smallest animalcula to the Leviathan of the deep, which counteth darts "as stubble" and "laugheth at the shaking of a spear;" from the smallest moving thing, to the behemoth of the forest, "whose bones are as strong pieces of brass," and "like bars of iron;" from the tiniest insect that sports in the summer air, to birds of prey, which,

"On cliffs and cedar tops, their eyries build;" all "the fowls of the mountains," the wild beasts of the forests, "and the cattle upon a thousand hills,"—their blood, and bone, and muscle, sinews and veins, horns and hair, feathers and scales, all result from the various combinations of these few elements.

The animal and vegetable kingdoms are inseparably connected in a beautiful system of mutual dependence. There is a perpetual circulation of elements through both; and the mineral kingdom is the place of departure, to which also the circulation returns—to resume again, unceasingly, its ever varying round of life.

"The world of matter, with its varied forms, All dies into new life. Life, born from death, Rolls the vast mass, and shall forever roll: No single atom, once in being lost."

As vegetation decays, it returns to the soil the constituents thence taken, to be redeveloped in like, or diverse forms. Animals die, and enrich the ground with their putrescent relics; which spring up again in varied forms of vegetable life, and again serve animals for food. Even the goodly structures that enshrine human souls, crumble again to dust, and mingle their elements with the mother earth. Many a field has been made fertile with the flesh and bones of slaughtered men; and where has been the "battle of the warrior, with confused noise and garments

rolled in blood," there have been a verdure and vigor of vegetable growth, which no husbandry ever gave the soil:

"Rich harvests waves where mighty Troy once stood,

Birth of a soil made fat with Phrygian blood."

As all animal existence is primarily dependent on vegetation for its food, so nothing in which there is the breath of life could have found sustenance on the earth, had it not first "brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit." God did not introduce man or animals into this earth when it was a desert waste, but first fitted it up for their abode. He made its wilderness an Eden, and its desert, a garden of the Lord; and when it was in a condition to give food, to man and beast, then God created these. And He said to Adam, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed: to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat."

The first development of vegetation was not by growth, but by an act of creation. "God made . . . every plant of the field before it was in the earth, and every herb of the field before it grew." At the command of the Creator, this earth put on, at once, her bridal robes. Stately forests, verdant lawns, and flower-decked meads, sprang into being in full maturity and mantled the earth with verdure and beauty. But all subsequent vegetation is by a process of growth. God "maketh grass to grow upon the mountains," that he may give "to the beast his food, and to the young ravens which cry." "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring food out of the earth."

The seeds of plants germinate best in the dark. Being covered in the ground with the proper degree of warmth and moisture they expand, and develop the tender growth. When the plant emerges from the earth, the true vegetative process goes on only in the light. Its fibrous roots serve as its mouth, and extend into the soil in search of moisture and soluble matters, which, by an incomprehensible vital power, it absorbs into its own system, where they undergo a mysterious elaboration into a vital fluid, which circulates through the stem and branches to the leaves. These are its lungs; by which it absorbs carbon from the atmosphere. This combines with a portion of the water, and with the soluble matters drawn from the earth, and is added to the growth of the plant, whilst the greater portion of the water in its sap is evaporated;—some plants, like the sunflower, throwing off thirty times their weight of water in a month. In the dark, plants emit carbonic acid; which makes their presence deleterious in a sleeping apartment.

It is because the elementary constituents of animal bodies are identical with those of vegetable, that the latter is adapted for food for the growth and development of the farmer. For the same reason, the flesh of animals is equally adapted to nourish and build up other animal structures. And so God said to Noah, "Every moving thing that liveth, shall be meat unto you: even as the green herb have I given you all things."

The flesh of animals consists chiefly of muscular fiber, colored by blood, of the innumerable small vessels that contain that fluid, of nerves and tendons, and of cellular tissue—three fourths of its weight being water, which holds in solution a great variety of substances, and is the juice of the flesh.

The constituents of these organic parts are continually wearing out, or becoming incapable of longer performing their functions. Were these effete particles to remain in the system, they would engender disease, and death; and so they are removed, and their places supplied with fresh particles. Without this new supply, the body would soon waste away, as it does under sickness, or starvation; when a few days abstinence from food reduces man to a skeleton. This illustrates the rapidity with which this change

is progressing; and which is greatly hastened by all bodily or mental labor. Our bodies are thus a constant succession of evanescent particles—each new deposite soon hastening to give place to an equally fleeting successor.

The ever moving current of the blood, is the great store-house from which the wasting tissues are replenished. This needs to be constantly supplied with nutriment derived from the food; which, the blood being thus freighted with life, is propelled by every pulsation of the heart to the remotest extremities.

In addition to the formation of muscle, the system needs also to be supplied with fat, on which it is mostly dependent for the maintenance of its animal heat. A portion of the Oxygen inhaled in breathing, combines with the fat of the body, and changes it into carbonic acid and watery vapor; which are expelled with the exhaled breath. This combination of Oxygen and Carbon, is analogous to combustion, and generates heat; and the more rapid the breathing, the greater will be the warmth of the body.

There is some warmth afforded by the displacement of the effete particles; which are removed only by their combination with Oxygen, supplied by the blood, which makes them soluble in water; and Chemical investigation has shown that the new parts are built up only by a combination of the same Element with the nutritive properties which fill their place,—which is also attended with warmth; but its principle dependence is on the decomposition of fat. ED.

To be continued.

For the Herald.

From Bro. Morris Fuller.

DEAR BRO. BLISS: It was with much interest that I read the letter of your son, in the Herald of Jan. 6th, in which he gave an interesting narrative of his fatiguing marches, and of the battles of Kinston, Whitehall and Goldsboro; in which he was called to take a part, out of which I am glad to learn he escaped without a wound. I also have a son in the Union army about the age of yours. He enlisted Aug. 1st, 1862, in the 18th Regiment New York State Volunteers. He has enjoyed excellent health, and writes that he is contented with his lot. He is now at Fort Ethan Allen, in Virginia, a short distance beyond Washington, D. C. He has not yet been called into any battle; but the Lord only knows how soon he may be called to face the dangers of the battle field; and perhaps lose his life in the defense of his country. But I have this consolation, that he has not only enlisted under the banner of his country, but has also enlisted under the blood stained banner of the Prince of Peace; whom he expects soon will come and make a final end of all wars, and set up his everlasting kingdom in the earth.

I am happy to learn, that my son is steadfast in the faith, although he is in the midst of wicked companions who are daily taking the name of the Lord their God in vain; yet, notwithstanding all this, he remains firm like the house that is founded upon a rock, which neither the wind, rain, nor floods can move.

I have received many encouraging letters from him, from which I will here make two or three extracts.

Under date of Dec. 2d, 1862, He writes:

"My Dear Father: It is with pleasure I now sit down to write a few lines to you. I am now enjoying the very best of health, and I hope that these few lines may find you enjoying the same. I am still contented with my lot. I like the life of a soldier very well. I am also still a believer in the cause of Christ; and believe his coming is near even at the door. I am glad we have a place to go to church, on Sunday. We have very good preaching, but not like the Advent preaching. I have not seen an Adventist since I left home; but I find the doctrine in my Bible. We have no advent books or papers here; but we get the Sunday School Advocate, and the Good News, and once in a while, a tract given to us by the chaplain."

Under date of Dec. 3d, He writes: "I received your letter and two papers" (Advent Heralds) "and two Tracts, which gives me much

pleasure, and puts me in mind of the good times we had at home. I saw Elder Chapman's letter in the Herald, but have not had time to read it."

Dec. 25th. He writes: "I saw your letter in the Herald. I think, as you say, that the Gentile times must be nearly fulfilled; and I sometimes think that this war will not close till the coming of Christ; and then the nations will learn war no more. I for one will rejoice to think that his coming is so near. I think that will be a time not to be feared by those who are prepared for his coming. I would just as soon be here, as in any other place when the Lord comes, if I am found doing my duty. I think it is my duty to obey the call of our government, to defend my country. I believe that our Lord Jesus Christ will come and set up his kingdom on the Earth; and we know it cannot be long before that day shall come, 'when no one need to his neighbor, or to his brother know ye the Lord; for all shall know him from the least to the greatest. I must now close my letter. To my ever beloved father Morris Fuller. This from your ever affectionate son,

LEVI FULLER."

You and I, Bro. Bliss, are not the only ones who have sons in the army. Many thousands have bid adieu to sons whom they love as they do their own lives, and with heavy hearts have seen them go forth to help to put down rebellion.

And many thousands have left their fathers' houses, never more to return. May the Lord hasten the time when all rebellion shall be put down, and the kingdoms of this world become the kingdom of our Lord and his Christ; and He shall reign for ever and ever. Then we may meet our sons who have been separated from us by this cruel war, never more to part, but to walk with them through the golden streets of the New Jerusalem, and range the beautiful fields of the New Earth to all eternity.

Come Lord Jesus, and come quickly! Amen. Yours, wishing, waiting, and hoping for deliverance.

MORRIS FULLER.

North Creek, Warren Co., N. Y. Jan. 20th, 1862.

**The Christian Ministry; AND THE GOSPEL METHOD OF ITS INCREASE AND SUPPORT.**

BY C. CUNNINGHAM.

(Continued from our last.)

1. There must be a deeper tone of piety existing in our churches, a more entire consecration to God. A strong, healthy, and vigorous body is necessary to produce a healthy and active offspring. "A religious body, within which there is vitality, will ordinarily supply itself with an adequate proportion of ministers," says Isaac Taylor. This is undoubtedly true. Those who profess to be converted in our churches will ordinarily profess no higher standard of piety than that which exists in the church to which they become united. If that be high the young convert will naturally keep to it; if low, he will soon sink in his feelings to the same level. Now it is true that an ardent love for Christ, and the souls of dying men, has much to do in deciding one's duty in reference to the work of the ministry. Such can hardly resist the call of God to preach the gospel. Night and day they will feel the word of God to be like fire shut up in their bones, and seem to hear a voice ringing in their ears, crying, "Woe is unto me, if I preach not the gospel," until they decide to take their lives in their hands and go forth on an errand of mercy to the perishing sons of men. "A stream that is full and rapid in its current is not readily diverted from the deepened channel," says an eminent writer. Hence if young men possessed a deep-toned piety neither worldly interests, nor the trials of the ministry could long keep them from entering within its sacred precincts. And if we would have such men raised up among us, we must renewedly consecrate ourselves to God.

2. A church possessed of devout piety will pay especial heed to the Saviour's injunction: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest,"

Matt. 9: 98. Earnest, importunate prayer will daily ascend to God for laborers to enter the Lord's harvest. The great Head of the church will be sought unto for his blessing more earnestly, perhaps, than for any other; especially when so much needed as now, when, as is stated on good authority, there are in one denomination in our land, four thousand churches unsupplied with ministerial labor.

How few and feeble must be the prayers of Christians for this blessing when such a deficiency exists. This is one of the objects for which prayer is commanded to be offered; hence we ought to ask in faith for this mercy, for we know God will hear the prayer he commands us to present before him. Jehovah desires to be "enquired" of by his people to do this for them, Ezek. 36: 37.

A lack of prayer for this blessing is proof of the lack of desire for it, and hence is an evidence of the lack of deep piety among us. "O for a closer walk with God." "The time was," says one, "when mothers knelt ver the cradles of their sons and prayed that God would make them ministers;—now how many pray that he would make them any thing else." Such cannot consistently offer the prayer for an increase of ministers. While parents prefer to have their sons become lawyers, physicians, or merchants, instead of "ambassadors for Christ," they show how little they regard the honor of the Master whom they profess to love, and how little interest they have in the welfare of his precious cause. To have the ministry replenished we must feel willing, yea anxious, to have our own children enter it, and then send up the petition to God daily which Christ commands us to offer.

3. The church should be on the lookout for young men to whom God has imparted suitable gifts for this work, and encourage them to enter it. Pastors should hold neighborhood meetings with them, letting them take the lead, while they stand behind to assist them. They should be counseled and directed to a course of study with this object in view.

4. The churches should feel willing to hear them. While the constant cry of the churches is, "Send us able men, men well skilled in the great truths of the gospel—men who can confound the infidel and unbeliever," and are unwilling to receive any others, and when they come among them will treat them coldly, and disrespectfully even just so long will there be a lack of ministerial help. And if time should last a few years, and this course be pursued, the ministry would become extinct. Children have to creep before they run; so do ministers. But kind treatment, words of encouragement, and brotherly counsel, would soon enable one, divinely called to the work, who of course would not be indolent in study, to become an efficient workman, and an invaluable blessing to the church and world. If we offer the prayer Christ enjoins upon us, therefore, and expect it to be answered, we must hear with patience and kindness the young beginners.

5. The churches should so consecrate themselves and all they have to Christ, as to feel willing to contribute for those who desire to qualify themselves for the work and are hindered by pecuniary embarrassment. Many a young man if he could pay his board and live and study with some pastor for a time, visit, and attend meeting with him, might be found ready to devote his time and talents to this work. Or if they could have a school where they could go and receive the instruction which a competent teacher might impart, they would not long hesitate as to their duty. Many feel, and it is right they should, that they ought not to rush into such a responsible position with preparation. The apostles had it; Paul had it; and all should have it.

It is a mistaken idea which some have advocated, that the apostles were not qualified for their work. They received instruction from the great Author of all wisdom and knowledge during the three years (seven some think) of his ministry; and even then were not prepared for the work until they were especially "endued with power from on high." Paul, too, in connection with the finished education he had received at

the "feet of Gamaliel," was three years in Arabia receiving, doubtless, instruction from the lips of the Saviour himself to qualify him for the great and solemn work of the ministry. It is the duty of the churches, therefore, to make some provision for the wants of young men in this respect. And it is no justification of a covetous disposition to offer the plea that the Lord is so soon to come that it is useless to commence such an enterprise. "Occupy till I come" is the command; and nothing would be more likely to meet the Saviour's approbation in that day than to find his people at work in harmony with the prayer he taught them to offer.

Again, to preserve the ministry, and to have it increased, those now in it must be sustained, else others will be loth to enter it. Hence we inquire.

6. How shall the ministry be supported?

(1.) Christians should always remember the Lord's servants at the throne of grace. How often the great apostle to the Gentiles entreated his brethren to pray for him, and his fellow laborers. 2 Thess. 3: 1. 1 Thess. 5: 25. Col. 4: 3. Eph. 6: 18, 19.

Did they need the supporting influences of the prayers of God's children? How much more do we need them. If inspired men desired the prayers of the faithful, let not the churches suppose that Christ's true ministers in these days desire them less. If you would have the gospel preached "in power, and in the Holy Ghost, and in much assurance" then do not fail to pray for the "earthen vessels" which bear the precious message to a dying race. Ministers cannot preach in vain, when they are sustained by the fervent effectual prayers of the righteous." And they need your prayers to enable them to bear their peculiar trials and temptations. Therefore do not forget God's ministers when you come to the throne of grace. Pray for those already in the field, while you plead with the "Lord of the harvest to send forth more laborers into his harvest."

(2.) To keep alive this office, and to have an addition to the ranks, ministers must not be allowed to suffer for a lack of the temporalities of life. Both the young beginner, who is often unpaid for his labor and thereby disheartened and led to quit the field, and those who have for long years been engaged in the work, should be kept from anxiety in regard to their temporal support. Under the Old Dispensation the priests—the ministers at God's alter were not afflicted with any anxiety as to "what they should eat, and drink, and wherewithal they should be clothed." Jehovah established a law which provided for the supply of all their earthly wants. The tribe of Levi, which was set apart for the Lord's service had a tenth of all the income of the other eleven tribes for their portion. See Num. 18: 8—21. and 5: 9, 10. Deut. 18: 1—5. Lev. 7: 6—10, and 6: 14—18, 24—29. Neb. 10: 34—39.

To be continued.

For the Herald.

**Atonement.**

In the Beginning—  
Then was the Word understood:  
For He there displayed his power,  
And in Eden's peaceful bower  
He pronounced all he made "very good."

In blissful Eden—  
Man brought in death to our world;  
And although man disobeyed,  
Yet there was a promise made  
And the Banner of Mercy unfurled.

On Mount Moriah—  
There was a type of the Lamb,  
Isaac was the sacrifice,  
Till the Lamb from Paradise  
Bore away from the cross his own palm.

Upon Mount Calvary—  
See the atonement displayed,  
When the Saviour shed his blood,  
Pouring forth a purple flood,  
What a fountain for sin was portrayed.

In Jordan's river—  
He was immersed there by John;  
While the Spirit from above,  
Rested on him like a dove,  
Bearing witness that He was God's Son.

Hail true Messiah!—  
Who came to dwell here with men;  
Oh! he triumphed o'er the grave,

Now he ever lives to save; "blessing ere saving  
Sing his victory till he comes again."

A Prince and Saviour—  
Exalted at God's right hand;  
Soon we'll hail Him in the skies,  
And regain our Paradise,  
In the better and fair promised land.

E. P. B.

Terre Haute, Ill. Jan. 6, 1863.

For the Herald.

**Perplexing Questions.**

No. 4.

Mr. Editor. In a recent editorial review, you made a remark which I regard as of great importance in all controversy; it is this: "This whole controversy turns on the meaning, not the use of words." Had this simple fact been kept in mind, many volumes on the Life and death doctrine, as it is called, would never have been written.

Who, for instance, can enumerate the times the remark, from pen, pulpit, press, and in conversation, has been made, "A dead man is dead"? Or this, "Adam died?"

And this has been wont to pass with multitudes for a sound argument in proof of the total cessation of conscious being in death. How appropriate here is your remark, that the controversy turns not on the use but meaning of words. In public debate, I have had long catalogues of texts quoted, containing the latter phrase, or its equivalents, to prove such an assumption. It would not be wonderful if persons accustomed to this kind of argumentation, in some distant part of the country, should seize upon my remark in the Herald of Jan. 6th, "Wm. Barston died in Philadelphia, Nov. 19th, 1862;" to prove that I have become a materialist and have written that that honored father had gone into nonentity. It would not be using me worse than some do the Holy Spirit, the author of the Bible. Who cannot see that "It is the meaning, not the use" of the words, which is to determine my sentiment? But how is that meaning to be determined, it may be asked, if not by the words themselves? I answer, by my clearly expressed and well known sentiments on the subject. The following language is unambiguous." His flesh reposes in that lovely spot "Woodland Cemetery," Philadelphia, while is nobler powers, we doubt not, are mingling with the children of his flesh and a great multitude whom in Christ Jesus he has begotten through the gospel, in the paradise of God, in sublimer anthems than earth knows, through the Lamb that was slain!

But it may be replied, "True, your sentiments are, in the case referred to, clearly defined, but not so the Bible; for it declares, "The dead know not anything." To this I answer, my language is not more unambiguous than is Christ's in Luke 16: "The rich man died and was buried; and in Hades he lifted up his eyes being in torment, and seeth Abraham afar off and Lazarus in his bosom." "I am tormented in this flame."

Here it is affirmed, he died. So I affirmed in the case above. Also, it is affirmed that in Hades he was tormented. "Lazarus died, and was carried by angels to Abraham's bosom. He is comforted."

So also is Rev. 6, equally positive and unambiguous. "I saw under the altar, the souls of them that were slain for the witness of Jesus, and for testimony which they held; and they cried, How long?" &c. "And white robes were given unto every one of them. And it was said unto every one of them. And it was said unto them that they should rest yet for a little season," &c. This language of Christ and that of the apostle are in perfect accordance with the sentiments of the Jews among whom they lived. Says Josephus, their cotemporary, the great Jewish historian, "Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it." This region is allotted as a place for custody of souls, in which angels are appointed as guardians who distribute temporary rewards and punishments," &c. "These (the just) are now indeed confined in Hades, but not in the same place wherein the

unjust are confined." &c. "This place we call The bosom of Abraham."

There are three methods of determining the meaning of words and sentences. 1 The origin or derivation of the word. This gives its primary meaning; and where it has never been used in any other sense, that is decisive. But, 2, when it has been used in more than one sense, and is thus rendered ambiguous, its meaning is to be determined by the subject, the connection in which it is used, and by an appeal to the well known sentiments of the writer or speaker. Or, if this still leaves it undertermined, 3, by an appeal to usage among the contemporaries of the writer or speaker. In the case of Christ, his language is so used as to determine its meaning unmistakably; and the use of it by his nation in his age confirms its meaning.

Recognizing the Holy Spirit as the author of the Bible, we have found that he recognizes the existence of the soul in consciousness, as a subject of torment or comfort and rest, just as Christ's nation did. And hence, if a volume could be filled with quotations, such as, "Moses my servant is dead;" "Adam died," &c. &c. it could never prove the soul to be in nonexistence, nor yet in unconsciousness. So, at least, Mr. Editor, it seems to me. If I am wrong, please set me right.

J. LITCH.

So we view it. Ed. I. Litch.

For the Herald,

From Bro. H. Buckley.

DEAR BRO. BLISS: Some thirteen years ago when my failing health admonished me that I must quit preaching, or soon die, some of the dear brethren, among whom was Bro. I. H. Shipman, expressed deep solicitude for my temporal welfare and some fears that we might not be comfortably provided for. For the consolation of such friends, and as an expression of gratitude to the God of all our mercies, I am happy to say that the Lord has given us a very comfortable home, in a pleasant locality, and among kind friends; so that aside from good health, we lack very little which would conduce to our temporal comfort. And while the Lord has blessed us "in basket and store," he has not left us to famish for spiritual mercies. We have constantly cherished the "blessed hope" of the gospel, and enjoyed its cheering influence. We have endeavored to let our light shine, and have reason to hope that it has not been in vain. Our children have been consecrated to God, and we have the pleasure of seeing the two oldest seeking for eternal life. They have lately openly confessed Christ in baptism. We are isolated from advent society, as such, and yet we find those of a kindred faith. We mingle freely with all classes of Christians, and are treated with Christian charity in return.

During the last summer I was providentially connected with a Union Sunday School, as Superintendent. We learned the two epistles of Peter—seven verses each sabbath. One half hour each sabbath, was devoted to a general interview, in which the superintendent acted as teacher of the whole school:—reviewing, and asking questions upon the lesson for the day. It gave an excellent opportunity to "feed the lambs." Well may Peter's epistles be called "a summary of Christian doctrine," the key note of which is the coming of Christ, and the new creation.

H. BUCKLEY.

Kingsleys, Pa. Jan. 15, 1862.

### Our Earthly Life.

My life is a frail life; a life which, the more it increaseth, the more it decreaseth; the further it goeth, the nearer it cometh to death; a deceitful life, and life a shadow; full of the snares of death. Now, I rejoice, and now I languish; now I flourish, and now I fade; now I live, and now I die; now I laugh, and now I weep! O joy above all joy, without which there is no joy, when shall I enter into thee, that I may see my God!—Augustine.



### ADVENT HERALD.

BOSTON, FEBRUARY 3, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

### Postage Stamps.

Friends are reminded that postage stamps are no longer of any value to us if at all defaced.

### Information Wanted.

Wanted the P. O. address of Mark H. Stevens that we may credit him two dollars received Nov. 26th.

### Exposition of the 60th of Isaiah.

Concluded.

"They people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten in his time."—vs. 21, 22.

These characteristics can be predicated only of the New Jerusalem state, and not of a probationary one. During the gospel dispensation, the tares and the wheat are to grow together till the harvest, which is the end of the world, (Matt. 13: 24-30; 36-43,) when "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." The Psalmist said, (37: 11, 22,) "The meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Said Isaiah (52: 1,) "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." And it is written in Rev. 21: 27, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Thus, as in Dan. 7: 18, "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever."

By a metaphor, the righteous are denominated the "branch of my planting," to illustrate that they have been created and made holy by God, which he does for his own honor and glory. The salvation of men is the result solely of God's grace and goodness, and thus they are his workmanship, or production—"hands," the instrument, being put by metonymy for Him who made them.

A little one becoming a thousand, and a small one a strong nation, illustrate, by substitution, the growth of the church from small beginnings, so that at the close of the gospel dispensation, the aggregate of all the saved will constitute an immense multitude. Said Daniel to Nebuchadnezzar, (Dan. 2: 24, 35,) "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet which were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass,

the silver and, the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

To hasten it in his time, is to consummate it at the epoch designated in the purposes of the Almighty. Man may mistake respecting the era of the event; but when the appointed moment shall have arrived, then will be terminated the conflict of ages, (Rev. 11: 15, 18,) "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

### Eighth Annual Report OF THE TREASURER OF THE BOSTON ADVENT ASSOCIATION.

#### To the Shareholders:

I. The earnings of this Association for the year ending January 1, 1863, have been as follows:

1. Received of the American Millennial Association, for rent of rooms and office, \$150.00  
2. Received for rent of chapel and Vestry, Pd. by Sarah Floyd, \$6.00.  
chd. in account with J. W. West, from E. M. Griffin, 10.00,  
and chd. bal. to J. V. Himes 134.00 150.00

3. Rec'd of Henry Jones, for store No. 48, 284.00  
4. Rec'd of Miss N. M. Seward, No. 50, 200.00  
5. Rec'd of M. Steimle, No. 52, 150.00  
6. Rec'd of I. X. Bean, No. 54, 214.00

7. Chd. J. W. West for occupancy of north cellar by Tuttle and Lovering, 25.00  
8. Rec'd. from A. W. Coles for corner cellar, 3.00

Making a total of \$1176.00

II. The expenses for the year 1862 have been,

1. For interest on the debt of the Association \$85.16

2. For city tax for 1862, including \$3 tax on water closet, 160.50

3. Pd. for insurance in Holyoke Mutual Fire Ins. Co. for policy of \$2500, for five years from Jan. 15, 1862, \$62.50—less \$15.62 return dividend, 46.88

4. Pd. by one of the tenants, could not determine which, a counterfeit bill 2.00

5. Pd. Expense of keeper in store No. 48, 21.08

6. Pd. S. W. Merrill for repairs in cellar, 3.23

7. Pd. bill of J. W. West for painting the building, relaying floor in cellar, and other repairs, ordered by all the Trustees but the undersigned, who was not present, 191.93

8. Pd. legal and other expenses incurred by J. Emerson in terminating the occupancy of store No. 48 by H. Jones, 37.42

Making a total of expense \$548.20

The indebtedness of the Association

have been reduced by the amount of 627.80

Making the outgoes the same as the receipts \$1176.00

The whole indebtedness of this Association on the

first day of January 1862, over and above any balance of cash in the hands of the Treasurer, as per

last report, amounted to \$1671.67

Deduct net earnings of past year, which

are only a fraction more than four per cent., 627.80

And it leaves \$1043.77

which is the amount of indebtedness, on the closing

of the accounts for 1862.

The building, then, stands thus:

Whole cost above annual expenses of \$19,000

There have been issued to owners 311

shares of stock, at par value of \$50 each,

amounting to \$15,550.00

Amount of debt 1,043.77

Net earnings of the building,

above all annual expenses and all dividends made, and which

has been paid on the debt, 2,406.23 \$19,000

In addition to the amounts of rents collected, there

is fifteen dollars due from A. W. Coles for occupan-

cy of corner cellar, to April 1, 1862 since which that

cellar has been unoccupied, and which debt is worth-

less.

Henry Jones, of store No. 48, was owing at the

beginning of last year \$76. He is now owing \$149 for occupancy up to Jan. 21, 1863 when he vacat-

ed; which is also worthless. Failing to get rent of him early in the year, except in dribs and drabs, a keeper was put into the store in March; but before accom-

plishing the termination of his occupancy, a Mr. M.

J. Bosworth agreed to be responsible for his future

rent, and the keeper was removed. The next week

he pretended to have sold out to one Tibbett's, but

continued in store as clerk. The purchaser was not

recognized as a tenant, and the rent was regularly

paid by him for Jones up to the end of Oct. It

was found, however, that liquor was being sold in

the store; it was opened Sunday mornings for the

sale of bread and other articles; and the building

was set on fire late one night by an incendiary, who

placed combustibles under the office stairs, in the

apartment occupied by said Jones; but which was

fortunately discovered by a neighbor opposite, when

it began to burn and before it did any particular

damage. These reasons, induced the Trustees—the

undersigned not being present—to take legal steps

to terminate Jones' occupancy. The store is now

being refitted by Edwin T. Himes and Ezra M.

Griffin, whose occupancy of it will date from the

1st of March.

There is due from Mr. M. Steimle, occupant of store No. 52, the sum of \$36—which is \$6 less than was due at the beginning of last year.

There is also \$2 due from I. X. Bean, occupant of store No. 54.

The room in Hudson St. has been unrented during the year; but is now being fitted up by Mr. Gay, for a paint shop.

These times, and a change of inhabitants in the neighborhood, have affected the income from rents; and, as will be seen, the expenses have been more than ordinary. The debt, however, is growing less, and it is hoped that it will be soon extinguished.

Respectfully submitted,

SYLVESTER BLISS, TREAS.

Boston, Jan. 30, 1863.

For the Herald.

### Faint Not.

There is a deep feeling of despondency pervading the public mind at the present time; a certain fearful looking for of God's judgments on the nations, and especially our own country. Well does the Boston Traveler say, "The age of violence has come upon the country; and that savage spirit which led to secession in the south is fast spreading over the north." A fearful crisis is upon us, and blood toucheth blood. It is natural that the apprehensions of Christians should be excited as well as those of worldlings. At such a time, instead of yielding to fear or despondency, it should lead them to stay themselves upon their God, and with the royal Psalmist to say, "Why art thou cast down O my soul, and why art thou disquieted within me?" Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God."

It is for such a time as this that our heavenly Father gave us his exceeding great and precious promises of support and protection. To His name should we flee as to a strong tower, making Him our only trust.

We are clearly entering those days of which the Savior informed us before they came, when it shall be as it was in the days of Noe and Lot. If we

wish protection and deliverance, we must, like those

men of God, live in communion with Him, and bring him nigh to us. Instead of despairing, we

should, like the old prophet in his trials say, "The

Lord is my portion, saith my soul, therefore will I

hope in him." Few, who have not experienced it, can

imagine the relief and strength the Christian re-

ceives by a simple repetition of that passage in the

which were selling on Thursday at 30 cents per pound, and were held on Friday at 45 cents.

It was reported in Nashville on Friday that the Confederates had captured a foraging train of forty wagons, together with a number of soldiers acting as guards, at or near Readyville, in Rutherford county, on Wednesday last.—*Louisville Journal.*

NEW YORK, Jan. 30. A dispatch from Newbern says: "Gov. Stanley's resignation was sent hence to Washington by the last mail. It is based upon the President's proclamation, which he strenuously opposes. The army and navy and the Union citizens here are strongly averse to the appointment of a successor, as the office is not only universally regarded as needless, but as a serious obstacle to the progress of our arms. A strong movement is on foot here for the establishment of a Provisional Court similar to that instituted at New Orleans. The President and members of Congress have already been memorialized on the subject."

The 3d. N. Y. cavalry recently made a brilliant and successful reconnoissance to Jacksonville, 60 miles from Newbern, capturing valuable stores.

Gen. Foster is accepting the services of negroes for garrison duty, notwithstanding the remonstrances of Gov. Stanley."

NEW YORK, Jan. 30. A letter of the 22d states that the 3d. N. Y. cavalry, followed by Gen. Amory's brigade and artillery, had made a tour of three of the eastern counties of North Carolina, completely cleaning out a large number of rebel guerrillas, and made important captures of teams, mules, horses, &c. The column returned after five days arduous duty.

#### The Nations.

DEAR BRO. BLISS:—I think you teach that the nations of the earth, when their cup of iniquity is full, will be suddenly destroyed, and that soon. Are Christians a part of the nations? or are they separate, and not of the world?

Yours, looking for that blessed hope,

DAVID BARBER.

Scipio Center, N. Y. Jan. 24, 1863.

Christians are clearly affirmed to be "not of the world," though they are "in the world," John 17: 14. In that Scripture, world is evidently put by a metonymy for the unregenerate. The word world may also be put by the same figure for all its inhabitants—as in John 3: 16; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In like manner the term "nations" is sometimes expressive of all the inhabitants of the earth,—as in Isa. 34: 1: "Come near ye nations to hear; and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it." It is also used for regenerate communities: Jer. 4: 2, "Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness: and the nations shall bless themselves in Him, and in Him shall they glory." It is also used for unregenerate communities, as in Isa. 6: 12; "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted."

The word "nations" expresses in the Scriptures precisely the same that the word people does; which is the same word in the original, in both the Greek and Hebrew. The nations that will be destroyed, we understand to be the people who know not God and obey not the Gospel. Christians are not a part of such people; and yet we understand that nations, as body polities, comprise all who constitute their support or share their protection. Aliens may reside within a nation; but such cannot own land, bequeath their property to their children, collect a debt in any court of law, or ask for any protection. A citizen differs from an alien, in that he can claim and exercise all such privileges. Thus Paul, of Tarsus, "a citizen of no mean city," Acts 29: 29, availed himself of his citizenship when, being bound to be scourged, he asked the centurian, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" *Ib.* 22: 25. And those in authority were afraid when they found that Paul was a Roman citizen. We may render unto Caesar the things that are Caesar's, as well as render to God the things that are God's. But we must be careful and not render to Caesar an obedience in things which belong to God only.

We think as you do about those other matters to which you refer.

"Of all occasions," says Cicero, "none is more noble, none more stable, than that which is formed by good men, when they are united by the bond of friendship and congeniality of disposition."

Life is fleeting; its joys are deceitful and transitory.

REVEREND.—I think you prefer the term "Rev." for ministers. But as there is in all the Bible but one Being to whom that term is applied—"Holy and reverend is his name"—I for one feel it unbecoming in sinful mortals to apply that term to themselves.

Your troubles effect us seriously here and I have thought, with some of your corresponds, that it may be the beginning of the last great struggle that will precede the advent of our Lord. May we be prepared for that great day, is the prayer of your Bro. in hope,

ZIBA W. CAMFIELD.

Kelvin, C. W. Jan. 21, 1863.

It is true that our English word "reverend" is only once used by the translators of our common version; but the same original term that is thus rendered in Psa. 111: 9, is used more than three hundred times in the Bible; and in that precise form of the word it is applied to people, places, acts, and things. In the passage, "A people terrible from their beginning, Isa. 18: 2, 7, it is the same word. And when the Psalmist says: "I am fearfully and wonderfully made," Psa. 139: 14, the same is the same.

The fact is, the word should not have been rendered "reverend" in Psa. 111: 9, but *terrible*, as in Deut. 7: 21, "A mighty God and terrible, or as in Deut. 28: 58, "This glorious and *fearful* name." Thus we read of the great and *terrible* wilderness." Deut. 1: 19; 8: 15—"these great and *terrible* things," *Ib.* 10: 21—"an angel of God, very *terrible*," Jud. 13: 6, &c.

The idea, therefore, that reverend" is a term appropriated in the Bible exclusively to God, is a mistake; and we see no inappropriateness in using it simply as expressive of the ministerial office.

The troubles we are now encountering should cause us all to be watchful, and prayerful; for no man can predict the future of our present world through the dark cloud that now ensheathes it.

Yours, looking for that blessed hope,

DAVID BARBER.

Scipio Center, N. Y. Jan. 24, 1863.

Christians are clearly affirmed to be "not of the world," though they are "in the world," John 17: 14. In that Scripture, world is evidently put by a metonymy for the unregenerate. The word world may also be put by the same figure for all its inhabitants—as in John 3: 16; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In like manner the term "nations" is sometimes expressive of all the inhabitants of the earth,—as in Isa. 34: 1: "Come near ye nations to hear; and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it." It is also used for regenerate communities: Jer. 4: 2, "Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness: and the nations shall bless themselves in Him, and in Him shall they glory." It is also used for unregenerate communities, as in Isa. 6: 12; "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted."

The Reg. had a hard time the last night, as it rained very hard. The rest of the time it was splendid. They marched from 8 A.M. till 1 or 2 P.M., but the last day they came twenty miles through mud up to their knees. It was clay, which stuck to their feet and made it hard.

We expect to go to Newbern the 1st of February. Your affectionate son,

HENRY.

Newbern, N. C. Jan. 22, 1863.

#### Old Papers.

BRO. BLISS:—At the price old papers are now selling I have about fifty cents worth of old Missionary Heralds on hand, and I have concluded to sell them here and forward the proceeds to the Advent Herald Office for the benefit of the cause it advocates.

From a Congregational brother who formerly believed in the conversion of the world, but now is in the belief of the pre-millennial advent.

We ought, perhaps, to guard against the suspicion sometimes honestly entertained, and more often wrongfully charged, that believers in the Lord's near coming are hostile to missions. While we believe the world is not to be converted, and that all use of that idea as an incentive to missions, and as the great end to be accomplished by them, is a mistaken one and unscriptural, we should also most earnestly pray, and contribute by our means so far as we are able, for the raising up of missionaries able and willing to go to the ends of the earth to proclaim the love of a suffering Saviour to lost men; so that there may as speedily as practicable be gathered in, from all nations and lands, as many as will give heed to the gospel message, ere the door of mercy be closed for ever.

We thank our brother for thus aiding, the same as we did our brother in our last issue who contributed his old Advent Heralds for the same purpose.

There are in European Turkey and Western Asia under the missionaries of the American board, 20 churches, numbering 466 members, 58 of them added the last year.

#### Heart's Response.

"When Thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Lord, will I seek," Psa. 27: 8.

The Rev. David Coit Scudder,—who was appointed, in 1859, missionary of the American Board, to the Madura mission in Southern India, and intelligence of whose death by drowning has been received,—in addressing the Eliot Sabbath School, Roxbury, Mass. on the 17th of July of that year, three days before its 25th anniversary, said in his remarks:

"One day, about eight years ago,—I remember it well,—I was playing at my home here in Roxbury. I happened to look up, and saw our pastor coming towards the house. It was the annual day of prayer for colleges, and I at once thought that he had come to talk to me about my soul. I did not want to see him, and ran and hid myself. I was soon called in, however. He took me by his side, talked with me kindly but seriously, and as he was leaving, asked me to mark in my Bible the eighth verse of the twenty-seventh Psalm. I did so. Time passed on, and my thoughtlessness continued. But about a year afterwards, when that moment came to me, as it always does, once at least to every man,—the moment when I saw that I had been seeking the world and its pleasures, and felt that they were tasteless,—I remember taking my Bible and often looking at that verse: 'When Thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Lord, will I seek.'

It was not long before I sought this face, and found peace. Members of this sabbath school, and friends, remember that you can never give freely until you have first received freely. If you have been trying to make yourselves better, you have been trying to buy salvation. Let me then urge you, when God's voice comes to you, as it often does, as it does now, saying, 'Seek ye my face,' let me urge you each to say, on your knees, in the loneliness of your own closets, 'Thy face, Lord, do I seek.' So having freely received, may you, will you, freely give!"—*Feeding the Lambs: A Quarter-century Memorial of the Eliot Sabbath School, Roxbury, Mass., 1859.*—p. 60

That Eliot Sunday School boy had then but just completed his studies. He proceeded to acquire a knowledge of the dialect spoken at the Madura Mission, and in a year or two proceeded to his appointment, prepared to commence preaching almost on his arrival, and he had been but a short time settled in that field of usefulness. He was called to visit a sick person, a few miles distant, where he went on horseback, swimming his horse across two streams that he had to pass; and he was on his return, had safely re-crossed one of those streams, and had reached the other, that flowed at the foot of his own garden. As he was crossing this stream, it was suddenly swollen by a mighty torrent from the mountains—a huge wave of waters, twelve feet in height, that carried all before it and overwhelmed him in its flood.

News was received of his death at the Mission House in Boston on Saturday, Jan. 17, 1863; and on the morning of the following Tuesday his father, Dea. Charles Scudder of the Essex st. church, Boston, on his way to meet Rev. Dr. Kirk with whom he had an appointment, stopped at a store, complained of not feeling well, asked for a chair, was soon in great distress, and before a carriage could be procured to take him home was a corpse,—dying at the age of 74, and respected by all for his urbanity and cheerfulness of demeanor and for his unquestioned integrity.

#### The War.

Washington, Jan. 30. It is said a dispatch has reached Washington from Gen. Dix at Fortress Monroe to-day, stating that he has been informed by a telegram from Gen. Peck, in command of our forces at the Blackwater, that in an interview which had just taken place between that officer and the rebel General (Pryor) who commanded the rebel force facing Gen. Peck's army, he (Pryor) stated that he had information of a very recent engagement near Savannah, in which the rebels had suffered defeat.

The Navy Department has information of the capture of the English steamer Antonia, direct from England via Havana, by the gunboat Pocahontas, on the 8th inst. She had on board a valuable cargo of munitions of war, and was first discovered by the blockading force of Mobile, but was captured by the Pocahontas 80 miles S. S. E. of Cape San Blas.

Rear Admiral Farragut, has forwarded to the Navy Department the report of Commodore Bell, of the steamer Brooklyn, at Galveston, giving an account of the sinking of the Hatteras, 11th inst.

Commodore Bell states that he has heard of six persons who escaped, viz: Acting Master Partridge of Maine; James Baily, ordinary seaman, of New Jersey; George A. Faulkenburg of Philadelphia; James Wright of Troy, N. Y.; Wm. H. Jenkins of New Jersey; Wm. Brown, coxswain, of Boston. Commodore Bell reports that at 8 o'clock on the afternoon of the 11th, the Hatteras was sent in chase of a strange sail which was reported from the mast-

head, and was seen after sunset about twelve miles distant, bearing south. At 7.15 the Brooklyn was under way, steering south, quarter east, and at the same time the Cayuga steered south by west. The Brooklyn cruised in several courses for as far as 63 miles south of Galveston in search of the combatants, supposing the enemy to be the 290, and returning reached Galveston on the afternoon of the 12th.

About 11 o'clock the next day, discovered two masts of a sinking vessel standing out of water. The tops and rigging were awash, and the United States Naval pennant were flying gaily from the main truck. No ensign was found and the hurricane deck was adrift. She was recognized to be the Hatteras by certain marks made on her hurricane deck by the Brooklyn some time ago.

Information has also been received of an engagement which recently took place near Corpus Christi Pass, between the U. S. barque Arthur, accompanied by a boat expedition from the U. S. steamer Sachem, and a party of rebels from a schooner which was engaged in sounding the channel of the Pass. The schooner being hard pressed, ran ashore, the officers and soldiers abandoning her, and taking refuge behind a hill, poured a fire into our men, killing and wounding several of them.

The Commissioner of Internal Revenue has decided that in estimating the duties upon articles manufactured, when removed and sold at any other place than the place of manufacture, there shall be deducted from the gross amount of such sales the following items: Freight from the place of manufacture, storage, insurance and commissions, actually paid; when the articles are sold by the manufacturer, allowances to be made for the expenses of sale, not exceeding the usual commission upon the same or similar articles at the place of sale.

The Navy Department has received the report of the Court of Inquiry into the Galveston affair. One of the witnesses, a rebel, testified that 10 men were landed from the Harriet Lane. If so, the loss of life cannot be as great as it was previously reported.

The Senate to-day confirmed the nomination of William E. Hinds of Rhode Island as Consul to Zanzibar.

This afternoon, while the workmen at the Washington Arsenal were removing fixed ammunition, an explosion occurred, killing one man instantly, and seriously injuring several others. One of the buildings of the laboratory caught fire from this cause, but the flames were soon extinguished.

#### Scraps.

It is reported by returned prisoners from the south that there are secret societies organized throughout the south among the freed men for the purpose of assisting the government in executing the Presidents proclamation of Freedom.

Gen. Burnside resigned his command of the army of the Potomac to Gen. Hooker, on the 26th Jan. to the regret of thousands of loyal citizens all over the country.

A Turkish boy who had become interested in reading the Bible not long since by a number of friends who tried to dissuade him from it. His reply was—"It is the holiest and the best book I have ever read. It cannot make men bad men; it cannot do me the least harm."

The French in Mexico are reported to have met with serious defeats, and to be in a most perilous condition.

The rebel Gen. Hindman's army in Arkansas is virtually disbanded and the mountains and woods are full of fugitive conscripts.

#### ANOTHER PIRATE AFLOAT.

The Florida, which escaped from Mobile a few days since, is reported to be very heavily armed. She is known to have two 11-inch guns, two rifled 32-pounders, two rifled 64-pounders, and two pivots, one forward and one aft. She is a propeller, barque-rigged, with two pipes, 1100 tons burden, and is said to be able to make sixteen miles an hour. Her officers and crew consist of one hundred and thirty men. Her hull is whitewashed.

Commander Peebles was cashiered because, with two vessels (and one of them partially disabled,) he did not capture or destroy this piratical craft when she made her way into Mobile, although no such vessel was expected in those waters at that time. Now nine men-of-war have had no better luck in keeping her penned up in Mobile or capturing her, although on the watch for her.

It is reported that the French have again been repulsed and driven back from before Puebla with great loss. The French General, Berthier's vanguard, 4000 strong, was completely surprised by 800 Mexican cavalry, and about 3000 of the French troops were killed and wounded. Several French officers were taken by the lasso and dragged off. The prospects of the French look exceedingly bad.

## CORRESPONDENCE



## Acrostic.

Just and equal are the ways  
Of Jehovah to our race;  
Serve him thy remaining days,  
He will give sufficient grace;  
Until Jesus comes to reign,  
All thy toil is not in vain.  
Viewing great events at hand,  
How it should engage thy powers,  
In Christ's kingdom soon to stand  
'Mid the hosts in Eden's bower;  
Ever faithful to thy Lord,  
Soon will come thy sure reward. E. P. B.

From a New Subscriber.

DEAR BROTHER: Hoping and believing that I have past from death unto life, and, having more interest, with Adventists of the right stamp, than with any other body of the Christian world, I thus write. I have read the Herald some of late, and like the way it contends for the faith once delivered to the saints. I send you one dollar for six months, hoping to be able to send more when that time expires.

I am going to write a few thoughts arranged for a familiar air. If you deem them worthy of notice, it will cheer a sorrowing heart.

THE ENDLESS DAY.

Tune—“Rest for the Weary.”  
In the rosy light of morning,  
I will kneel me down and pray;  
Help my soul to see the dawning  
Of that bright, that Endless Day.

Chorus.

The Lamb of God is coming,  
The Lamb of God is coming,  
The Lamb of God is coming,  
To bring the Endless Day.

When that morning dawns upon us

I expect my Friends to see,  
And to shout the loud Hosanna's

‘Neath Life's shady Tree.

In the twilight glow of evening,  
In my heart's deep cell I'll pray;  
That my soul may see the rising  
Of that bright, Eternal Day.

Repeat,

In the solemn hour of midnight,  
Jesus wakes me then to pray;  
That my eyes behold the sun-light,  
Of that bright, eternal Day.

Chorus.

It will compass earth and ocean,  
And dispel this night of gloom;  
It will stop this wild commotion,  
It will open every tomb.

Hark! hear the trumpets pealing note,  
As it bids the dead arise;  
And see them as they upwards float,  
To a shelter in the skies.

Chorus.

C. L. C.

Manchester, Jan. 3d. 1863.

From Bro. Hiram Harriman.

DEAR BRO. BLISS:—Enclosed you will find one dollar for the Herald, which makes twenty years or more since I have taken it. But this may be the last time; for I am seventy-four years old, and my health is failing me fast, and means are very short.

Yours as ever with respect.

SYLVESTER BORDEN.

Hartford, Trumbull Co. O. Dec. 27 1862.

Bro. Benjamin Dudley writes:

DEAR BRO. BLISS:—I take this one more opportunity to inform you that I am suffering the age of infirmities, now being in my seventy-eighth year.

My trust is still in my Saviour Jesus Christ. O pray for me, that I may not yield to any temptation of the adversary.

Come thou fount of every blessing,

Tune my heart to sing thy grace;

Streams of mercy never ceasing,

Call for song of loudest praise,

O to grace how great a debtor,

To my God he will be all.

May the time come speedily. Christ will come,

though he seem to tarry. The time will soon come

when we shall say, “Lo, this is our God, we have

waited for him, he has come to save us.” I trust

my brethren and sisters will have the Spirit of Je-

sus, so that they will write often, and that we may

know that our brethren and sisters are in the faith

of our Redeemer Christ Jesus. I hope that my

brethren and sisters will not let the high price of

paper curtail our Herald. We feel that it is our pa-

per, if we are willing to pay our Lord's money.

I send you 3 dollars for the year to come in ad-

vance, and remain the same in Jesus' love.

Oxford, N. Y. Dec. 29, 1862. B. DUDLEY.

From Bro. J. Belden.

DEAR BRO. BLISS:—I have been a subscriber to the

Advent Herald for many years, and I prize it so highly

that I wish to renew my subscription, the Lord hav-

ing spared my life and prospered me, yet another

year, with the means; and so I inclose and forward

to you three dollars for my paper, and the balance

use at your pleasure. JAMES BELDEN.

West Meriden, Conn. Jan. 15th 1863.

leaning upon the arm of our great Creator and bountiful Benefactor, through Jesus Christ our Lord.

And now, Bro. Bliss, may heaven's blessings attend you in your arduous duty in conducting the Herald, and may it continue, as in time past (as we believe) for the best good of man, and we trust with the approbation of God. And may all his children scattered up and down in the earth, be looking, longing, and expecting the return of our Nobleman. “For, unto them that look for him shall he appear the second time without sin, unto salvation.”

Yours, looking for that blessed hope.

HIRAM HARRIMAN.

Georgetown, Mass. Jan. 26, 1863.

A Bro. sends us the following, which we believe to be an old familiar hymn:

“8 lines 7 and 8.

There is a land of pleasure,  
Where streams of joy forever roll;  
’Tis there I have my treasure;  
And there I hope to land my soul.  
Long darkness dwelt around me,  
With scarcely once a cheering ray;  
But since my Saviour found me,  
A light has shone along my way.

I'm on my way to Canaan,

Still guided by my Saviour's hand.

Oh, come along, poor sinner,

And see Immanuel's happy land!

To all that stay behind me,

I bid a long, a last farewell!

Oh, come, or you'll repent it.

When you shall reach the gates of hell,

he vale of tears surrounds me,

And Jordan's current rolls before;

Oh, how I stand and tremble,

To hear the dismal waters roar!

Whose hand shall then support me?

And keep my soul from sinking there,

From sinking down to darkness,

And doleful regions of despair?

The waves shall not affright me,

Although they're deeper than the grave,

If Jesus will stand by me,

I'll calmly ride on Jordan's wave.

His word has calmed the ocean;

His lamp has cheered the gloomy vale,

Oh, may this friend be with me,

When through the gates of death I sail.

Then come thou king of terrors,

And with thy weapons lay me low;

I shall soon reach that region,

Where everlasting pleasures flow.

Now Christians I must leave you

A few more days to suffer here,

Through grace soon I shall meet you;

My soul exults—I'm almost there.

Soon the archangel's trumpet

Shall shake the globe from pole to pole

And all the wheels of nature,

Shall in a moment cease to roll?

Then I shall see my Saviour,

With shining ranks of angels come

To execute His vengeance,

And take His ransom'd people home.

From Bro. M. Peck.

DEAR BRO. BLISS:—With the poor slave, I have been anxiously looking for this year of sixty-three, and it has been my happy privilege to see it dawn.

I hope and pray it may indeed be the year of jubilee to millions, waiting to cast off their bonds and be free men and women.

Last spring, my wife and self made a visit to Pennsylvania, to my birth-place, visiting my relatives there who kindly received us. One of the first places of interest to us was where our precious dead are sleeping—a father, mother, brothers, sisters, and wife, all lie in that quiet church-yard; but “blessed be God Jesus is the resurrection and the life.” I look forward to our reunion, where there will be no more death, no more sorrow, nor sin.

The first sabbath there we attended service in the Union Bethel, which I was instrumental in building. Three preachers were present, and they all spoke; but at the close liberty was given me, when,

most probably for the last time, I addressed a few words to my old friends and neighbors.

I sold the house to a new sect known as Brinzerites. They derive their name from their leader, Mathew Brinzer, who was expelled from the River brethren for aiding to build a house for the worship of God. They are very strenuous on baptism and feet-washing; they immerse three times, forward, but they received a sister into their communion who had been baptised backwards, which I think is the right way. So you see they have not “one faith and one baptism.” The next sabbath we spent in Harrisburgh. I attended Bro. Colder's church, morning and evening, at which time the Lord's supper was administered. We left on Monday for our home in the west, which we reached in safety on Tuesday.

I have heard no Advent preaching since I lived in Ohio. The Herald is the only preacher that comes this way, and I am glad to say that I will not be the only one visited; for with this note I send you

a new subscriber. I had feared that I should be obliged to discontinue the almost necessary Herald; but unexpectedly relief has come, and I am enabled to remit and say continue my paper. May the choicest blessings of heaven rest on the kind friend that administered to my necessities so opportunely.

Respectfully, MARTIN PECK,  
Nova, Ashland, Co., Ohio, Jan. 1, 1863.

From Bro. Asahel Keyes.

DEAR BRO. BLISS: I have been a reader of the Advent Herald ever since its first publication; and it has been a pleasure to me to read it. It has been a weekly feast; for it advocates the Bible as I understand it.

It is just such a paper as ought to be taken in every family; for it is meat in due season, adapted to this age of the world, giving the world its last warning to arouse a sleeping church and to alarm sinners to prepare to meet their coming King. It is duty, as I view the signs of the times, that we, one and all, who are looking for the return of our Lord and Master, should be awake, with our lamps trimmed and burning, letting our light shine in all our conversation and works, and showing to the world that the gospel has not lost its power to save, and that Christ is still on the mediatorial throne pleading for a perishing world.

I see no time here to look back to; for the promises are sure and grow brighter as we near the portals of eternal rest. I sympathise with your momentous labors in these last days; and my prayer is that God will give you wisdom according to your day, and that you may enjoy his smiles, rejoice in his love, and have a foretaste of eternal rest.

I remain, your brother in Christ, looking for my blessed Lord and Master, ASAHEL KEYES.

Brownsville, Vt.

From Bro. J. Lull.

DEAR BRO. BLISS:—I hope and trust the time is not far distant, when all those who profess the religion of Christ, and at the same time have in any way favored this ungodly war, will get their eyes opened to see their false position, lay aside their carnal weapons, and arm themselves with the gospel armor. Thus far this ungodly war has succeeded exactly according to my anticipation; and I think I shall not be disappointed relative to its final result. I never have for a moment indulged the idea that God would favor and bless such a movement; and all who profess to be followers of Christ ought to be ashamed of bringing such a reproach upon His religion.

Yours—praying, “Thy Kingdom come.”

Madrid, N. Y. Jan. 1 1863. JAMES LULL.

From Bro. Asa Leighton.

BELOVED BROTHER:—I notice by the last Herald that on account of the great rise in paper, you have tears the Herald will be obliged to reduce its issues, in some way. That surely ought not to be allowed, by those who are able to contribute. I do enjoy a weekly feast, in my precious Herald and for one cannot afford to lose one line. I fear some of our brethren who have this world's good, will have their gold canked, and their garments moth eaten. I pray that the great Master may raise up those willing (we are all able) to give their mite to sustain the Herald. May you be endowed with wisdom and grace to continue your labors for the few remaining days of time, as you have done for the past.

Yours &c.

South Durham, Dec. 29, 1862.

From L. N. Watkins.

DEAR BRO. BLISS:—It has been one year since I wrote you; and now the time has arrived again for to send our pay for the Herald.

We have passed through an eventful year, but have not arrived at our eternal habitation. We must still wait with patience. We love the appearing of the Lord; and we love the Herald because it publishes the blessed truth of his coming. We will do what we can to sustain it, while able.

Dear Bro. give us the truth; and nothing but the truth. May this be the year of deliverance. Amen.

As ever in love, LLOYD N. WATKINS.

Toronto, C. W., Dec. 30, 1862.

From Bro. O. E. Noble M. D.

Dr. Noble in sending the name of a new subscriber writes:

“If men will be candid and open their hearts to receive the truth, they will not remain long prejudiced against our views of scripture doctrine. This man and his wife are excellent members of the baptist church, with myself, and both are now believing in the pre-millennial advent of Christ, and kindred doctrines.” Yours truly,

Penn Yan, Pa. Dec. 29, 1862. O. E. NOBLE.

## THE ADVENT HERALD

## Waiting for Redemption.

Why should not all Christians feel like Simeon of old, in a waiting position? Thus Bro. Luther Edwards writes:

DEAR BRO. BLISS.—Enclosed are two dollars. Please credit the same to me for the Herald, and oblige an old man who waits for redemption at the coming of our King; who will come quickly, and possess the Kingdom under the whole Heaven forever and ever. Yours.

LUTHER EDWARDS.

Hamaton Rock Island Co., Ill., Jan. 8, 1863.

## From Bro. N. Colburn.

BROTHER BLISS: I have greatly feared, I should be obliged to say, discontinue my paper. But I feel unwilling to do so, as it would seem like parting with one of my best friends. It does me good, from week to week, to hear from those of like precious faith, through its columns; and especially while I am confined at home, and cannot meet with them in their social devotions, I long for the Herald to make its appearance, and enter my room. Please send it till you hear from me again. The Lord bless you, dear brother, in proclaiming far and near, the good news of the speedy coming of Christ, to redeem his people, and give them the kingdom promised from the foundation of the world. Yours, in help of a better resurrection.

NAOMI COLBURN.

Magog, C. E. Dec. 22, 1862.

## From Sister Mary S. Wicker.

DEAR BROTHER BLISS: I think I fully appreciate the "Herald," as it is the only source of information I have of the Adventists,—a people I chose as my people, some twenty years since. Formerly there were a few true hearted ones in this place; but "some are fallen asleep," others are removed, and I am alone. But I am settled, and fixed in the Advent faith; and by God's grace I hope to "overcome" at last.

MARY S. WICKER.

Ticonderoga, Jan. 5th 1863.

## The Land of Perfect Peace.

We long for that land so beautiful! Where all is good and pure! And every one that's dutiful, forever shall endure; That bright and lovely world to come, The earth renewed and fair, The faithful Christian's happy home, All free from pain and care. We long to tread those lovely vales, And cult unfading flowers; To wander through the fairy dells That stand the sacred bowers; To see the pearly river's flow— And gold the streets adorn— The Resurrection, and we go To see a fairer morn!

And, if we sleep within the grave, Our conscious soul will stray, In Paradise, with him who gave Us being from the day: We'll sing the song of Jesus' love, And play the golden lyre; Within those fairy realms above, We'll join the heavenly choir. Then comes the Resurrection morn— The judgment day appears, The outcast wicked, and forlorn, May shed the bitter tears; They laughed, and scorned the Word of God, While on the earth did dwell; Beneath the feet of saints they're trod, And now their doom is hell!

Eternal life! a noble birth! Await the just and true, Their home is on the happy earth Formed by their God anew; They'll ever tread the golden shore, And dwell in bower Divine; Their Father, God, forever adore— Their hearts will ne'er repine.

ANON.

From Bro. H. Jackman.

BRO. BLISS:—We are enjoying a gracious outpouring of the Spirit of God in this place. Backsliders are being reclaimed, and sinners converted to God. More than a score of persons have been converted, and the good work is still going on. The work as yet, has been mostly among the children and youth, although some of middle age and the aged are brought in.

HOLLIS JACKMAN.

West Boscombe, Jan. 5, 1863.

## OBITUARY.

DIED of Diphtheria, January 11th 1863 at the residence of her uncle, John S. Pierce, of New York city, MARY EMMA, youngest daughter of Anson H.

and Annie E. Brown of Rahway N. J. aged 3 years 2 months and 20 days.

DEAR BRO. BLISS: It will be seen from the above that death has entered our family, and taken from our embrace a lovely child. Minnie, (as we called her) was remarkable for the early development of certain qualities which won the affection and admiration of all who knew her. Being naturally very affectionate, and of a very sociable turn, she appeared as much like a companion as like a child. There are many incidents in her short history showing her noble traits of character, had I time and space to mention them. She had, also, a natural taste and gift for singing, and many an hour has she spent, day after day in that delightful exercise. Our loss we deeply feel; and, though we find it hard to part with her, yet we submit to the will of God, being assured in his blessed word that "She is taken from the evil to come," that her sufferings are all over, that she now rests in hope of a glorious immortality, and that she sleeps in Jesus, waiting for the voice of the Archangel and the trumpet of God to awake her, when we shall again be re-united, never more to part.

"Asleep in Jesus! Blessed sleep From which none ever wake to weep."

We look forward with delight to that day when we shall again greet her in immortal beauty. Thank God for the prospect. And our prayer is, "come Lord Jesus, and come quickly."

Bro. Swartz attended the funeral and delivered an address appropriate to the occasion.

Yours looking for speedy Redemption.

ANSON H. BROWN.

New York, Jan. 29th 1863.

## ADVERTISEMENTS

## VOICE OF THE PROPHETS.—The January number is now ready, and will be mailed to subscribers this week.

Contents—The Day and Hour. New Interest in Louisville, Ky., on the Advent. Outlines of Prophetic Study. 1260 years—where do they end? Renunciation of so called Irvingism. Papacy and 533 Definite Times and Signs. Dr. Thos. Wardle. End of the 1260 years. Watchman, does the morning dawn? New Subscribers. Note from the Editor. The 1260, 1290, and 1336 days. New Work on Prophecy—"Prophecy the Key of Providence." Extract of Letter from the pastor of the E. L. Church, Williamsport, Pa. Characteristic Note from Montreal, C. E. Another Characteristic Note from New Brunswick. Letter from California. Letter from Bro. S. Everett. Words of Warning. Downfall of Ecclesiastical Power at Hand. The Year-Day Theory. The City of Gold. Letter from Pope Pius IX. to the Catholics of Chicago. Life in Tipperary, Ireland. Our Defense. "The Investigation." To our Friends and Patrons. Business Items, Notices, &c.

This number, of which the above are the contents, is enlarged to the original size of the *Voice*, 16 pp.

We trust it may have a wide circulation. It contains a choice selection of reading matter adapted to the times in which we live. It is printed in a neat form, and furnished at a low price.

Single copies, post paid, 7 cents.

One volume of 4 numbers 25 cents.

Address JOSHUA V. HIMES.

Boston, Mass.

## MUSIC.

## SONG OF THE SECOND ADVENT.

## COME ALL YE WEPPING PILGRIMS.

The above beautiful hymns have been published in sheet form, arranged to familiar airs for the piano. Price post paid 1. copy 5cts. 12 do 50 cts. Address orders to J. V. Himes.

WHITTEN'S GOLDEN SALVE is a step by way of progression in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. This effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew, a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62 For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

## BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss's Sacred Chronology	40	.08
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THE peculiar taint or infection which we call SCROFULA lurks in the constitutions of multitudes of men. It either produces or is produced by an enfeebled, vitiated state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases which it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, eruptive and cutaneous affections. These all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous distempers leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy,

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 3, 1862.

## The Child-Martyr at Antioch.

It was at Antioch, the city where the disciples were first called Christians, that a deacon of the church of Cesarea was called to endure the most cruel tortures, in order to try his faith and force him to deny his Lord.

The martyr, amidst his agonies, declared his belief that there is but "one God, and one Mediator between God and men, the man Christ Jesus." His body was almost torn to pieces, the Roman emperor Galerius himself looking on. At length, weary of answering the taunts of the heathen, he told his tormentors to refer the question to any little child who was present.

Now it was so that a Roman mother had come to the scene of the martyr's sufferings, holding by the hand a little boy of nine years old. Pity, or the desire of helping the sufferer, had probably brought her there; but the providence of God had ordained for her a severe trial on this occasion.

The martyr continued to bear with fortitude his agonies as well as the scoffs and jeers of the multitude, when the judge no sooner heard the martyr's words than his eye rested on the child, and, pointing to the boy, he desired the Christian to put the question to the boy he had already given.

The question was asked; and, to the surprise of those who heard it, the little boy replied, "God is one, and Jesus Christ is one with the Father."

The persecutor heard, but, far from being either softened or convinced, he was filled with fresh rage. "It is a snare," he cried. "Oh, thou base and wicked Christian! thou hast instructed that child to answer thus." Then, turning to the boy, he said, more mildly, "Tell me, child, who taught you thus to speak? How did you learn this faith?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother; and she taught me that Jesus Christ loved little children, and I learned to love him for his love to me." "Let us see now what the love of Christ can do for you," cried the cruel judge; and at a sign from him, the lictors or officers, who stood ready with their rods, or sticks, after the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the expense of her own life: but she could not do so; yet did she whisper to him to trust in the love of Christ, and to speak the truth. And the poor child, feeble and timid as he was, did trust in that love, nor could all the enmity of his tormentors separate him from it.

"What can the love of Christ do for him now?" asked the judge, as the blood streamed from the quivering flesh of the boy.

"It enables him to endure what his Master endured for him, and for us all," was the reply.

And again they smote the child to torture the Christian mother.

"What can the love of Christ do for him now?" they asked again. And tears fell even from heathen eyes as that Roman mother, a thousand times more tor-

mented than her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eye as it rose up to heaven for him, and he thought of the sufferings of the dear Lord and Savior, of which she had told him; and when his tormentors inquired whether he would not now acknowledge the gods they served, and deny Christ, he still answered, "No! there is no other God but one: Jesus Christ is the Redeemer of the world. He loved me, and I love him for his love."

The poor child now fainted between the repeated strokes, and they cast the mangled body into the mother's arms, crying,

"See what the love of your Christ can do for him now."

As the mother pressed him gently to her own crushed heart, she sadly but firmly said:

"That love will take him from the wrath of man to his peaceful home in heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The little martyr spoke no more—and the mother pressing him closer to her heart, said:

"Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace of Christ given to his little one—thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee."

Young, happy martyr, for his sake may he grant thy mother grace to follow thy bright path."

The boy feebly raised his eyes, looked to where the elder martyr was, and said again, "There is but one God, and Jesus, Christ whom He has sent;" and so saying, he died.

## APPOINTMENTS.

## CONFERENCE NOTICE.

The next session of the Maine Central Quarterly Conference will be held at the meeting-house at Clark's, (Sawyer's Mills) Me., commencing Thursday, Feb. 19, the Lord willing. Brn. from abroad can call upon Brn. Griffin, Rockliffe, Waugh, Williamson, Gray, &c. Come, Brn. and sisters, let us go up to this meeting to work earnestly for God. We desire to see a good delegation from abroad. Man and beast will be amply provided for.

H. B. SEVEY, Chairman,

H. G. Smiley, Secretary.

Eld. Himes will preach at Ottawa, LaSalle county, Ill., from Feb. 7 to evening of the 13th. At Amboy, Lee Co., from the 14th to 18th. At Sandwich from 19th to Sunday 22d. N. W. SPENCER

## NOTICE.

The members of the Conference of Messiah's Church and friends of the Cause in Canada East, are hereby admonished of the time and place of their annual gathering, which will be the second Wednesday in February next, (being the eleventh.) The place is Black Creek Settlement, township of Woodhouse, near Port Dover. The friends in that place are making provision for the meeting. Their new house will be ready to be dedicated to the Messiah on the second Sabbath in February, which is the eighth previous to the Conference on the 11th. Brn. Litch and I. R. Gates are invited to attend the dedication. Brethren, please accept this request of the Church, and fail not to attend. Other ministering brethren in the Province are hereby invited to attend the dedication—namely, G. W. Campbell, D. Campbell, S. R. Lake, B. Reynolds and J. Pearce,—and all brethren and sisters interested in the promotion of the truth. Will brethren and sisters pray that these means of grace be a blessing to all?

D. W. FLANDERS,

Sec. of Conference.

## P. O. ADDRESS.

My Post Office address will be for the present, Grantham, N. H.

W. A. EASTMAN.

January 4, 1862.

The Post office address of Elder Daniel Elwell, for the present year, will be Port Dover, Canada West,—having removed from Shippen, Pa.

## Tour West.

My health is now good and I shall continue my labors, as follows:

Buchanan, Mich. as D. R. Mansfield shall arrange, Jan. 20 and over the sabbath. Hope for a general gathering. Reading Miclo as N. N. Seymour shall arrange Jan. 30, over the sabbath and the week following.

Then I go to Ill. to hold some meetings, as shall be arranged by the friends there. I wish to hear from them at Buchanan, Mich. care D. K. Mansfield. I will try to make up for the disappointment at Deer Park, by the will of God.

From Ill. I shall go to Kentucky instead of Canada West.

JOSHUA V. HIMES.

## NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. BLISS, 46 1-2 Kneeland street, or No. 1 Lincoln street, Boston, Mass.

MESIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

## NOTICE.

Bro. William H. Swartz's Post Office address is 208 East street, New York city.

## APPOINTMENTS.

Loudon Ridge, Sunday, Feb. 8.

Gilmanton, Baptist meeting-house, near Kelly's Corner, Feb. 15.

Portsmouth, Feb. 22; and also the first Sabbath in March.

T. M. PREBLE.

## BUSINESS NOTES.

I. Bailey. We probably mistook your name for that of another person by the name of Bailey, who resided at the other place.

Dr. M. P. Wallace. Received the \$8 10.

D. Elwell. You will see that we already had notice from Bro. Flanders.

H. Foote. It was an oversight on our part, which we have now remedied, as you will see by receipts.

W. H. Swartz. Your obituary notice was anticipated by one from the parents.

E. P. Burdett, \$1. Sent you tracts, &c., to just the amount of the balance.

## DONATIONS.

## ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, FEB. 3.

David M'Nair, Thornton, N. H. \$1.00

Isaac Bailey, Big Lake, Min. 1.00

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Stephen Foster 1.00

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## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

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Benjamin Emerson, Yarmouth, Me. 1.00

## RECEIPTS.

## BUSINESS DEPARTMENT.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

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## RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

POSTAGE.—The postage on the HERALD, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executors (or executors) the sum of —— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

Wm. H. Eastman 1159; S. W. Wilson 1153; J. Stewart

# ADVENT HERALD.

WHOLE NO. 1133.

## THE ADVENT HERALD

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"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply, marked on envelope "For Office," I will receive prompt attention.

JOSEPH LITCH, *Co. mittee*  
J. M. ORROCK, *on*  
ROBERT R. KNOWLES, *Publication*  
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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

For the Herald.

## NEVERMORE.

BY D. T. TAYLOR.

We shall meet them nevermore  
As we met in days long gone,  
When the sunbeams gilded o'er  
Every path we strayed upon;

There's the same old sweet refrain,  
And the same old summer skies,  
But my heart is full of pain  
And the tears come in my eyes.

Brighter days will surely come,—  
Gold will stand the furnace blast,  
But in vain we ask the tomb  
"Bring once more the vanished past,  
Green the turf above their beds.

Sleep! ye know no pain or care;  
Angels guard the lowly head,  
Christ shall bring the morning fair.

Happy day that brings release,  
Happy year of Jubilee,  
Christ shall reign the Prince of Peace,  
Give his throne to you and me.  
Farewell all this night of woe,  
Farewell ills, and griefs, and fears;

Hail the home to which we go,  
Where the blest shall shed no tears.

Let us hope, and pray, and wait,—  
Crowns there are for us to win,  
Glory flashes out the Gate—  
Jesus cries Come in, Come in!  
Ah! this hope the spirit calms,

Gathered home the loved of yore,  
There we'll cross immortal palms  
To be parted Nevermore.

Castleton, Vt. Feb. 1862.

## Human Life.

The scriptural limit of human life is seventy years while the average of human endurance is not over half of that, probably because the wicked do not live out half their days. A virtuous life by which we mean a life according to the laws of nature, which is the highest physical virtue—would probably give the average of three score years and ten. There is no class of men who do so much for the individual development and preservation as the British nobility. They stand at the head of the human race in mental cultivation and in physical strength, in

BOSTON, TUESDAY, FEBRUARY 10. 1863.

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the means and the security of the means of happiness, and also in the length of days. In 1860, the deaths of British peers numbered twenty-four; their united ages were sixteen hundred and eighty, and the average exactly seventy years. This is a remarkable fact. The oldest on the list was Viscount Guillame, eighty-seven, and the youngest Earl of Longford, forty-two. There were but two under sixty.

## Who are the Great Preachers.

The great preachers of the world have been those who were in direct sympathy with human life, and who had an end to gain with the ear before them. But with culture and scholastic habits, men have interpreted the Word of God, "Follow me, and I will make you a preacher of sermons." The end of preaching is not a good sermon, but a holy heart. Fine sermons have nearly ruined good preaching. If ministers cared more for their people, and less for their sermons, they would be more useful. Preaching has almost ceased to be a living business between a man's heart and the wants of his congregation. Learning, rhetoric, eloquence, are good as collateral influences, but no man will win souls, who does not feel the throbbing pulse of his whole congregation— who does not know their lives— who does not understand how to take the primary truths of Christianity and apply them to the consciences of men in their daily business of life. Such will certainly be efficacious, and such preaching is necessary to the filling up of the churches. Were such preaching universal in our time, not only would our churches be filled to overflowing, but thousands would have to be built; for you may depend upon it, there is never a man who preaches intelligent truth, and preaches with a living sympathy for men, that people do not flock to hear him.

## The Wedding Garment.

At the royal marriage of Sultan Mahmoud, a few years ago, every guest invited to the wedding had made expressly for him, as the expense of the Sultan, a wedding garment. No one, however dignified his station, was permitted to enter into the presence-chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests invited might plead poverty, and thus appear unclad in the guest chamber of the king, the cost was defrayed at the Sultan Mahmoud's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared before this absolute sovereign without the wedding garment, the Sultan would have deemed his dignity insulted, and his magnificent gifts despised. The question, then, "Friend, how camest thou in hither not having on a wedding garment?" (Matt. 22: 12) explains the speechless condition of the man. The wedding robe was ready, not at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of Eastern state—put on the garment, appear before the king, and do homage to him for his rich habit. His refusal to comply with this reasonable custom, and presuming, notwithstanding, to thrust himself into the presence

of royalty, was an avowal that he denied his authority to rule over him, and despised his power. Hence he was bound hand and foot and cast out.

## Woman and the Heathen.

One of the most striking effects of the Gospel is seen in the change it effects in the treatment of females, whether girls, wives, or mothers. Among us, the little sister is loved and esteemed as much as her brother; husbands speak kindly of their wives as their "better halves," and instead of making them do the hardest part of daily work, they cheerfully labor for them with their head and hands and feel that they are well rewarded when they have thus procured for them the comforts of a happy home. But how very different the case is in most heathen countries! There the poor women are the drudges and the slaves of their selfish and tyrannical husbands, who lounge about all day long, smoking, drinking and gossiping, or if they become active it is in hunting, which they follow as much for the pleasure they find in it as for the game they kill. But perhaps, it should be said to their credit, that they also milk the cows.—*Juv. Miss. Magazine.*

## Letter from the Army.

Camp Amory, on the Trent, Newbern, N. C., Jan. 25, 1863.

DEAR PARENTS:—This is the last letter you will get from me from this place. To-morrow we go to Newbern, to which place you will direct letters, via New York as usual.

At the service this P. M. we were invited by Rev. Dr. Stone to attend a prayer meeting on Thursday evening next at one of the churches in Newbern.

When our regiment was on its last march, they came across a Female Seminary about two miles this side of Pollocksville. It was kept by a rebel, who in his circulars offers free instruction to young ladies whose fathers are in the rebel army. He says he thinks parents should not neglect the education of their children on account of the war; and so say we all. Our boys were not particularly struck with the appearance of the young ladies; who all had a lank, yellow look, as if they were clay eaters, which to a northerner is rather repulsive. If you have read "Among the Pines," you will know how they look.

I am detailed, with two or three others, to stop behind tomorrow to see that all the boxes and other things are properly forwarded to Newbern. And then we shall mount a cart drawn by six jackasses and make our triumphal entry into that city.

Newbern, January 27.

Yesterday we moved into the city. Our company is on Pollock St. not far from the Neuse river. Our house is a white one, with nice green blinds, and with gas in every room and in the hall. It is a nice house with a large garden back,—as large as Mr. D.'s, with fruit trees, and some in front. We have a nice view of the river and street; and what is more, a nice white woman lives opposite, and others pass along the street. We are near Adams Express office, and

the Post Office, and there is a nice brick church near. A mail of thirty bags arrived last night, but has not yet been distributed. It seems quite like home. There are five in the room with me. Co. K. is next to ours.

It is nice weather and we think of planting something in the garden. I saw some ladies buying some seeds in a store yesterday.

We have 197 men on guard, which includes three reliefs—each relief standing four hours at a time. Our guards are posted at the corners of the streets, and stop every man, white or black, and make him show his pass. If he has none we arrest him. No one can bring anything to market without permission. I shall have less time than I have had, as we go on guard every other day: and instead of being on two hours and off four, we have to be on four and off eight. The reason is, it is so hard to get around with the relief every two hours that they relieve us every four.

One of the men in Co. K. died here in the hospital on Saturday. He was one of those wounded at Kinston, and had an arm off on one side and a leg on the other. We had heard he was getting better, but he is dead. All the wounded soldiers are to have thirty days furlough, and their passage paid home and back by the government.

Your affectionate son,

For the Herald.

## Light—Day.

What is a Bible day, and when does it commence?

Let the Bible answer this question.

"And God said, let there be light: and there was light.

And God saw the light, and it was good; and God divided the light from darkness.

And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day," Gen. 1:8-4:5.

These verses establish the following points,—

1. Creation of Light.
2. Light is divided from Darkness.
3. Light is called Day.
4. Darkness is called Night.
5. Evening and Morning are the component parts of a Day.

Are not these Bible established points violated by all who write upon the Sabbath?

Where is the proof that the day commences with the Evening? or with Mid-night?

Bible truths are reasonable and common sense truths.

Light was created and is material, has a positive existence. Darkness is simply the absence of Light, hence, its existence is negative.

Light was first, being the first day's work, or a part of it. Day, being Light, must commence with Light, and as Light commences in the morning, so must Day.

The sun rules the Day, and the moon rules the Night. Gen. 1:16:18.

Day is composed of a morning and an evening.

Morning is the forenoon, and evening is the afternoon.

During the morning or forenoon the sun is rising: during the evening or afternoon the sun is descending or going down.

God labored six days, or six mornings and six evenings; one morning and one evening making one day.

"And the evening and the morning were the first day." Gen. 1:5.

This is a declaration of what constitutes a day--the length of time God labored.

It was during the light God labored.

We do not suppose he labored during the darkness or night.

I suppose the text literally reads thus—"And there was evening, and there was morning--one day."

By what authority is this interpreted to mean or cover twenty-four hours? By what rule do we come to the conclusion that the evening and morning mean day and night, or night and day? twenty-four hours rather than twelve?

Jesus says----"Are there not twelve hours in the day?" John 11:9.

I am aware the Romans reckon twenty-four to a day, and also they begin and end the day at midnight. I am aware also that we follow them in this matter, but what has this to do with the Bible mode of reckoning and dividing of time? The day was divided into two equal portions--morning and evening: the sun was rising throughout the morning, and setting or going down throughout the evening.

Hence we read of morning and evening sacrifices and prayers.

Among the Jews two lambs were slain daily, one in the morning, and the other in the evening, at nine in the morning and three in the evening.

In time, prayers were associated with these sacrifices.

Some persons prayed in addition, at noon. Says the Psalmist,--"Evening, and morning, and at noon, will I pray." Psalms 55:07.

Daniel kneeled upon his knees three times a day, and prayed, "6:10. Again--"maketh his petition three times a day." verse 13.

These hours of prayer were 9, 12, and 3. Now Peter and John went up together in the temple, at the hour of prayer, being the ninth hour." Acts 3:1. This hour was three in the evening or afternoon.

"Peter went up upon the house-top to pray, about the sixth hour." Acts 10:9.

The Paschal Lamb was slain at three in the evening or afternoon; thus dividing the evening in the middle--two parts. "And the whole assembly of the congregation of Israel shall kill it in the evening." Ex. 12:6.

The margin has it--"between the two evenings."

It is well known the Jews had or reckoned two evenings in each day, calling them the greater and the lesser evenings.

Says R. Menachem on Exodus 12:6.—"Between the two evenings, at the time of prayer."

Let any one, who wishes to have his views upon these points in harmony with the Bible, take Cruden's Concordance and trace the words day, morning, evening and night through the Bible and see if the following points are not established.

1. Day, includes an evening and a morning--light--twelve hours--while the sun shines on a given place.

2. Evening, then, is no part of the night, in the Bible, it is true that we after the manner of the Romans, reckon it a part of the night but of the day.

3. Night is darkness, and no part of the day.

TIMOTHY WHEELER.

Waterbury Center, Vt. Feb. 2. 1863.

Judgment of the Dead.

Diodorus gives us an account of a singular custom, which prevailed among the ancient Egyptians. When a person died, before the corpse was allowed the rites of sepulture, a number of persons, chosen expressly for the office, assembled

to sit in judgment upon the life of the deceased. All persons who were possessed of any facts concerning the acts of the deceased, were required to come forward at that time, and make those facts known, and if the number of evil acts outweighed the good, the corpse was denied the rites of burial. From this singular law not even kings were exempt.

To the Egyptians, who believed that the soul perished when the body ceased to exist, this ceremony was doubtless most awfully impressive.

### The Rose of Sharon.

Come, meditate on that great day,  
When things of time have passed away,  
This transient world--a life's short stay,  
On changing scenes--but soon we may  
Behold the Rose of Sharon.

View Paradise arrayed in green  
With richest beauties all serene,  
How lovely is the radiant scene,  
Life's river flowing on between

Close by the Rose of Sharon.

This Rose in full perpetual bloom,  
In Eden yields its rich perfume,  
Dispersing all the mental gloom,  
That hangs around the dismal tomb:

How fair the Rose of Sharon.

Its odors sweet and fragrance rare,  
Borne on each gentle breeze of air,  
Proclaim our heavenly Father's care,  
No flowers can with this compare,

None like the Rose of Sharon.

Hear turtle doves with carols sweet;  
Delightful measures they repeat,  
Inviting saints to their retreat,  
Near by the blood-bought mercy seat

There blooms the Rose of Sharon.

Rich music fills the verdant plains  
Celestial notes in joyful strains;  
Where endless glory ever reigns,  
Jesus his scepter there maintains,

He is the Rose of Sharon.

He soon will come to take command  
In the New Earth--the promised land  
With golden crowns in His right hand  
For all the meek who then will stand.

Praising the Rose of Sharon.

E. P. B.

Terre Haute, Jan. 28th. 1863.

For the Herald

### Methodist Apostacy.

The happy medium is the course to be sought on all questions. But how natural for poor short sighted mortals to run to extremes. In reviewing and solving the perplexing questions urged by materialists, we have had occasion to notice one of the extremes on the question....

"What becomes of the dead?" The materialists answer,--"They go into a state of total unconsciousness till the resurrection."

The Bible answers----"Then shall the dust return to the earth as it was and the spirit shall return to God who gave it." And "In a moment, in the twinkling of an eye at the last trump, the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

And this latter, I had always understood to be the faith and teachings of Methodism, as held and taught by its illustrious founder, and its great luminaries, Charles Wesley, John Fletcher, Joseph Benson, Adam Clarke, Richard Watson, &c. What, then, was my surprise to find in the, N. Y. Christian Advocate and Journal, the official organ of the M. E. Church, such sentiments as the following, without note or comment? Are we to understand that the editor endorses the doctrine? The extracts are from a funeral sermon by Rev. Dr. Strickland on the occasion of the death of Gen. O. M. Mitchell. The preacher says:

"At the very moment the soul leaves the body, its tomb, the spiritual body bursts forth from its chrysalis state and bathes its glory plume in the beams of the sun of Righteousness."

Then quoting from 2 Cor. 5th ch. he says:

"From this it is clear that the soul goes forth from its earthly Tabernacle, not disembodied, but clothed with a spiritual body. In this spiritual body or organism Moses and Elijah appeared to Christ on the mount of transfiguration and held converse with their adorable Lord and Savior. It was in this spiritual body, Paul went up to the third heavens and saw and heard what it was impossible to communicate to mortals."

"There is no intermediate state. At death the soul of the believer enters heaven."

This, if really endorsed by the Methodist organ and authorities, is indeed a gigantic stride in apostacy, not only from the Gospel, but also from the doctrines of Methodism as it was.

What would the author of the following say to such sentiment?

"In this identic body, I,  
With eyes of flesh refined, restored,  
Shall see that self same Saviour nigh,  
See for myself my smiling Lord."

Ch. WESLEY,

But what shall we say of it in the light of such scriptures as these? "All that are in the grave shall hear his voice and come forth."

"Many of them that sleep in the dust of the earth shall awake." "Shall quicken your mortal body by his spirit which dwelleth in you."

"Shall change our vile body and fashion it after his own glorious body?" "The Lord himself shall descend from heaven," &c, "and the dead in Christ shall rise first." If the soul enters its spiritual body at death, why did Christ's soul remain in hades till the third day and then his body disappear from the tomb?

How fair the Rose of Sharon.

Again--"maketh his petition three times a day." verse 13.

These hours of prayer were 9, 12, and 3. Now Peter and John went up together in the temple, at the hour of prayer, being the ninth hour." Acts 3:1. This hour was three in the evening or afternoon.

"Peter went up upon the house-top to pray, about the sixth hour." Acts 10:9.

The milk white substance that is separated from the gluten of the flour and precipitated to the bottom of the water, is a product called Starch. This is universally diffused in the vegetable kingdom--in the seeds of wheat and other cereals; in roots, as the potatoe; in the stem or pith of many plants, as sago; in some barks, as cinnamon; in pulpy fruits, like the apple; and in most vegetables, like the carrot, &c.

The constituents of Starch are the same three elements, in slightly differing proportions, as those of fat; and it becomes fat in the animal system.

It is found by Chemical analysis, that animal muscle is composed of the four elements,--Carbon, Oxygen, Hydrogen, and Nitrogen; and that fat is composed only of the first three. It is also found that articles of food constituted of the three elements, will make only fat; and that combinations of the four, make only muscle. It is a law of nature that that which replaces, must be constituted of the same elements as that displaced.

And as food is needed for the creation of both fat and muscle, it must comprise two kinds of food--that which is known as Respiratory, or breathing food, by which the body is warmed; and Plastic, or nutritive food, by which the solid parts of the system are built up. When there is an excess of the breathing material, fat is deposited on various parts of the body; when there is a deficiency, the body grows lean; when the fat is exhausted, contribution is levied on the flesh of the system to supply the needed warmth; and if an animal be kept on either kind of food, to the exclusion of the other, the body cannot preserve its tone and vigor.

When moist flesh is subjected to pressure, its various saline, and other substances held in solution, flow out, and leave the meat comparatively tasteless. This juice, the most valuable part of the meat, may be entirely removed by mincing the meat, soaking it in water, and pressure. When this extract is heated, nearly to boiling, it thickens or becomes muddy, and whitish flakes separate from it--the same in substance as the white of an egg. This is called Albumen.

The remaining portion of the meat has a fibrous appearance, and is therefore called Fibrine. These two organic products are the principal constituents of the flesh; and both contain the same four elements, already referred to, in similar proportions, so that the two substances are nearly identical.

These two principles enter into the formation of blood; which, when freshly drawn soon coagulates. The Fibrine, in connection with the coloring matter is contained in the clotted part; and

the serum, or Albumen is its colorless portion. The flesh thus differs from blood only in being more highly organized.

It is a characteristic of Fibrine, that it coagulates voluntarily. Besides constituting the fibre of animal bodies, it is found in vegetable juices.

Albumen is found in its purest state in the serum of blood and white of an egg. It coagulates only with heat. The horns, hoofs, and hair of animals, and feathers of birds, appear to be a modified form of coagulated albumen. It is found in vegetable juices, and in a solid form in most seeds,--as in walnuts, almonds, &c.

These animal principles are nearly identical with the curd or coagulable part of milk called Casein. This is the principal constituent of cheese, and is found in the juices of vegetables, and in their seeds--particularly in peas and beans. When fed to animals, it changes to fibrine and albumen, and so forms muscle.

These substances are also nearly allied to a product of the vegetable kingdom, called Gluten: which abounds in wheat and the seeds of other grain.

If a portion of flour be enclosed in a cloth, and worked or kneaded in water, it will give out a milk white substance that settles to the bottom. When the flour ceases to color the water, that which remains is gluten--a gray, tough, elastic substance. It contains the same four elements, and in nearly the same proportions, as fibrine and albumen, is changed into these products when eaten, and is nearly as nutritive as animal food.

The milk white substance that is separated from the gluten of the flour and precipitated to the bottom of the water, is a product called Starch. This is universally diffused in the vegetable kingdom--in the seeds of wheat and other cereals; in roots, as the potatoe; in the stem or pith of many plants, as sago; in some barks, as cinnamon; in pulpy fruits, like the apple; and in most vegetables, like the carrot, &c.

The constituents of Starch are the same three elements, in slightly differing proportions, as those of fat; and it becomes fat in the animal system.

The products known as gum, wax, sugar and woody fibre, are also composed of the same three elements, and will serve a like purpose in the animal economy, as respiratory food; but starch and animal fat, are principally relied on for that purpose.

Gum is found in most vegetables, and exudes from the stems and barks of trees. It is little resorted to for food--though it is said that during the gum-harvest, in gum producing countries those who gather it mostly subsist on it. Gum Arabic, or gum Senegal, is, in some climates, a leading article of commerce.

Sugar abounds in the juice of plants--particularly in the sugar cane, beet root, maple, &c.; in the juice of many fruits, to which it gives their sweet and luscious taste, as in the grape, and apple; and it is also extracted from the whey of milk, after its curd is separated. It can be extracted from starch, woody-fibre, &c., and is an essential ingredient in all syrups. When seeds germinate, the starch in them changes to sugar; as it also does on being eaten; after which it becomes fat.

The chief bulk of vegetables consists of woody fibre, or Ligum,--the purest forms of which are seen in hemp, flax, cotton, and paper. In the tender plants, it serves as food for herbiferous animals, for the formation of fat.

While lean meat, the white of eggs, curds or cheese, and the gluten of grain and seeds must be mainly relied on to supply Nutriment for the human system, and the fat of meat, butter, the sugar of fruits, and the starch of grain and vegetables, for the breathing material, it is necessary that the two be used in due proportions, to supply all the wants of the body. Children injudiciously fed on sago, arrow root, and other starch materials, may grow plump and fat; but their frames will be weak and rickety, for the want of a more nutritive element to develop their muscle and bones.

In milk, the sugar and butter for respiratory and the curd for the plastic, makes these two

proximate elements admirably proportioned to constitute it a suitable food for the young.

In bread, made of whole wheat or rye, the two elements also, are well proportioned—the plastic being represented by the gluten of the flour, and the nutritive by its starch. Bread has been justly denominated, "the staff of life;" and it is, perhaps, of all food, the best adapted to its support. Grain, of various kinds, constitutes three fourths of the food of the world. In the Scriptures, bread and water are spoken of as "the stay and the staff,—the whole stay of bread, and the whole stay of water." Supply a nation with these, and though their "souls may loathe this light food," they need never suffer for hunger. For bread also contains traces of mineral, or inorganic compounds, for the structure of bone.

As the gluten of flour is nearly identical, in its chemical constituents, with the fibrine of flesh, and starch with the fat of meat, stall fed beef and mutton, will serve a similar purpose to that of bread. The same proximate elements are also well proportioned in eggs; and men might keep lent forever, and live on bread, milk, and cheese, without suffering in their persons for want of food.

There are articles of food that are greatly deficient, some in one, and some in the other of these proximate elements. Peas, and Beans, among vegetables, are deficient in the breathing material; and rice, in the nutritive. This last is wanting in the fat flesh of swine; whilst veal, and lean meats generally, lack the former. In the use of such food, where the elements are not well proportioned, the articles themselves must be used in connection. And thus the common instinct of man has led him as his appetite has craved, and without knowing wherein they differed in their respective elements, to so select his articles of diet, that those in which the one proximate element is deficient, should be compensated by those in which it abounds. With lean meats, therefore, we always use rice, macaroni, or vegetables; with beans, pork, &c.

ED.

(To be continued.)

to's Cyclopaedia of Biblical Literature, Vol. II, pp. 556, 7.

They also had large donations besides. See Num. 31: 25—54. 2 Sam. 8: 11, 12. 1 Chron. 26: 27, 28. These passages refer to spoils taken in war, a certain, and large proportion, which was dedicated to the Lord. The priests had, therefore, very large incomes amounting, it is estimated, to one-fifth of the income of a Jew.

All this was regarded as given to the Lord their King. And the more liberal they were the more love and reverence they evinced to him. The authority and law of God obliged them to support those who ministered at his altar. God intended to have those who were set apart to labor especially for him supported, and that well. He would not have his ministers abandon the farm, the workshop, and all worldly business to work exclusively in another part of his vineyard, and then go hungry. As they were to attend entirely to holy things, Jehovah commanded those who were allowed to till the land and engage in business, to see that the wants of his priests were fully supplied. And he has ordained that gospel ministers should be sustained in the work.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth flock, and tasteth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 12, 15. And so there may be men now who prefer to labor with their hands for their support, and preach the gospel as they have opportunity, rather than submit to the charge of being actuated by mercenary motives, or disturb the peace of covetous professors by endeavors to arouse them to their duty in reference to these things. But to allow one of God's ambassadors, whom he commands to attend wholly to the great work of the ministry, to spend a large share of his time and strength to provide for his family, when the people among whom he labors are amply able to support him, is a terrible wicked and God dishonoring act. A minister who has to labor cannot visit his flock, nor sinners, cannot study as he ought, and cannot do the good he otherwise might. If a minister preaches to a people that can support him and will not, he is as great a sinner as they are themselves. If a people cannot fully support a man, they have no right to claim all of his time, but should allow him to spend part of his time in other places. There is a crying evil existing among us on these points. With but few laborers, and a great work to be done, and a short time to labor, in addition to the command, "Meditate upon these things, give thyself wholly to them," many give a great share of their time and abilities to minor things and the churches suffer them to do it. These things ought not to be.

"Let him that is taught in the word communicate unto him that teacheth in all good things. Gal. 6: 6. "Let the Elders that rule well be counted worthy of double honor, especially those who labor in the word and doctrine. For the scripture saith, 'Thou shalt not muzzle the ox that treadeth out the corn.' And, the laborer is worthy of his reward," 1. Tim. 5: 17, 18.

This is a command of the church, and is to be obeyed as much as any other law of Christ. To withhold a support from a minister of Christ is as great a sin as to cheat the school teacher, doctor, or any body else out of their just due. Yea, it is infinitely greater. To neglect to care for Christ's ministers is robbery,—and robbery of no ordinary magnitude. It is robbing Jehovah.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherin have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes (those long withheld, and those now due,) into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Mal. 3: 8—12.

If churches would be blessed, therefore, they must repent of robbery. How can God hear your prayers while you continue to rob him of his just dues? Remember, this quotation from Malachi relates especially to the service of God's altar. When brethren quote v. 10, in their conference meetings, they should understand its significance. To "bring in your tithes" does not refer to your exhortations, prayers, and hymns, but to the fruits of your lands, and the proceeds

of your labor. It refers to what you owe your minister. If you neglect to take to him what Jehovah holds you responsible for, you cannot hope to be blessed of him. It should be borne in mind that ministers are commanded to give their whole time to the work of the ministry.

"To be instant in season; out of season." They are to preach from the pulpit, and from house to house. They are to visit the sick, look after the strayed ones, bury the dead, and care for all the interests connected with their charge. How then can they look out for the wants of their families? Certainly they cannot without taking time from their legitimate calling. It is the duty of the church, therefore, while the minister devotes all his time and energies for their good to see that his mind shall not be perplexed, and his usefulness crippled, with anxious thoughts concerning his own and family's temporal comfort.

A man can't prepare a good sermon if his mind is perplexed. It is frequently urged that Paul labored with his hands to gain a livelihood, and that all ministers should imitate his example. But it is forgotten that the apostle claimed the right to a support "in common with others, both by reason, the nature of the case, the examples in the law, and the command of the Lord Jesus," and that he merely declined to exercise his right for what he considered good and sufficient reasons, 1 Cor. 9: 12, 15. And so there may be men now who prefer to labor with their hands for their support, and preach the gospel as they have opportunity, rather than submit to the charge of being actuated by mercenary motives, or disturb the peace of covetous professors by

endeavors to arouse them to their duty in reference to these things. But to allow one of God's ambassadors, whom he commands to attend wholly to the great work of the ministry, to spend a large share of his time and strength to provide for his family, when the people among whom he labors are amply able to support him, is a terrible wicked and God dishonoring act. A minister who has to labor cannot visit his flock, nor sinners, cannot study as he ought, and cannot do the good he otherwise might. If a minister preaches to a people that can support him and will not, he is as great a sinner as they are themselves.

If a people cannot fully support a man, they have

no right to claim all of his time, but should allow him to spend part of his time in other places.

There is a crying evil existing among us on these

points. With but few laborers, and a great work to be done, and a short time to labor, in addition to the command, "Meditate upon these things, give thyself wholly to them," many give a great share of their time and abilities to minor things and the churches suffer them to do it. These things ought not to be.

To be continued.

### Perplexing Questions.

No. 5.

"His breath goeth forth he returneth to his earth; in that very day his thoughts perish. Ps. 146: 4.

This is one of the most common passages quoted by the advocates of the unconscious death sleep, in all their discussions, public and private. It is one which in the way it is presented, very sorely puzzles many sincere enquirers after truth, and therefore needs solution; for it is for such I write.

The doctrine usually deduced from the text, is that the spirit becomes extinct in the day of death.

The fallacy consists in confounding the word *thoughts* with *spirit*. If they were synonymous, if it read:—"He returneth to his earth in that very day his spirit perishes," the doctrine of unconsciousness in death would be more probable.

But are the words synonymous? is the question to be answered. THEY ARE NOT. The word rendered thoughts, in this text, is defined by the Hebrew Lexicons, and critics, to be "purposes or designs." This is the only instance of the occurrence of this Hebrew word in the Bible. I have never discussed with a materialist, who pretends to any knowledge of the meaning of Hebrew words, who does not acknowledge this to

be its meaning. And when, after such acknowledgement, I have heard or read of their repeating the quotation for the same purpose, time after time, before those who they knew would not understand its meaning, I confess it has required a mighty stretch of my mantle of charity.

The simple and obvious meaning of the passage is, That however well disposed princes or others are to help you, or however firm and good their designs may be, they are stricken down by death, and in that very day all those good purposes come to nought. No materialist who can use a Heb. Lexicon, or will take the pains to enquire of any one who can, will ever deny this to be the meaning.

Why, then, should the unlearned be continually perplexed by such a perverted quotation of the text? A cause requiring such support must be wanting in something.

### ANOTHER PERPLEXITY.

"The Dead know not anything."

An advocate of the unconscious doctrine, once said to a gentleman with whom he was conversing, "The Bible declares that *The dead know not anything*; and when you will produce as positive evidence on the other side, that they do know something, I will give up." His friend replied, "The rich man died and was buried; and in Hades he lifted up his eyes being in torment." What could he, as an honest man, say or do, but to give up? He had over and over again explained the rich man and Lazarus; but the trouble was, it would not stay explained. Every time he came to it, it was there still. And finally he concluded that it was best to let it stay there just as Christ and the Evangelist had left it. A multitude of others have tried their hand at it; and it works just the same with them; it is there still.

Having failed to explain the rich man and Lazarus in the light of "The dead know not anything," we will see if we can explain "The dead know not anything," in the light of "The rich man and Lazarus."

"The living know that they shall die, but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccles. 9: 5, 6.

The last clause of the quotation makes it as clear as a sunbeam, that the writer refers to their relation to the things of this state alone, and has no reference whatever to the future. It is the disconnecting of the oft repeated clause from its relation to the whole passage which produces the perplexity. Read this whole passage as it stands, in the light of Luke 16: 2, and all is plain, without one word of explanation, and the great doctrine of the conscious existence of the soul, in the unseen world called Hades, as held by the Pharisees whose part Christ and Paul took on this subject, stands out clearly before us, and all perplexity vanishes from the mind. If it comes to be a question of either knowledge or veracity, as between Solomon and Christ, one declaring that the dead know not anything and the other asserting that they do, I for one am decided which side I shall espouse. But espousing his side, and looking at that standpoint, he has made no issue of the kind, nor said any thing to clash with the words of Jesus. They both agree that the dead are done with all that pertains to earth; that the rich man had left behind his good, and Lazarus his evil things; they have no more a portion in anything that is done under the sun; their interests and concerns are in the invisible world, the one comforted and the other tormented.

J. LITCH.

"Of all occasions," says Cicero, "none is more noble, none more stable, than that which is formed by good men, when they are united by the bond of friendship and congeniality of disposition."

Life is fleeting; its joys are deceitful and transitory.

There are in European Turkey and Western Asia under the missionaries of the American board, 20 churches, numbering 466 members, 58 of them added the last year.



## ADVENT HERALD.

BOSTON, FEBRUARY 10, 1863.

SILVESTER BLISS, EDITOR.

-addition to the Present Sheet.

The sudden sickness of one of our compositors, and our inability immediately to fill her place, has compelled us to choose between deferring the issue of the Herald beyond its usual date, or issuing half our usual size. This will explain the size of our present issue, we trust, to the satisfaction of our readers.

This derangement in our working force also compels us to defer a large amount of matter designed for our present number, and to dispense with our usual variety.

## Retribution?

BRO. BLISS.—I do not perceive the force you intend, in your remarks in a recent No. of the Herald, in which you say, to believe that there is "no life out of Christ," and yet hold to the "resurrection of the wicked," brings "the advocates of final extinction of being," into a "dilemma,—either horn of which is fatal to us."

And you also say, "to be consistent," we "must give up either the one or the other of those positions?"

Please be a little more particular, and tell us why it is inconsistent to believe the wicked will be resurrected from "the graves," unto "damnation," or condemnation or judgment; and then be "cast into the lake of fire," and there die a "second death," or suffer "extinction of being."

Are not the wicked to "be as though they had not been?"

If the "rich man" is now "tormented" in "hell," (hades) has he yet suffered but *one death*? Can he die again, or "be hurt of the second death," until "death and hell," (hades) shall have "delivered up the dead which were in them?" and then be "cast into the lake of fire,"—(or gehenna fire) and there "be hurt of the second death," or be destroyed, "both soul and body"? And, if the "rich man" is now in conscious misery in hades, are there not *two hells*, mentioned in the New Testament? The *first hell*, this side, or *prior* to the general judgment; and the *second hell*, *subsequent* to the judgment?

And if so, will not the "rich man," and other sinners, have a little respite from "torment," while they are passing through the final ordeal of judgment,—and in passing from *one hell to the other*!

And when the wicked shall have been judged, and shall have reached the *second hell*; (which is the more "consistent" for us to believe,—that the Almighty's "anger" "shall cease" "in their destruction";—or to suppose he will hold his anger for ever! And thus keep the sinner alive!—that will not let him die!—neither let him repent!—nor take him out of *this second hell*! But then he must be, always sinning—cursing and balspheming God his Maker!—The sinner eternally sinning, and God eternally punishing, him!—Thus the sinner would always be in *advance* of his Maker in his transgressions!—and consequently, God would be eternally punishing, but never be able to complete the punishment!

How would this agree with the "word" which declares, they shall be punished (action finished) with everlasting destruction from the presence of the Lord?

I really wish to be "consistent," and if I am not, I hope to be enlightened, so as to give up my inconsistency. Let us have the truth—this alone will stand at last.

T. M. PREBLER.

Concord, N. H., Jan. 29, '63.

Our correspondent wishes us to be a little more particular in respect to a matter of which he makes mention.

The inconsistency referred to, which we endeavored to make plain but in which we did not succeed, was not that the fact of the resurrection of the wicked to damnation was inconsistent with truth; for this we hold as tenet of revelation; but it was, first, that the belief in their future resurrection and subsequent destruction, was incompatible with the tenet of no future existence out of Christ. For if there is no future existence out of Christ, all who have a future existence would necessarily be in

Christ, and of course be saved eternally; and if any are resurrected in their sins, and therefore not in Christ, it will show a future existence that was not in Christ—its duration being a separate question.

The second point was, that if the penalty of sin is extinction of being, that then all who pass out of existence have suffered that penalty, have paid that full debt, and are consequently entitled to exemption from further suffering; but that if instead of extinction of being, pain was the penalty, as the penalty is to be eternal there could be no subsequent cessation of being—the several things being incompatible each with the other. And therefore if no life out of Christ mean no future existence out of him, the resurrection of the wicked must be abandoned. And if pain and not extinction of being is the penalty for sin, its eternity must be admitted. So that those holding to the final extinction of the being of the wicked, must either relinquish the idea that pain is the penalty, or that the wicked will be raised; or else hold views incompatible with each other and consequently unharmonious.

The interrogations predicted of the rich man, with what follows, we do not recognize as in accordance with any picture we have drawn; and as we do not see that those points are involved in any issue we made in respect to retribution, it is not needful here either to defend or refute the view presented. We will simply add that whatever may or may not be inconsistent for God to do, must be determined solely by revelation, and not by any view we may otherwise entertain; and we think the Creator needs no defense against anything He may have condescended to reveal in respect to the punishment he will inflict on lost rebels. The wicked will be as though they had not been, in just the sense conveyed by that passage, harmonized in the light of other scriptures. There are three words rendered hell in the scriptures; but hades should never have been thus rendered. A resurrection from Tartarus in Hades and subsequent consignment to Gehenna does not necessarily involve any cessation of punishment, though there may be a variation in kind; for the punishment of a criminal actually begins with the commencement of his public disgrace, nor is there any cessation of it in his being brought from prison to court, to be then re-incarcerated; and all this is compatible with continued conscious existence.

Any claimed inconsistency of any given view with the Word, our brother will notice, must depend on the interpretation given to any particular passage in the word; the discussion of which would involve matters not necessarily comprised in the direct answer to his enquiries.

We do not accept the phrase, no life out of Christ, as a Scriptural one; but we do that of no eternal life out of him, in the Scriptural meaning of those words. For eternal life, *zoē aionion*, is promised to none but the justified.

The difference of view here turns on the meaning of the Greek term *zoē*,—the only one in the N. Test. rendered "life" in connection with an eternal duration. If that term *zoē* mean existence, then, "no *zoē* out of Christ," would mean no existence out of him; which would affirm that all who exist are now in Christ, and consequently that all would be saved. But as wicked men do exist, there is existence outside of faith in the Lord Jesus; and therefore mere existence cannot be the scriptural significance of that denominative as applied to the eternity of the redeemed.

The use of that term as expressive of a resurrection existence is also incompatible with the resurrection of the wicked. For as "to the resurrection of *zoē*" is promised only to the "good," see John 5: 29, it cannot be applicable to any others; and, in that scriptural significance of the term, there can be no resurrection *zoē* out of Christ. But as the evil as well as the just are to be resurrected, a mere existence subsequent to the resurrection cannot be its scriptural meaning. What then is its significance?

*Zoē* was a word used by the Greeks as expressive of their wealth, riches, possessions, the means of enjoyment, or of whatever tended to make existence delightful. The Jews held that a man's *zoē* consisted in the abundance of the things he possessed, and that made them covetous of worldly possessions. Our Saviour corrected this mistaken idea when he rebuked their desire for gain, saying, "Take heed and beware of covetousness: for a man's *zoē* consisteth not in the abundance of the things which he possesseth," Luke 12: 15. And then he illustrated by a parable how the things which a man thus provides for himself pass away to others, when his soul is required of him,—thus showing the folly of any one who "layeth up treasure for himself, and is not rich towards God."

The Jews fancied that a man's *zoē* consisted in having an abundance to eat, to drink, and to wear, in living luxuriously, and in having a good time generally. And "there was a certain rich man, which was clothed in purple and fine linen, and fared

sumptuously every day." But when his soul had been required of him, all his wealth was left behind. His *zoē* proved "even as a vapor that appeareth for a little time, and then vanisheth away," James 4: 14. And when he sought for only one drop of water to cool his parched tongue he was thus referred to his vanished enjoyments: "Son, remember that thou in thy *zoē* receivedst thy good things," Luke 16: 19—25. His was a fleeting, and not an eternal *zoē*. When we read that godliness has "promise of the *zoē* that now is and of that which is to come," 1 Tim. 4: 8, it cannot be simply present existence, but it is that which is needful to present enjoyment that is promised here, while hereafter there will be given the riches of the eternal glory. In the present state the wicked exist, but they are "alienated from the *zoē* of God." Eph. 4: 18. And they who regain that *zoē*, can do so only through faith in the Lord Jesus. There is no eternal *zoē*, nor resurrection to *zoē*, out of Christ.

## Another Response.

BRO. BLISS.—Having read the proposition of Bro. Parker, I cheerfully respond to it. Having gathered up my old papers, I have disposed of them, and send you the avails, one dollar. Accept the gift, though small, from one who prizes the Herald highly and wishes its continuance till the Master comes.

Your sister, looking for redemption soon.

Mrs. M. WALDORF.

Waterford, Saratoga Co., N. Y., Jan. 31, 1863.

## The War.

The report of the rebels in respect to their having raised the blockade at Charleston, appears to have been exaggerated—only two vessels out of our eight or ten having been disabled or obliged to leave.

The attack of 5000 of the enemy on Fort Donaldson, Feb. 4th, is reported via. Nashville, Feb. 7th, to have been successfully repulsed—one hundred rebels being captured, and 145 of them buried by our forces, besides some 500 wounded. Our loss was two killed and forty one wounded and missing.

The rebels have been repulsed from an unsuccessful attack on our forces at Island No. 10.

The rebels are claiming a naval victory over United States ships in the Gulf of Mexico; but we have nothing reliable in respect to it.

The large expedition from Newbern to one of the Southern ports must be in active operation by this time; but we get no intelligence.

The Richmond Examiner of the 28th ult., says that on the previous morning, while one thousand exchanged Union prisoners were passing along a foot bridge which spans the basin in Eighth street, the bridge gave way and all upon it were immersed in the water. Two of the Confederate guards and twenty-eight of the Union prisoners are supposed to have been drowned.

Western papers say that the Vicksburg canal will be dug deep enough to allow our gunboats to go through at the average height of the river, and that a sufficient force is detailed to accomplish this purpose.

Havana advices, which are to the 31st ultimo, bring no confirmation of the report that the privateer Florida, or Oreno, had been sunk by our gunboats.

ENGLAND AND THE POPE. It appears that Lord Russel had authorized Mr. Odo Russel to assure the Pope that in case he desires to leave Rome and Italy, an English squadron would be at his service to conduct him anywhere; and farther, to offer him a palace at Malta to live in while he was making up his mind. Cardinal Antonelli replied that "the Pope did not dream the least in the world of quitting Rome.

An interesting revival is in progress among various denominations in the different parts of the town of Waterbury Vt. Many have found peace. A general seriousness prevails all over the town. May the work spread.

The conversion of Church property is proceeding with great rapidity in Spain. The Archbishop of Toledo has made a transfer of the property of his diocese and the Minister of Finance has given orders for the sale of it, in the eighteen provinces which are under the jurisdiction of the archbishopric.

At this moment the little Bavaria harbors no less than six crowned heads—a rather considerable number for a population of little more than four millions. They are—the reigning King Maximilian II., the ex-monarch Ludwig, King Otho I., of Greece, Queen Maria of Bavaria, Queen Amelia of Greece, and the consort of Francis II., of Naples.

Honor is much talked about, but very little is seen of it.

From Bro. G. R. GARVIN.

BRO. BLISS.—I removed from Millsville, Grant Co., Wis. on the 24th of July, and went to Paynesville, Stearns Co., Minnesota. I had been there but a week, when the Indian troubles commenced. We stayed three weeks more and finally had to leave. In the mean time the Indians killed about fifty persons within from 12 to 20 miles of us; and since we left, they have burned the place. We came down the river to Anoka and had to stop on account of our children being sick; and we have concluded to stop through the winter.

I love the Herald, and cannot well do without it. I hear no doctrine that corresponds with the Bible, and feeds my soul so fully, as the Advent doctrine; and I get none of that except in the Bible and Herald.

I have found a few in Minnesota who hold "the doctrine" to some degree; but they are as sheep without a shepherd to feed them. A man said to me, that the Advent doctrine was the most erroneous doctrine in the world. I thought it not so, and mentioned some popular doctrines, now preached, as being quite erroneous. I then quoted several passages to substantiate the doctrine of Christ's personal advent and asked him what they meant. He said the ministers disagreed so much about the Bible, that he could not tell. I found that he did not read the Bible much for himself, and could not maintain this point. A preacher in Wisconsin heard that a few Adventists were at one of his preaching places, and came up to battle us. He took for his text, Ecclesiastes 12: 7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." He directed his whole discourse against the Adventists calling them Adventers. He said they all believed that the soul slept in the grave until the resurrection and in the annihilation of the wicked, with some other things; and then quoted Chandler as the "great champion of Adventism" to prove his statements. Now please tell me who this Chandler is? and whether all the Adventists follow him?

In conversing with him he denied knowing there were any such people at that place; and said they were a deluded set, and it was his duty to battle them where ever he found them.

Your Bro. in the Lord. G. R. GARVIN.

Anoka, Anoka Co., Min., Dec. 25, 1862.

We think reference must be made to Moses Chandler, who has labored in the west holding those views.

There are however, those who look for the Lord's coming who do not so hold. ED.

## BUSINESS NOTES.

I H Shipman. The name was somehow misplaced in stopping the other paper that went in the same package.

J. Pearce \$7. Have credit M. Shawan and R. Day \$2 25, each from 1127 to No. 1179; and Mrs. E. Flat \$2 50. from No. 1118 to 1179, which just covers the amount sent—leaving your papers at Highland Creek and Bradford, paid to No. 1127.

Mrs. Mary Smith. Will credit you to 1179.

D. Rupp. Mr. P.'s paper is paid to 1153. You do not give Mr. Soule's address, but suppose it to be H. L. at Shippensburg. We had no David Shaeffer at Shippensburg, and have entered that name as a new sub. there, and credited to end of the year. Do we mis-spell the names of S. E. and T. R. B.—your spelling not being like ours?

Thank you for the prospect of new subs.

S. Prior, \$3 75. Will have to wait till we can get them bound. They are printed.

## DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, FEB. 10.

Horace Newton, Mechanicsville, Vt. \$1.00  
John Brewster, East Rockport, O. 1.00  
Miss Abigail C. Abell, Antwerp, N. Y. 50  
Mrs. Sarah S. Wilson, Black Rock, Ct. 1.00  
Mrs. M. Waldorf, Waterford, N. Y. 1.00  
Samuel Prior, Trenton, N. J. 5.00  
Mrs. E. Loder, " 25

RECEIPTS FROM OLD PAPERS.

B. D. Lum, Seneca Falls, N. H., 80 pound  
—Not yet come to hand.

A Congregationalist. 50 cents.

Mrs. M. Waldorf, Waterford, N. Y. 1.00

Amos Kenney 1153; A. J. Blackman 1140; Mrs. A. Collins 1141; Elder J. C. Sterling 1127; E. E. Hutchins from 1135 to 1161; Mrs. P. Hoyt 1153; Geo. Brigham 1153; R. Bird 1153, each \$1.

George Smith 1160; L. P. Potter 1205; Rufus Pike 1184; Mrs. Ann M. Sherman 1179; H. Newton 1195; E. L. Oaks 1186; James Flanders 1153; George Bell 1127; Thos. R. Burgher 1127; Thos. Harris 1075; Daniel Rupp 1179; L. Beck 1179; Mrs. B. Eberly 1189; Samuel Eberly 1133; John Donson 1153; David Sheaffer, M. new sub. at S. 7. 1179; Philip Smith 1108; Ansel Jenne 1166; John Brewster 1170; Mrs. Sarah S. Wilson 1179; S. Prior 1179, each \$2.

Thos. W. Brooks 1153; Wesley Doughty 1161, each \$3.

Martin Walder 1217; Geo. W. Miller 1101, each \$3.

Mrs. M. M. Maxwell 1153 \$7; R. Theophilus 1157 \$1.25;

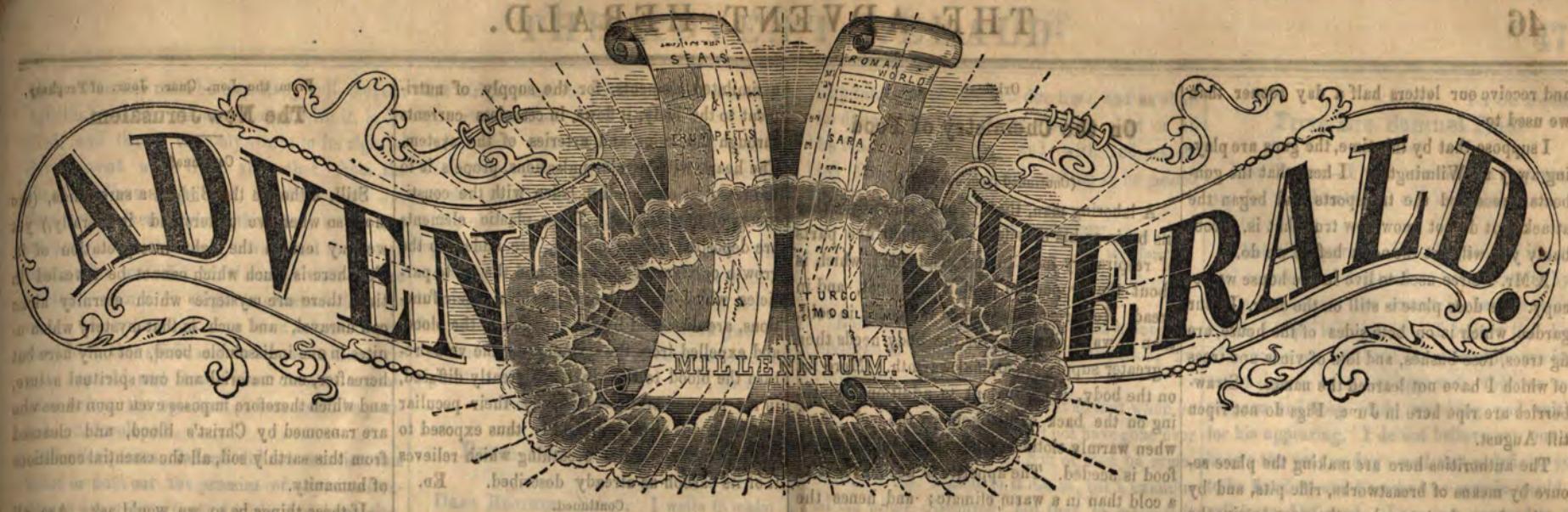
thank you; R. Graves 1179 \$2.30—also thank; Mrs. A. C. Abell 1171, \$1.50; T. Holderness 1116 \$1.58; R. Startzman, 1205 \$2.42.

## NOTICE.

If God permit, I will preach in Albany, N. Y. the second Sabbath, or 15th of this month. In Freehold, N. Y., evenings of the 20th and 21st, and Sabbath the 22<sup>nd</sup>.

G. W. BURNHAM.

Wellfleet, Feb. 1863.



WHOLE NO. 1134.

BOSTON, TUESDAY, FEBRUARY 17, 1863.

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TERMS.

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\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " ".

Those who receive of agents, free of postage, will pay \$2.50 per year.

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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

For the Herald.

HASTEN.

Hasten Lord thy second coming;

For thy saints are lonely here,

Doomed to sickness, pain, and sorrow,

And affliction's bitter tear.

Hasten Lord; thy church is waiting

Her long absent Lord to come;

Waiting for a happy union and return;

In the happy heavenly home.

Hasten Lord; thy Bride bath sorrow,

And she mourns a stranger here,

Waiting for a happy morrow,

When her Saviour will appear.

Hasten thy return, dear Saviour;

Hasten thy return we pray:

For the earth is sad without thee,

And is desolate to day.

Hasten Lord, why should we languish;

Mid earth's sadness any more?

Let our hearts rejoice to greet thee;

Let us sing on Canaan's shore.

Draw aside the dismal curtain;

Let us see thy lovely face;

Take thy lonely bride unto thee

Let her smile in thy embrace.

EMMA.

A True Nobleman.

In the Swedish war of the XVIIth century, a burgher of Flensborg was about to refresh himself with a draught of beer from a small wooden bottle, when a wounded Swede, fixing his longing eyes upon the beverage, exclaimed, "I am thirsty; give me to drink." Now the burgher was a kind man, and replying, "Thy need is greater than mine," he knelt down by the man to give him the liquor. Then the treacherous Swede fired a pistol at him, wounding him in the shoulder. Thereupon the burgher started up indignant, as he well might do, and cried out, "Rascal! I would have befriended you, and you would shoot me in return. You shall now only have half the bottle instead of all of it." When the news came to the King of Denmark, he exclaimed, "A man who can do this thing deserves to be a noble," and he created him one, and gave him for his arms a wooden beer-bottle, pierced through with an arrow, which was borne until quite lately by his latest descendant.

The Christian Ministry;  
AND THE GOSPEL METHOD OF ITS INCREASE AND SUPPORT.

BY C. CUNNINGHAM.

Again, what a minister receives is not to be considered merely as a gift, any more than the pay of a butcher, grocer, shoemaker, or tailor. He has a right to it, and God commands that it should be paid. And still there is nothing in the form of a debt on which men's consciences are so benumbed as here. Men feel obliged to pay the merchant, but not the minister. And yet the minister works as hard and does as much good as any other class of laborers, yea more. He works night and day, and the fruits of his labor are to be seen through all eternity. And yet many have had to suffer, and their family go on short allowance, because churches have dared to cheat them out of their lawful dues. The music teacher and the dancing master are paid liberally and cheerfully, and yet the value of their service and that of the Christian minister will bear no comparison. Many have had to turn aside from the ministry to other calling in order to support their dependents, and the church is a loser thereby. I'll assure you, and verily guilty too; and they will find it out in the great reckoning day just before us, if not before. Many, as we have said, have to spend a part of their time in secular employment which ought not to be allowed. A physician could accomplish but little if he did not attend wholly to his work. Neither can a minister. There is a terrible responsibility somewhere concerning these things. I tell you it does not pay a man for his hard labor, to shout while he preaches and clap your hands, and tell him to trust in God and come again. Talk does not feed and clothe his family. Such a course is unjust, dishonors God, and jeopardizes the soul's salvation. There is no mistake about it. The gospel on this point needs to be known and hence must be preached. To have the Christian Ministry perpetuated and its blessings enjoyed, churches must be careful to do their duty in reference to its support. And does not the church receive from the labor of a faithful minister blessings of a greater value than any thing she is required to give in return? She supplies his temporal wants, he imparts to her, under the blessings of God, the gospel with all its hopes and consolations. He makes you acquainted with God, with the plan of redemption; and the hope of the kingdom to come. He leads you to the Rock of Ages, and opens to your view all the glories of an endless state. And to do it he gives himself to toil and trials unceasingly. And will it be questioned whether these rich blessings are of as much value to perishing men as the small pittance the minister needs to keep himself and family from temporal want? I trust that brethren will think on these things.

Those who profess to be looking for the speedy revelation of the Lord from heaven, at whose coming the heavens shall take fire and be dissolved, the earth melt with fervent heat, and all the works of men's pride, ambition, or selfishness be consumed, and all the gold and silver of earth be reckoned as nothing. I say that men of this faith should need no urging to the duty which God imposes upon his people to support

those whom he calls to proclaim his truth, and do the work assigned those who minister at his altar; or any other Christian duty. They should exhort their regard for Christ and love for his truth, and especially for the great light they enjoy concerning his coming and kingdom at hand, by willingly, cheerfully, and promptly attending to their obligations in this respect. Men who are willing to sacrifice reputation and every earthly interest, face the opposition, meet the prejudice, and endure the trials, and sometimes persecution, attendant upon the proclamation of an unwelcome and unpopular truth, and which comes from a professed church, as well as an unbelieving, and God-hating, and Christ-denying world; should not be allowed to have their minds increasingly burdened with anxiety as to their temporal wants, and those dependent upon them.

Do brethren appreciate the position of those who have to meet and feel the cold shoulder of the popular church and ministry, and the followers of an unkind world, who do not love to be told that the day is about to dawn which will reveal the secret of all hearts, and decide the destiny of earth and its inhabitants? For a man to stand alone in a city or village, or elsewhere, to defend and proclaim a despised and hated truth is an item of no small moment. And will brethren, who profess to believe and love the precious truths connected with our Saviour's advent, and rejoice in them; and who delight to hear them unfolded. If your minds have been enlightened, and your hearts cheered with the revelations of coming glory, if the gloominess of the grave when loved ones have been laid away has been dispelled by the glorious tidings of a literal and bodily resurrection to a condition of incorruptibility and unfading beauty, with the certainty of personal recognition of friends in the world to come, and if you have been shown by the clearest, strongest evidence from prophecy and the signs of the times, and all your fondest anticipations will very speedily be more than realized, can you have a heart to withhold what is due your Lord and Redeemer, and what he justly demands at your hands, and thus jeopardize your eternal well-being? We may profess to rejoice at the prospect of speedy coming deliverance, and shout aloud, but if our negligence or covetousness cause us to rob Jehovah by not supporting his ministers as he has command us to do, our glorying will be in vain, we shall be weighed in the balances and found wanting. What! will God take a robber to dwell with him and one too that has robbed his Maker? "Be not deceiving God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

I fear very many of those who claim to be looking for their Lord will say to him in the day of his coming, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" only hear in reply the terrible statement, "I never knew you; depart from me ye that work iniquity." Brethren have long slumbered upon this tremendous evil of robbing God, and it is time they were started from their dreams; for the "night is far spent; the day is at hand: let us therefore cast off the work of darkness, and let us put on the armor of light." It is time for us to feel that we are only stew-

ards for God: that we are not our own: that all we have and are belongs to God. If the clerk of a store, or the cashier of a bank would be guilty of robbery if they took money from the drawer, or safe to enrich themselves, then are we guilty if we embezzle the goods which our Lord has entrusted to our care. To speak of what we have as "My fruits, my goods, my barns," is to imitate the "rich fool" and will subject us to the displeasure of the coming Judge. When it was expected that the Lord would come on a certain day no one said that "ought of the things he possessed was his own;" then means were at hand to publish the "glad tidings" to a world hastening to the judgment, and ministers were able to travel extensively and carry the solemn message to a perishing race. And if we would be ready for a seat at God's right hand we must possess the same spirits and feeling now. May the Lord enable us to reconsecrate ourselves and all we have to him, that we may at last hear the plaudit, "Well done; enter thou into the joy of thy Lord."

Reflections.

1. The most solemn and important work in which a man can engage is that of the Gospel Ministry. To stand in "Christ's stead" to make known to dying men the terms of pardon and salvation is the most honorable and responsible situation a man can occupy. It is the highest office on earth. "And who is sufficient to fill it."

2. Those who enjoy the benefits of this ministry are placed under a terrible responsibility. It is a solemn thing to hear the gospel preached; See Matt. 11: 20—24; 2 Cor. 2: 15; 16.

Our position is changed every time we listen to it. May the Lord help us so to hear and receive it, that we may finally be owned among his chosen and saved people.

Letter from Newbern.

Pollock Street, Newbern, N. C.,  
Jan. 29, 1863.

DEAR FATHER:—I was detailed to day with two others to help unload the Frye, and worked all the forenoon. I got out about one hundred and fifty boxes, and found mine among them. Our regiment had about 325 packages aboard. Some had whole barrels full of nuts, apples, &c.

Last night our pickets brought in ten prisoners, rebel pickets, whom they caught about eight miles out, engaged in a game of cards.

I intended to have enclosed you some flowers from our garden, but the boys got them all before I had a chance at them.

Some young lady in the house opposite discourses sweet music on the piano, much to the edification of the boys. It sounds more like civilization than anything I have heard.

Two of my acquaintances came down as clerks on the schooner "Frye." I saw them this morning, and had quite a talk about home matters. I also saw Mr. H. in the street to day, but being unacquainted I did not speak with him. I saw T. T. this morning, who is well; as are all the boys from Roxbury. H. H., who was wounded in the shoulder at Kinston, leaves for home this P. M. on a furlough of thirty days.

It is a splendid day, as warm and comfortable as in June. Being within a short distance of the Post Office, we know when the mails arrive,

and receive our letters half a day sooner than we used to.

I suppose that by this time, the guns are playing away at Wilmington. I hear that the gunboats preceeded the transports and began the attack, but do not know how true that is. Probably you will get the news before we do.

A Mr. Peirce used to live in the house we occupy. His door plate is still on the door. In our garden, which is on both sides of the house, are fig trees, rose bushes, and lots of vines and trees of which I have not learned the names. Strawberries are ripe here in June. Figs do not ripen till August.

The authorities here are making the place secure by means of breastworks, rifle pits, and by cutting down the trees along the river to give the gunboats play. I suppose they think if Wilmington or some other large place is taken, the rebels might fall back on Newbern. But it is so fortified that it could withstand 100,000 men.

The gunboats of the large expedition sailed from Morehead about ten days ago, and the transports, that is the part that have gone, about three days. Those who saw the transports sail, say it was a splendid sight. Twenty-eight steamers and twenty-one schooners went out in a line, one after the other. Two transports filled with troops, and the Spaulding with marine artillery aboard, remained behind. They will follow in a day or two. Some of the troops have not yet embarked. It is estimated that 15,000 troops accompanied the expedition. It is reported on good authority that Gen. Butler is going with it. He came to Newbern the other night by boat through Dismal Swamp canal, and went down to Morehead on a special train. General Foster came up from Morehead a few days since, and it is thought he is not going.

One of the batteries, that was with us on our expedition and goes with this, carries 2,500 rounds of cartridges; the making of which took sixteen tons of powder.

We had with us last night a returned soldier, only fourteen years old, who has been in the army five and a half years. He was a drummer boy five years with the regulars and has been six months in a nine months regiment, the 139th Penn., as substitute for a drafted man. He has neither father, mother, or relatives, and expended the fifty dollars given as substitute, for the burial of his aunt. He intends being a military man.

One of our captains, Capt. Wales, has given orders that no private shall address him except through the sergeants. That makes his men feel nice.

Feb. 1 1863.

The 44th Mass. went this morning on an expedition. It is reported that they go to Plymouth, in transports, or rather in a gunboat. It is rather sudden, as on Friday V. said he should see me to day. They probably only go on a small expedition to attract attention, as did the 45th, and will not encounter any particular danger.

This afternoon we are to attend service in some church. The order of the President in relation to work by the soldiers on the sabbath, other than that necessary, was read here some months since; but for some reason or other Sunday is made a general cleaning day. There is an inspection of our equipments every Sunday, our guns have to be all clean and our bunks put in order. This cannot be done on Saturday because then the men are on guard who are inspected Sunday; and this takes all the forenoon.

Your affectionate son.

HENRY.

"At the Last."

"I am taking a fearful leap in the dark," said the dying infidel Hobbes.

"This is heaven begun. I have done with darkness forever. Nothing remains but light and joy forever," said the dying believer Thomas Scott.

"O, for a moment's peace!" cried a dying infidel.

"Peace, blessed peace! Come, Lord Jesus!" whispered a dying Christian.

Original.

### On the Chemistry of Food.

(Continued from our last.)

A laboring man, that is, one who uses either his brain or his muscles, needs about five parts of respiratory food to one of plastic; which is about the proportion in stall fed meat, and in bread. More respiratory food is needed in cold, than in warm weather; for the body needs then a greater supply of animal warmth. More fat on the body, is equivalent to additional clothing on the back or blankets on the bed. And when warmly clothed, a less supply of breathing food is needed. The appetite is keener for it in a cold than in a warm climate; and hence the inhabitants of polar regions feast on whale oil, blubber, fat seal, &c with a relish that is inexplicable to the dwellers of our more temperate climate.

The doctrine of the vegetarian, that animal food should never be eaten, is a mistaken notion, based on ignorance of the similarity of the proximate elements that constitute both animal and vegetable diet. The great error is not in eating flesh, but in eating too much of the plastic element;—whether animal or vegetable. Those who subsist on animal food are more liable to over eat; but men may live too highly, if milk, cheese and eggs be added to a vegetable diet.

We have heard some wonderful stories told in respect to the quantity of food of various kinds, disposed of by those who fancy themselves patagons of temperance in abstaining from animal food. The monstrous eater of eggs, cheese, and vegetables, is no less a glutton than he who stuffs himself on animal diet; and the one as well as the other should alike heed the injunction of the wise man: "Put a knife to thy throat if thou be a man given to appetite."

Tea, coffee, and cocoa contain nutritive properties, and are therefore craved more in the absence, than with the presence of plastic food. It is the general opinion of chemists, that these drinks are beneficial, rather than injurious.

Food is sometimes selected medicinally, as the system needs. Thus lean beef tea is prescribed to invalids who would recruit their wasted frames; and cod liver oil, or any oil, is an admirable specific for pulmonics who value its fattening properties.

The use of acids has been found to interfere with the uniting of broken bones; whilst their healing has been facilitated by a free use of lime water. And this has been given by German peasants as a drink to their children, for the development of their frames, with beneficial results.

The use of salt was doubtless known to the ancients; for the man of Uz asks: "Can that which is usavory be eaten without salt? or is there any taste in the white of an egg?" It doubtless contributes soda for the blood and bile; and therefore is advantageously employed.

We have considered the nature of food, and its adaptation to the necessities of our system; but we have not considered the manner in which it becomes assimilated to the flesh of man.

A secretion of the stomach, called the "gastric juice," acts as a solvent on what is eaten, and reduces it to a semi-fluid, white matter, denominated "chyme." This is intermediate between the original food and arterial blood. The reduction of food to this state, is termed digestion; which requires from two to six hours for its accomplishment, according to the digestibility of what is eaten, and which is often interrupted by very slight causes.

When the food is completely chymified, it passes from the stomach and immediately encounters another extraordinary secretion called "bile." This mingles with, and separates from it a milk white fluid, denominated "chyle;" which is rapidly absorbed by vessels and ducts, adapted to that purpose, and transmitted to the veins where it mingles with the previous blood. The portion of chyme not changed to chyle, is the part of the food not adapted to nourish the system. And not containing the elements of blood, it is thrown off as excrements.

As the blood is thus freighted with nearly

assimilated elements, for the supply of nutriment to the body, it flows, in ceaseless currents through the veins and arteries of the system. The heart, with regular pulsations, propels it to the remotest extremities, laden with the constituents of new tissues. These plastic elements are deposited where needed, are added to the growth or vigor of the body, and the effete particles which can no longer perform their functions, are dissolved by the oxygen of the blood, and expelled from the system. As the veins return the blood to the heart, it is greatly diffused, in its passage of the lungs, by their peculiar membranous structure, and is thus exposed to the action of the air in breathing which relieves it of its carbon as already described. ED.

Continued.

From the Lon. Quar. Jour. of Prophecy.

### The New Jerusalem.

Continued.

Still, although the Bible is a sure guide, (the more so when we understand it literally,) yet we may err in the right interpretation of it. For there is much which cannot be revealed in time, there are mysteries which eternity alone can unravel, and such is that mystery which unites in one indissoluble bond, not only here but hereafter, our material and our spiritual nature, and which therefore imposes even upon those who are ransomed by Christ's blood, and cleansed from this earthly soil, all the essential conditions of humanity.

If these things be so, we would ask, Are all these descriptions of the prophets and apostles to be considered as merely figurative? Do they intend only to convey to us by means of the most splendid imagery some idea of the spiritual joys of heaven? Is there nothing literal, nothing (to man at least) real or tangible in the heavenly Jerusalem, in Mount Zion, in the river and tree of life? Are we justified by the Scriptures, by the actual conditions of our existence, in believing that hereafter there shall be no material realization of the inspired predictions of Holy Writ?

If we believe in the resurrection from the dead, that is, that we shall be endued hereafter with a material though a glorified form, and preserve our individuality, not as angels but as men, we must conclude that all the conditions inseparable from such a state of existence will be fulfilled. The bodies of saints must therefore require some local and material habitation fitted for those who with their spiritual essence will also retain the great leading characteristics of humanity.

What saith the Scriptures? "If the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is vain. But now is Christ risen from the dead, and become the first-fruits of them that slept. For as in Adam all die, so in Christ shall all be made alive." Our Saviour also testifies to the fact of the resurrection when He says, "I am the God of Abraham, of Isaac, and of Jacob." God is not the God of the dead, but of the living. Therefore the patriarchs still exist as men, preserving their individuality, their personal identity, all that which will endure when this "mortal has put on immortality."

We therefore believe in the resurrection of the dead. We believe that the saints in heaven will retain that which constitutes their personal identity, whether of mind or form; that their body, though divested of all that is gross and carnal, will be material, and even still possess the peculiar expression by which each individual has been here and may be hereafter recognized. We believe that they will be raised again, not as angels but as men, with their intellectual powers, with feelings, affections, sympathies, and capabilities of enjoyment all more highly developed, but all purified, befitting those who shall be meet partakers of the kingdom of heaven.

And therefore the kingdom of heaven must be an abode prepared for such beings, for those endued not only with a spiritual but also a human nature, whom Christ, Himself perfect God and perfect man, has redeemed and called from darkness to light, whom He will lead beside fountains of waters, and with whom He will drink anew of the fruit of the vine. These things are hard to understand; but we believe that as it was of old so it will be again. The words of the Bible, the predictions of the prophets, will be fulfilled literally, even in the most minute particulars.

If the Bible did not teach us the great truth of the resurrection of the body, we might indeed consider all those revelations of a future state as figurative, and intended only to convey through the medium of material and sensible images some faint conception of the spiritual joys of heaven. And we would incline more to this belief, because, owing to the corruptions of a carnal nature, men are almost led naturally to adopt the ideas of the heathen philosophers,

WM. K. STAMP.

that all matter must be essentially evil, that our spiritual nature, while connected with it, is defiled, and that it can only attain to its rightful development when freed altogether from the shackles of humanity; and, indeed, before our Saviour's advent, when the whole world was steeped in wickedness, it was hard to believe that aught material could consist with a pure spiritual nature or high intellectual development. And therefore men were driven to the conclusion that spirit and matter were diametrically opposed, and that the last must be annihilated before the spiritual powers could be purified and developed.

The Scriptures, indeed, did not sanction this belief or hold out the promise of a spiritual existence apart from that of a glorified humanity. On the contrary, they prove to us that men do still exist, (as Abraham, Elias, Moses,) and will exist hereafter, preserving even those characteristics by which they were distinguished and recognized on earth. And why should we disbelieve that these things are so? Here we must walk by faith not by sight. Why seek to disguise or alter the plain words of Scripture? Are we wiser than God? Can we affirm that what He has explicitly and clearly declared may not be true? Thus the Jews reasoned. They rejected the prophecies, and found their own condemnation. Either reject the belief in the possibility of a renewed and glorified humanity, or, if it is admitted, let us accept all the conditions which necessarily follow from such belief. Therefore we conclude that beings who, although immortal, are endued with material forms, must require a material habitation, such as the New Jerusalem is described to be.

To be continued.

For the Herald.

### Perplexing Questions.

No. 6.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest," Eccl. 9:10.

This is another of those perplexing texts frequently urged in proof of the unconsciousness of the dead. The argument turns on the meaning of the Hebrew word *sheol*, here rendered grave; its representative in the Greek being Hades. The argument runs thus: Sheol is the place of the dead. The wise man declares that there is no work, nor device, nor knowledge, nor wisdom there; hence it is a state of total unconsciousness.

This, at first sight, seems a conclusive argument, and those not accustomed to reason closely, will be likely to be taken by it. The answer to it is: If the *Sheol* of the Hebrews is the Hades of the Greeks, our Lord Jesus Christ declares that there is knowledge and sensation there, "The rich man died, and was buried, and in Hades he lifted up his eyes, being in torment," &c. Luke 16:23.

As I said in a former article, if it becomes a question of knowledge or veracity, as between Solomon and Christ my mind is made up to go with "a greater than Solomon." But do they contradict each other? If *Sheol* and Hades had but one meaning, or were never used in more than one sense, they would most palpably contradict each other. But the word is used in two distinct senses. 1. As in the text quoted, it means the grave, the place of the body after death, where there is no knowledge. For "the body without the spirit is dead." Solomon, therefore, is correct when using the word in that sense, in saying there is no knowledge there. But—

2. As in Psa. 16:10, it is used for the place of the soul; so also Acts 2:31. Christ, using it in that sense, was correct in declaring that there is knowledge in Hades. Then they do not contradict each other, and we may believe both. But I challenge all the materialists in the world, on their hypothesis, to harmonize the two authors without a positive contradiction.

Is not that theory or doctrine, which perfectly harmonizes the Bible, the true one? Is not

that which makes its parts contradict each other, certainly false?

You were right, Mr. Editor, when you said this whole controversy "turns on the meaning, not the use of words."

My object is to simplify this subject by showing how words are used. A respected friend the other evening, on this subject remarked, "If it is not true, then a great many of us are awfully deceived." I replied, "I know you are, and that is the reason I am so anxious to set you right."

J. LITCH.

For the Herald.

### From Bro. Samuel Heath.

DEAR BROTHER BLISS: I write to make a return for the Advent Herald, and to express a feeling of gratitude for its continuance, and for its onward, undeviating course, both in doctrine and practical godliness. It has ever been received in my family as a true medium of the best news which could be communicated from the prophecy, that Christ our Redeemer is soon coming again, for the complete redemption of his people in the new creation. That glorious event I understand, is the central and leading topic of the Advent Herald; for this we prize and love that paper. And we pray that its editor may be sustained in his arduous work, and that every patron of this paper, by its rich spiritual communications, may be helped in the work of faith, labor of love, and patience of hope, and have courage and strength to go on, even unto the perfect day,

The prophecy, as I understand, induces me to look with some special interest, to sixty-eight, or about that time.

Yours in haste,

SAMUEL HEATH.

Lunenberg, Jan. 28, 1863.

We see not how any one can fail to look with some special interest to about that time. We see no objection to holding that view as held by Dr. Tyng, Dr. Cumming, Bickersteth and other English writers. In respect to points of time, as in all other matters, our desire should be to know the truth, and the whole truth, and to receive as such nothing that is not truth. We have therefore given in the Herald every material argument we have found bearing on that point, and have also specified anything in connection that we have deemed inaccurate. There can never be any harm in accepting the full strength of any argument; but at the same time we must be equally ready to see and admit any and all weaknesses in it, so as not to regard it as either more or less conclusive than is warranted by a thorough knowledge of the subject, a candid examination of all its bearings, and a just appreciation of its full merits.

The English writers who look with interest to about that date, of the character here described, have in general so qualified their statements that the candid and thoughtful may be profited by their expressions of hope, and their love for and faith in a coming Savior, without being affected injuriously should the expectation prove to have anticipated the reality. We should be loving, looking, and yet patiently waiting.

An esteemed brother, in writing us privately, makes the following reference to the same subject, which is so near the manner in which interest in each and every specific date may be safely exercised, that we cannot forego to copy it—a liberty which, as we do not mention his name, he will pardon:

"We live in strange times—times that really seem indicative of the commencement of the 2300 days, about the time contended for by those who terminate them about 1867; 8. But let us wait in faith and confidence, knowing that God is doing all things well and accomplishing his own purposes. To my mind I think I see the Fig Tree putting forth its leaves. We live in trying times, and if God has given us a peculiar knowledge of his Mind through the Spirit above our fellows concerning these matters, let us see that we be not found hiding our talents."

That is undoubtedly the true position. The Father is at the helm, and He will bring the

ship into port in His own due time, and as shall be dictated by His infinite wisdom. Let us all be found working for and with God, watching His providences, and seeking to be guided by His wisdom. Ed.

For the Herald.

### From Bro. D. I. Robinson.

BRO. BLISS:—There are two ideas among our brethren to which I wish to call attention, for correction.

1. That Christ means his first advent when he said to his disciples "Ye shall not have gone over the cities of Israel till the Son of man be come, Matt. 10:23. I used to think so, till I examined the whole discourse; but that to me cuts it off entirely. This was said to the twelve, on sending them out to preach the second year. It is evident they were gone but a few months, before they returned, and then they staid mostly with him, to the end. They were to "beware of men; for they would deliver them up to councils, and they will scourge you in the synagogues. Ye shall be brought before kings and governors for a testimony against them, and the Gentiles." Now nothing of this occurred to them before Christ's death. Again v. 21: "The brother should deliver the brother to death, and the father the child and children the parents, cause them to be put to death." Nothing of this took place while on this tour. "And ye shall be hated of all men for my name's sake." "When they persecute you in this city, flee ye to another; for, verily, I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." The Saviour told them after this, that the world could not hate them, but it did him; and we find no great hatred of them till after his death and the Pentecost. So also what he says in verses 34—6 is of a like character for aftertimes. "I come not to send peace, but a sword—and a man's foes shall be they of his own household." This followed his ascension. It seems evident to me therefore, that he meant by the cities of Israel the cities where Israel were scattered, all over the earth, and by his coming—his 2d coming when the gospel is preached as a witness.

The 2d idea is that after Christ was rejected by the rulers, the apostles never preached "the kingdom at hand." Now supposing they did not, yet if they preached what was equivalent, it would be substantially the same thing. Thus Paul, Rom. 13:12, "The night is far spent, the day is at hand, let us cast off the works of darkness let us put on the armor of light." Phil. 4:5, "Let your moderation be known to all men; the Lord is at hand." 1. Pet. 4:7, "The end of all things is at hand; be ye sober and watch unto prayer." Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." These texts contain substantially the same idea, to say nothing of passages of other phraseology,—as through the 1 Thess. which gave them such an apprehension of its nearness, that Paul had to write the 2d letter to correct their mistake of its immediate nearness. From this it is evident they had been informed that the apostacy, and man of sin, the son of perdition must first come. Only one such is revealed in prophecy, so as to be called "that man of sin." Dan. 7:8, 20, 11; and Dan. 8:9—12, and especially 23, which clearly describes him. They knew what withheld him,—the Roman government. They knew he was to "be revealed in his time"—Dan. 7: "time, times and the dividing of time." They knew the powers, and order, but not how long; and thought it immediate, which he corrected; and the idea was that Rome was the last great empire, and Christ's the next to come. And so it was, and will be. Amen.

D. I. ROBINSON.  
Trenton, N. J. Feb. 6, 1863.

"Of all occasions," says Cicero "none is more noble, none more stable, than that which is formed by good men, when they are united by the bond of friendship and congeniality of disposition."

Life is fleeting; its joys are deceitful and transitory.

For the Herald.

### From Bro. Samuel Prior.

BRO. BLISS:—I wish to send you my yearly pay for the Herald and my annual donation for its aid.

I heartily approve of the Herald, in its general course; and I intend to always stand by it while it pursues the course it has thus far; which I hope it ever will. I believe the Lord will soon come, and that these troubles are indications given us of its approach, that we may prepare and keep ready, watching and waiting for his appearing. I do not believe any one yet knows the year or day; and that a definite year to be fixed on and preached as certain would do evil instead of good. I am not opposed to the giving of any evidence on the time; but the application of the periods to prophecy is human, fallible, and therefore not certain. Let us be candid, and reasonable, not dogmatic.

We are trying to hold up the light in this city; and we find some encouragement, and hope for more. Bro. Robinson preaches with us every sabbath evening, and at Morrisville in the A. M. We attend both, and enjoy the meetings much, the prayer meetings also. We are not numerous, but united and happy. We do not look for much more peace on earth, till the Prince of Peace shall come and give us peace. The kingdoms of this world are all shaking and trembling. They will fall, and our Lord and his Christ will take the kingdom and give it to his saints forever. O glorious day! O blessed hope! Well may his disciples lift up their heads and rejoice that their redemption draweth nigh.

We love to hear from all our brethren and sisters, preachers and members; may the Lord stir them up to write. If I could write as readily as some, I should do so much oftener. O may the Saviour give us grace to pray for each other, and be faithful to the end for the crown of life. How glorious, after labor, reproach, suffering for Christ sake, to meet in glory, rest and peace, with the warfare over, the race ended, the prize won. Yours truly in the hope of the gospel.

S. PRIOR.

Trenton, N. J., Feb. 3, 1863.

For the Herald.

### From Bro. R. Theophilus.

BRO. BLISS:—Previous numbers of the Herald have so far pleased me that I am disposed to renew my subscription to the same.

I am more than ever convinced that "old Mother Earth" is to undergo a very great change soon. The great "stone without hands" will soon "smite the image," and there will be set up a kingdom that shall be forever. How few seem to realize that we are living in the "last days." The hearts of many are waxing cold, and they sceptically inquire—"Where is the promise of His coming?" The news is not pleasing to them. They close their eyes to the signs of the times, and are willfully ignorant of the things that are coming upon the earth.

We have not heard preaching on the "blessed hope" since leaving Illinois, about three years ago. The Advent Herald is therefore a welcome messenger in our family circle.

I embraced the Advent faith under the ministry of Eld. P. B. Morgan at Ottawa, Ill., where his labors were greatly blessed, and there was gathered around him a devoted little band. Since then, a few miles from Ottawa, Eld. A. S. Calkins labored among us, and did great good. May God continue to bless them as he has heretofore.

I desire to be remembered in the prayers of all God's children, that I may be kept in the faith, live a godly life, and be ready at his appearing.

RICHARD THEOPHILUS.

Allegany City, Pa. Feb. 2, 1863.

There are in European Turkey and Western Asia under the missionaries of the American board, 20 churches, numbering 466 members, 58 of them added the last year.

Honor is much talked about, but very little is seen of it.



## ADVENT HERALD.

BOSTON, FEBRUARY 17, 1863.

SYLVESTER BLISS, EDITOR.

DIED at South Boston, Feb. 12, 1863, of Pneumonia, Miss ABBY DAY, aged 20 years and 4 months. She was employed in the office of the Advent Herald as a compositor, and there learned the business of type-setting, having been in the office about two and a half years. She was a considerate girl, was always interested in the work of the office, and could be relied on to do her part in its season. She was sick about ten days, and during that time worried herself considerably in respect to the interruption which her absence would cause the office. She was by profession a Catholic.

Death having come into the office the past week as will be seen by the above notice, and removed one of our compositors, we are again, as last week, compelled to issue only four pages. We shall as promptly as possible procure another hand, and shall then resume the usual size of the Herald—we hope by the next number.

A QUARTER OF A CENTURY ago, this present month, the first sermon preached on the nearness of the Second Advent, was delivered in Lowell by Rev. Josiah Litch, the oldest preacher of that doctrine in New England.

The Life of Our Lord upon the Earth: CONSIDERED IN ITS HISTORICAL, CHRONOLOGICAL, AND GEOGRAPHICAL RELATIONS. By SAMUEL J. ANDREWS. NEW YORK: CHARLES SCRIBNER, 124 GRAND STREET; 1862.

We are indebted to our friend the author, whose acquaintance we formed in a neighboring state near a quarter of a century since, for a copy of this valuable and ably written work of over 600 pages. We have been able as yet to give it only a partial reading; but the portions read, and we have given more especial attention to the "Chronological Essays," with some examination of other matters—have impressed us very forcibly in its favor. It does not discuss questions of difference between the different classes of Christians; but examines those of chronology, geography and history, that have a bearing on the time and places of our Lord's life and ministry; which are treated in their natural consecutive order. It makes no display of partizanship, or denominational bias, and has no end to subserve but that of truth. In the discussion of the several points of interest, there is manifested a thoroughness of research, a clearness and fullness in the presentation of the various conflicting views in respect to the several subjects, a candor in the estimate of various probabilities, a clearness of discrimination between credible and doubtful testimony, a prompt admission of the inconclusiveness, and an equally prompt recognition of the conclusiveness of any given argument, that must command the work to every impartial reader. These features are so marked that, so far as read, we have found but little, if any thing to dissent from in the conclusions of the author; nor hardly anything more to desire in his treatment of the subjects.

This work will at once take a place among standard treatises; no theological library will be complete without it; and we would advise every student of the four Gospels to secure its possession. To those engaged in the study of our Lord's life and ministry, its service is invaluable; and we should not know where, elsewhere, to look for so thorough, so condensed, and so systematized and candid an embodiment, in one volume, of the various matters therein discussed.

It is for sale, we suppose, at the book stores, but its price we have not learned.

## Scraps.

The Presse, after a long list of assassinations and depositions, says: "The Romans have risen in insurrection one hundred and fifty times against the Papacy; the Roman States, taken in a lump, one hundred and eleven times."

A Paris letter says: "It is curious to see the heterogeneous elements of which the Papal army of literature is made up. M. Proudhon does not now pro-

pose Christianity. M. Drouyn de Lhuys, believes in the transmigration of souls, and theories held by French dreamers, which are directly opposite to all the Catholic dogmas. The majority who rejected Jules Favre's motion for the evacuation of Rome are Voltaireans. M. Guizot, who represents the temporal power of the Institute, is a Protestant of the Evangelical school. M. Cohen, the principal *redacteur* *La France*, is a Jew, and although he says in the columns of that journal that the Papacy is the great conservative principle of modern society—in short, the salt of the earth—goes every Saturday to the synagogue, and is as scrupulous an observer as he can well be of the law of Moses and the ordinances of the rabbis."

A French bishop who has lately had an interview with the Pope, gives out that his Holiness is firmly resolved not to quit Rome under any circumstances whatsoever, and reports the following as the substance of a statement made by the Pope in the course of conversation. The Pope has not the least doubt that sooner or later France will withdraw her troops, and that the Piedmontese will take possession of his small remaining territory. But this "crowning act of spoliation," will in no way change the conduct of the Holy Father. "I may perish," he says, "but the papacy will not perish. I may suffer martyrdom, but the day will come when my successors will enter into full possession of their rights. Saint Peter was crucified, and yet I am here."

A Roman Catholic periodical of Paris, the *Revue des Deux Mondes*, thus discourses: "Much may be said on Protestant diversities and sects, but one fact remains certain: it is that nations where the Bible circulates and is read have preserved a strong, deep and enduring religious faith; while in the countries where it is not known, one is obliged to deplore a moral superficiality and want of principles, for which a splendid uniformity of rites cannot compensate. Let the learned theologians discuss on certain passages, on the authenticity of such and such texts; what are such miseries compared to the healthful and pure atmosphere which the Bible spreads, wherever it is read, whether in low or elevated classes?"

From Bro. D. Guild.

BRO. BLISS:—I feel the loss of the privileges I once enjoyed, with those of like precious faith and of worshipping with them when residing in Mass. Those seasons now are in the past and can only be called to remembrance, as seasons of past enjoyment. Still I feel to rejoice in that blessed hope of the glorious appearing of the great God, and of our Lord and Saviour Jesus Christ. God in his mercy, and by his grace, and the instrumentality of his promises in His word has been pleased to strengthen and cherish that hope; and from day to day we are warned every day in thunder tones by the signs around, when we compare them with his word, that the end of all things is at the door. We have passed down, I think, by all the signs our Saviour gave us, to the sign of the Son of man in heaven.—Upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth. Our land and country has not escaped a draught of that cup spoken of by the prophet Jeremiah, that all nations are commanded to drink. A more horrid war was never recorded in history than we are engaged in at the present time; and who is humbled under this mighty hand of God's providence? It does appear to me that the people in general are growing more hardened under these visitations, and ultimately will experience more dire and awful scenes. It may end in the contest of brother against brother, and the slain of the Lord be from one end of the earth to the other end of it.

In the midst of all these scenes, I feel to rejoice that our heavenly Father sits at the helm, and governs all things after the counsel of his own will. I still receive the Herald's weekly welcome visits.

Yours in hope, DAVIS GUILD.

Edwards, N. Y. Jan. 15, 1863.

BRO. LITCH has been holding meetings in Waterbury, Cabot, &c. Vt., and reports a good interest. We have not space for a minute detail of incidents.

BRO. BOSWORTH writes from Waterbury under date of Feb. 12:

"We are holding a series of meetings—the blessing is with us,—some have found peace in believing others are inquiring. May the Lord continue to bless is my earnest prayer."

WELL DONE, BRO. M. D. Lanning has sent us ten new subscribers with pay in advance, from Penn. since New Year's.

One hundred such efforts would make a wholesome addition to our list. Who will send a larger number? Bro. Lanning writes:

"All who see the Herald are much pleased with it. The friends here do not want it to go down, neither must it be diminished in size, or raised in price. We must make up the deficiency by extending its circulation."

## In Memorium.

They tell me that the snow is falling  
O'er a mother's form, laid low,  
That the snow-flakes now are wreathing  
O'er a mother's upturned brow;  
That a mother, loved one's wanting

To complete the circle now;  
Since a mother, now is waiting,  
To be joined by those below.

Fair and rosy as the morning,  
Oft I used that friend to see.

As with others gaily roaming  
Chanced her path with mine to be:

Fair companions still are toiling  
O'er their life's tempestuous sea,

But she now hath ceased her roving

And doth wait for them and me.

Thrice death stood within that dwelling,  
Plucking from the parent stem;

Yet again, the portal darkening

He hath loosed from earth this gem;

Thrice did not assuage the craving

Of the silent monster grim,

Hence he bore them all unbedeading

Prayers, and tears, put forth for them.

Silent now, and lone their dwelling,

Husband, parents, sisters, all,

Now do sit in tears'emoaning,

The departed's early call:

Well we know in all their journeying,

None can here those places fill;

Time may lend his soothing covering,

But their hearth 'tis vacant, still.

And that mother, oh, that mother!

How doth beat her breaking heart

That another, still another

From her fond embrace, they part;

Ope'd afresh is the lount of sorrow

In that terrible wounded heart,

As they bear away forever

One more daughter from their hearth.

And there's heard an infant's moaning

For a mother's fond care:

For that healing, and that soothing,

From a mother's bosom prest;

It may live, to manhood growing,

Yet her love 'twil ever miss;

And through life, the thought how sadning,

I, alas! am motherless.

In the restitution morning

Death will surely reign no more,

Vanquished, at our Saviour's coming

The conqueror who hath ope'd the door

Will bring with him, cease thy mourning,

The redeemed ones of yore,

Amid the ransomed, thus returning.

Comes thy, "Not lost but gone before."

MARY,

Bro. T. Smith writes: I have been quite out of

health for several weeks past, but hope I am a little better at this time. In hope of a world where the inhabitants will never say they are sick. I am truly yours looking forward.

THOMAS SMITH.

Bangor, Me., Jan. 31, 1863.

From Bro. A. J. Blackman.

BROTHER BLISS:—I have longed that some Advent

minister, of the right stamp, filled with the Spirit,

his soul over flowing with the love of God, such

as D. I. Robinson or a kindred spirit, might come

this way; or that, in a western tour, he might come

to McGregor (opposite to Prairie Du Chien). I had

intended, were any such to come into that vicinity,

to be to the expense of their coming here and re-

turn; but what I propose to do, and all I can do is

this: if such brother or brethren should come to

McGregor, and be willing to come here (about 30

miles), they will be more than welcome to a home

with me whilst they tarry. By their addressing me in

turn, I will meet them at McGregor, give them a

free passage in a lumber wagon, and find them a

like passage back to the same place. Address,

A. J. BLACKMAN.

Volga City, Clayton Co., Iowa Jan. 25, 1863.

From Bro. A. Euller.

DEAR BRO. BLISS:—I think you ought to raise

the price of the Herald. I cannot see how the Her-

ald can be sustained when everything is so much

higher. Those who love truth will certainly not ob-

ject to it, while the liberal and able to contribute

need not slack their hands.

I remain yours in Christ, ADAM EULLER.

Cedar Valley, Dec. 28, 1862.

We prefer to trust for the difference in price of

paper, to the liberality of the willing hearted, rather

than to raise the price, which would be burden-

some to many.

ED.

The Washington Chronicle says it must not be

forgotten that in all the ravings of the sympathizers

against the Administration and the war, they pro-

pose no remedy; and if they hint at one, it is that

the Government should consent to its own dissolution, or that the disloyal minority, which began the rebellion, to dictate the terms of peace!

From Bro. Horace Foote.

DEAR BROTHER BLISS:—I wish to express my approval of the general course of the Herald. I hope you will discuss the Death question at all suitable times. Give us all the light possible upon this subject. I must confess I am unsettled upon that question. Respectfully

HORACE FOOTE.

One reason that we so seldom refer to that question, is because we so fully discussed it a few years since that we should have little that is new to offer in respect to it. We are, however, always ready to answer enquiries—provided our opinion and not controversy is wanted, and there are not too many questions asked in one letter. ED.

From Bro. D. Rupp.

DEAR BRO. BLISS:—You will hear from our Aid Society before long. I love the Herald, and the blessed doctrines that are advocated therein. May the Lord give you grace to conduct the Herald as you have done in the past, that you may be able to keep before your readers the near approach of our coming King, and present the truth as it is in Jesus Christ. My prayer is that you may be preserved blameless till the day of Jesus Christ.

The Lord is visiting us at this present time, with the outpouring of his Holy Spirit.

Your brother in love, DANIEL RUPP.

Shiremanstown, Feb. 3, 1863.

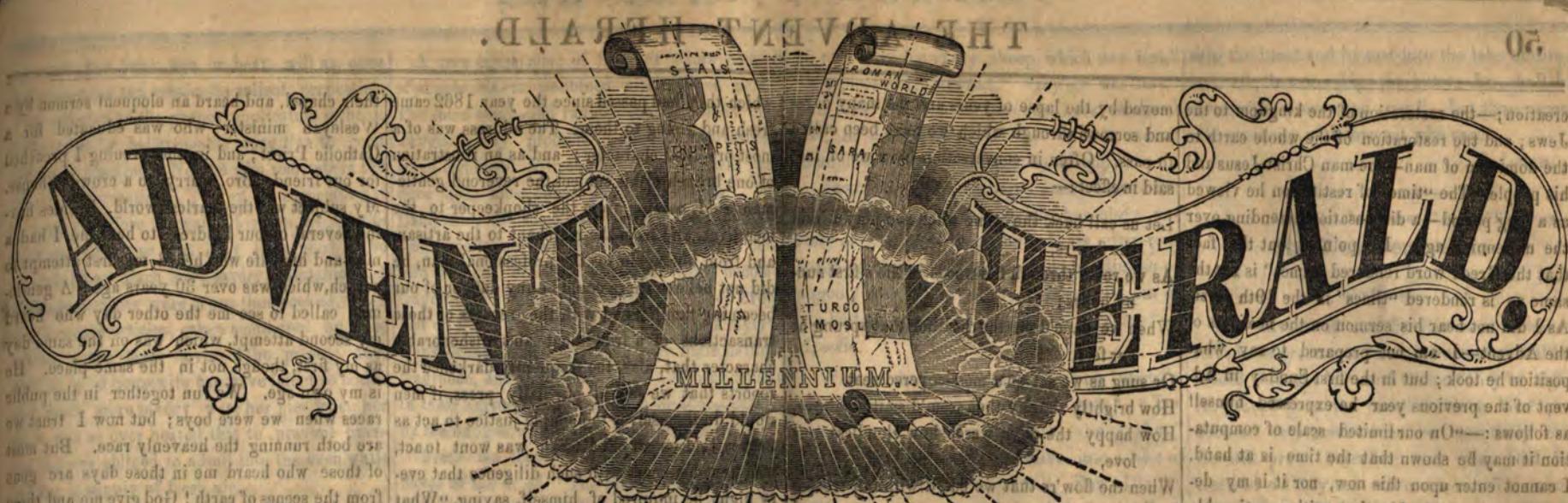
From Bro. David C. Libby.

BRO. BLISS: I have taken your paper 21 years next June, and should like to take it so long as I stay here. Twenty-one years ago I did not expect to be here till this time; but the good Lord has led me in a way that I knew not. O, I feel that we are very near the end, and that we should have our lamps trimmed and burning continually. The word of the Lord is very precious to me in these times of trouble. I can trust in his word, but not in man's. My prayer is that the Lord may bless his cause, and his people in these times of tribulation.

Yours truly, DAVID C. LIBBY,  
Derby Line, Vt., Jan. 17, 1863.

Bro. W. H. Swartz wished that correspondents would address him at No. 6 Horatio street, care of J. B. Huse, New York city.

Will Bro. T. E. Morrell give us his Post Office address, that we may credit him \$2 received Feb 14.



WHOLE NO. 1135.

BOSTON, TUESDAY, FEBRUARY 24, 1863.

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For the Herald.

**HEARTS YEARNING'S**

BY D. T. TAYLOR.

The sad still years fit by. The babe's sweet smile: The maid's rich bloom: The daring youth's proud man:

Manhood's calm brow, all pass away. And while We sit and weep they move to the unseen.

Whate'er of beauty, joy, glory, or fame we love, On earth stays not but dies. And still we cling Madly and fondly to this world. Thou Christ above: Earth's better golden age when wilt thou bring?

All things look melancholy with the gloom Of Time's last hours. The very skies weep tears Over a race that lives but for the tomb.

And whose brief strange life is filled with fears. The earth seems draped in woe, and with groans Most dismal, rolls onward through the sky, The winds and mountains utter solemn moans.

And for his coming all things pine and sigh. When will He come? The tedious mournful days Drag heavily along their leaden hours.

The nights are full of weariness, and we gaze Upward to see His sign appear. The flowers Grow fewer, and the path is full of thorns.

That pierce our lame and bleeding feet. And snares and pitfalls fill the way. Forlorn This dreary night: O rest would be so sweet.

But bark! Behold! Strange lights gleam out afar, Heaven's doors seem opening, and there is heard The sound of chariot wheels. The serene air Trembles with the trumpet's melody. Earth is stirred In all her unseen depths. The nations quail.

Sun fades. Moon pales. The Archangels echo ring. Shout ye ransomed. Cry to the celestial form, All Hail!

Rejoice! He cometh! Lo! it is the King—Our King! Castleton, Vt. Feb. 1863.

There are in European Turkey and Western Asia under the missionaries of the American board, 20 churches, numbering 466 members, 58 of them added the last year.

Honor is much talked about, but very little is seen of it.

**Sabbath School Exercise.**

Bro. BLISS. The following is the heavy part of our Sabbath-school exercise given in Oct. last. You will please publish in the Herald, if may benefit others, besides those schools that have desired it to make it a part of an exercise for themselves can take it from the Herald. Another on the same subject will soon follow.

Your's truly, ANTHONY PEIRCE.  
Providence, R. I., Feb. 14, 1863.

1. The subject which will be presented for your consideration now, is sacred prophecy. We have thought this appropriate, as following the history of the Jewish people, which has been given at our former exercises, in connection with their ordinances and Temple worship. We have traced their history from the call of Abraham to Christ, and then to their destruction as a nation by the Romans.

The inspired predictions which we have in the Scriptures, were uttered during the remarkable history of this wonderful people, by holy men among them, and therefore properly form a part of their history. A knowledge of these predictions formed a part of the education of Jewish children, who were early instructed in the holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus. It is equally important, that we be made wise in the knowledge of the same divine truths.

2. Prophecy is a declaration, or description, or representation of something future, beyond the power of human sagacity to discern or to calculate, and it is the highest evidence that can be given of supernatural communion with the Deity; and affords the strongest evidence of the truth of revealed religion. Jehovah presented this fact to his ancient people as the distinguishing peculiarity between himself and the heathen gods: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my country shall stand, and I will do all my pleasure."

3. Peter instructs us, "That no prophecy of the Scripture is of any private interpretation; for the prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Paul embraces that series of prophecies which is found particularly in the old Testament, when saying—"All Scripture is given by inspiration of God." From which we are to learn that while men uttered these predictions, they only spake what God gave them to speak.

4. The importance of giving attention to this part of Scripture revelation, is made very plain by Christ's command,—"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." By Paul's statement, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." By Peter's direction, we have also a more sure word of prophecy; "Whereunto ye do well that ye take heed, as unto a light that

shineth in a dark place, until the day dawn and the day-star arise in your hearts." And by Christ's, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

5. Prophecies are of various kinds. Some are consecutive, presenting events as occurring in regular order; such as Daniel's prophecies. Then there are discursive prophecies, or those fortelling events without any reference to the order of their occurrence. Such as are found in Isaiah, Jeremiah, and Ezekiel. There are conditional, and unconditional prophecies. Some that would have been fulfilled if the annexed conditions had been complied with; while others will be unconditionally accomplished.

6. There are predictions of time, and predictions of events. Prophecies relating to individuals, tribes, nations and empires. Predictions of cities, countries, and the entire globe.

Some of the predictions embrace a period of more than 4000 years. Some have been fulfilled. Some are now being fulfilled, and others are yet to be fulfilled.

7. The Lord has given us a rule, by which we may definitely determine when a prophecy is fulfilled. Thus it reads:—"And if thou say in thy heart how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. Nevertheless hear thou this word that I speak in thine ears, and in the ears of all the people; The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

From this we learn, that the very events must come to pass according to the literal statements of the prediction, in order to justify and verify the prophets utterances. Something else will not answer; the thing must come to pass of which the prophet spake.

8. We will commence with the predictions relating to Christ, giving you first the prediction, then its fulfillment. And in doing so, we commence with the first prophecy that occurs in the Scripture, which is that part of the sentence pronounced upon the serpent, and is the opening pledge of our redemption. It is thus given,—"I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."

9. This prophecy remains in part to be fulfilled, as Satan's head is not yet bruised; and this utterance was given after Christ's ascension:

And the God of peace shall bruise Satan under your feet shortly." When and how this will be done is given in Revelation, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into

the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season."

10. He was prophesied of as the seed of Abraham and David, when coming as the seed of the woman. God said to Abraham, "And in the seed shall all the families of the earth be blessed."

To David God said:—"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men; and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever."

11. Paul applies the prediction quoted from Genesis to Christ. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Christ claimed relationship to David in the question put to the Pharisees. "Jesus asked them saying, what think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord sit thou at my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

(To be continued.)

For the Herald.

**Foreign Correspondence.**

FROM DR. K. HUTCHINSON.

BRO. BLISS:—Since I wrote you I have been enjoying a little rest, not however by inactivity, but by recreation.

My last closed with my return from Scotland and my arrival in Liverpool, Dec. 13th.—The day following being the third Sunday in Advent, I went to hear Dr. Taylor, who was delivering a course of Advent sermons. From his published programme I learned that his subject on the first Sunday in Advent was,—"He shall appear the second time." Heb. 9: 28,—on the second Sunday,—"Redemption draweth nigh," Luke 21: 28, and on the third Sunday, "The dead in Christ shall rise first," 1 Thess. 4: 16. The last mentioned one was the first I heard. He maintained the same views of the "first resurrection" Rev. 20—as is held by Adventists, and pursued a line of argument which is familiar to your readers. The discourse was good, but I did not receive any addition to my previous light on the subject. His theme on the fourth Sunday was,—"The time of restitution of all things," Acts 3.

21. In dwelling on the restitution he taught the restoration of beauty to the material inanimate

creation;—the restoration of the kingdom to the Jews; and the restoration of the whole earth to the dominion of man—the man Christ Jesus and his people. The “time” of restitution he viewed as a long period—a dispensation extending over the millennial age. He pointed out the fact that the Greek word rendered “times” is not the same as is rendered “times” in the 19th verse. As I did not hear his sermon on the nearness of the Advent—I am not prepared to say what position he took; but in the first Sunday in Advent of the previous year he expressed himself as follows:—“On our limited scale of computation it may be shown that the time is at hand. I cannot enter upon this now, nor it is my design to occupy valuable time with questionable matters. But there are various intimations of time in Scripture:—“Time, times, and half a time;” “forty and two months;” “a thousand two hundred and ninety days,” and various other periods are mentioned: and, from whatever point they may be computed, there is a wonderful synchronism; a wonderful coincidence at the present time; a wonderful convergence of all the various prophetic times. They all seem to be waning out: even dating their initial point of departure as late as we can, we still seem to be rapidly drawing to that time where these various lines converge and meet in one point. It would take a considerable time to enlarge upon this so as to make it plain. We prefer merely to indicate it; and, in so doing, to state that which receives the approbation of those who have given most attention to the subject. The prophetic times are fast running out. The sands in the prophetic hour-glass are very nearly exhausted. Besides, the wide-spread diffusion of knowledge—many running to and fro, and knowledge being multiplied—the tottering of ancient systems of superstition and idolatry; the upheaving of nations; the dissemination of the Gospel, which was first to be preached to all nations, and then should the end come: all these indicate that the end is approaching. And do we not hear, also the rumors of wars and tumults? Can any man shut his eyes or his ears to the unsettled condition of things? Are we not compelled to acknowledge that there are indications of approaching war? And is anything wanting but that at any moment the Lord might come? Every sign had been more or less fulfilled. Some may expect other things. I do not. It would not surprise me if he come to night—at any moment. “Behold I come as a thief.” And this indicates that there is not a time when He may not be expected. He may come in the morning, at cock crow, in the evening or at midnight. If the good man of the house had known at what hour the thief would come he would have watched. But we do not know at what hour our Lord may come. Of that day and that hour knoweth no man. Let no man presume to know, or to make himself wise above that which is written. When we examine God’s word we see all the indications there given to us receiving more or less a fulfillment. Therefore, nothing remains but to expect him at any moment.”

In the morning of the last Sunday in Advent I heard Dr. McNeile. His subject was, “The peace of God which passeth all understanding.” And the way to enjoy it. He did not dwell on the Advent, yet his discourse was very good and practical.

Christmas day morning I heard a very good sermon from Isa. 9, 6, by the Rev. Mr. Forrest, an evangelical and ardent minister of the church of England;—and in the evening I accompanied my sister, Mrs. Holme, to a tea meeting in connexion with the “Free Gospel Church.” After tea there was some very good speaking, though much was said about overthrowing Antichrist and bringing in the latter day glory, by the preaching of the gospel. The minister of this denomination receive no salaries, and are only paid their travelling expenses.

The evening’s walk called back the mind to the sunny days of childhood, when we gleefully walked and played in the fields, groves, and lanes of our early home. I am two years older than my sister, and never two little children were more intimate; and I can perceive that the endearment then formed has not been re-

moved by the lapse of years, and the many cares and sorrows through which we have been called to pass. Often in conversation have we of late said in effect:—

Let us call back the time when we play’d mid the flow’rs,

As we rov’d through the woods in life’s first sunny hours;

When we danc’d on the heather that sprung at our feet,

Or sung as we sat on a moss-covered seat.

How brightly the sky then seem’d smiling above, How happy the days were, how cloudless our love,

When the flow’rs that we pull’d with our tresses we twind,

And our steps were as light and as free as the wind!

Oh! yes, I remember how often at noon,

When pausing to list to the wood-bird’s sweet tune.

The flow’rs of the wild, and the bloom on the tree,

Far more than mere flow’rs seem’d to you and to me.

Now those days have gone by, and youth’s flow’rets are fled

And we gaze on the blossoms that grow there instead;

But the fragrance that sweetly around us they cast

Now call back but shadows that breathe of the past.

Thro’ the woods, by the streams, still we’ll wander along,

For the past lives again in your smile and your song;

And the friendship of youth still unfading shall be,

While its flow’rs bloom so freshly for you and for me.

Bless God, we are looking for the day when we shall receive immortal youth, and enter a land where no partings, and griefs, and tears will mar our joys and pleasures.

Sunday Dec. 28th I spent the day in visiting the sick; and in the evening I heard a sermon in the “Catholic Apostolic Church,” from the words, “As it was in the days of Noe, so shall it be also in the days of the Son of man.” The minister drew a dark picture of Christendom as a sign of the near approach of the Son of man. The building is a most magnificent affair—quite in advance of the one in Edinburgh. The chancel alone has thirty windows of good size and exquisite beauty. Well this may be one extreme but I am not of those who like to have a nice dwelling house, and who like to dress nice, and who find fault if a house of worship is better than a barn, and say the money might have been used for a better purpose.

Wednesday evening, 31st, after attending the monthly prayer meeting at St. Silas, conducted by Dr. Taylor, I went in company with my niece to a “watch meeting,” held in Trinity church. The incumbent, the Rev. Mr. Lorraine,

took for his text Ex. 12, 42, “It is a night much to be observed unto the Lord.” After a brief explanation of the importance and solemnity of the occasion to which the words originally referred, he proceeded to draw from it several serious lessons for the consideration of Christian people on that last night of the year then all but gone. It was a night, he urged, specially suited to thought, meditation, and self-examination of every one of his hearers, whatever form of religion they professed, or whatever station they occupied in society. Surely there could be no more fitting opportunity for gathering together in some sacred or quiet place to hymn their praise to that Divine Ruler whose watchful care and kindly hand had been over them during the year. Surely there could be no more fitting time to gather the people together to join their solemn and fervent prayers as one cloud of incense for God’s pardon of their faults and for God’s helpful blessing for their future.

Surely there is no more suitable season for quiet solemn thought, for devout remembrance of all the ways in which the good hand of God had led them during the eventful days and hours through

which they had passed since the year 1862 came their chapel, and heard an eloquent sermon by a Wesleyan minister who was educated for a Catholic Priest; and in the evening I preached for our friend, Bro. Curry, to a crowded house. My subject was the tearless world. Besides having several of our kindred to hear me, I had a man and his wife who heard my first attempt to preach, which was over 30 years ago! A gentleman called to see me the other day who heard my second attempt, which was on the same day as my first, though not in the same place. He is my own age. We run together in the public races when we were boys; but now I trust we are both running the heavenly race. But most of those who heard me in those days are gone from the scenes of earth! God give me and those who remain, grace to finish our course with joy.

After fulfilling some engagements with Bro. Joseph Curry, I expect to visit Manchester and elsewhere.

Yours ever. R. HUTCHINSON.  
Liverpool, Eng., Jan. 13, 1862.

Original.

### On the Chemistry of Food.

Concluded.

As eating is a necessity of our nature, which must be several times a day repeated, and by all the millions of our race, it is wisely ordered that it shall be a pleasurable performance. Were food naturally loathsome, its use might be so neglected as to induce starvation in the midst of plenty. And whatever tends to render it palatable and wholesome, enables it the better to subserve the great purpose for which it is provided.

As the lower animals are found to thrive better on cooked, than on uncooked food, it is evident that it is made more nutritious by that process; though it may be so cooked as greatly to lessen its digestibility.

The processes of cooking mainly relied on, are those of roasting, baking, boiling, broiling and frying. This last is a heathenish mode, to which no Christian housewife should ever resort. It saturates the food with indigestible fat, fills the atmosphere with a fetid odor, and reveals the employment of the cook to every passer by. Broiling, quickly performed, is a wholesome mode of cooking, but is liable to be attended with a great waste of the juices of the meat.

Ordinary fat meat loses in boiling about one fourth of its weight, and about one third in roasting; but this excess of loss is owing to a greater evaporation of water and melting of fat, and not to a loss of valuable juices; which in boiling escape into the water, while the water also enters in and dilutes them in the meat.

The first point in cooking meat is to retain its albumen and saline juices, and limit the waste, so far as possible, to the evaporation of its watery parts. This can be done only by contracting, as speedily as possible, the pores of the meat, by subjecting it at once to a sufficiency of heat; which coagulates the albumen, and retards the escape of its valuable properties. These, being retained, are converted into vapor in the meat, which is made tender and nutritive, by being cooked through the agency of its own juices. These dissolve the fibrine of the flesh, and so render it more digestible and easily assimilated to the life circulating medium of the system.

If fresh beef is put into boiling water, and there kept a few moments until its albumen coagulates, its cooking may be completed at a slightly lower temperature; when it will be found juicy and tender, and of a somewhat similar flavor to, though less nutritive than roast beef. But if put into cold water and gradually heated, its albumen will dissolve and flow into the water with the other juices, and the meat becomes of little value. This, however, should be the course pursued, when it is desired to make beef-tea, mutton or chicken broth, or soups and stews of any kind. For then the design is to make the liquid nutritive, at the expense of the meat.

It is the same in the process of roasting. Exposure to a slow fire, or insufficient heat, will cause the juices to flow from within as it dries at the surface; and the material cooked is left dry, hard, and unsavory, and is not easily digested. But

exposure to a brisk fire, or heat, will at once close its pores and retain its salient properties.

In addition to the proper application of heat, fresh air is an indispensable condition to good baking or roasting. No one who remembers the old mode of roasting a Turkey, by suspending it by a string before a rousing kitchen fire, or the spits and tin ovens of a later time, need to be reminded how much more savory, palatable, and wholesome meats were when thus cooked, than are the same articles, when smothered by close baking in the tight stoves of the present day. And no good housewife can have failed to notice how much more savory were her pies when her stove was so over heated that to prevent burning she was obliged to admit into the oven, while baking, a supply of fresh air.

The philosophy of this is perfectly obvious. The difference in the two modes is owing solely to the oxygen of the atmosphere, which in the one instance, comes in contact with the surface of that which is being cooked, oxidizes it, and gives it an agreeable aromatic and savory odor, and an equally grateful and palatable flavor, which are greatly wanting in its absence. Its combination with the meat, also makes it more wholesome, and more easily digestible, than that can be which is cooked in a close cavity. The present generation have almost lost the taste of good roast beef. They bake it in a tight iron box, and call it roast; but it is no more like the roast beef of our fathers, than are the pale, lean, sickly, dispeptics, who have been made such by the indigestibility of their diet, like the stalwart, robust men of olden time, who could sleep soundly, if they had for their couch only a bare rock, and could almost eat a corner of it for their breakfast in the morning.

Stove ovens, however, have become such a convenience, they may never be abandoned; but they may be made to approximate to open fire cooking, by the circulation through them of a heated current of fresh air. And stoves thus constructed, are the only ones that will reast. The effect of this may be illustrated by the diverse action of heat on an organic body in the open air, in a close cavity, and in a distiller's retort. In the open air the oxygen of the atmosphere combines with the surface of the substance exposed to heat; which, if meat, becomes crisped and fragrant. Substances heated in close cavities often undergo wonderful chemical changes. Albuminoid matters, when thus heated, first swell up and fuse, and then blacken, and emit a large quantity of fated products. And many of the organic acids, by such treatment, will undergo a remarkable decomposition; which makes it impossible that such cooking should not interfere with the wholesomeness of food.

In a distiller's retort the organic products, when heated, are decomposed, the valuable properties pass off in vapor, and the substance left is valueless and insipid. Such action of heat is rightly denominated "destructive distillation." When the substance thus acted on is not destroyed, it is materially affected. Some years since a baking company was formed in England, with a design to collect the alcohol formed by the decomposition of the sugar in bread, during the process of baking. This end was obtained by fitting still-heads to close ovens, and condensing the vapors; but the dry, unpalatable nature of the bread produced, caused the project to be abandoned as a commercial speculation.

When heated in an open vessel, some matters may be boiled down to an extract—the water, only, evaporated, while those valuable properties retained—which, in a retort, would speedily come exhausted of those most valuable. Substances possessed of volatile elements, important to be retained, like the aroma of tea and coffee which ass off in vapor, should be so restrained as to retain these. And the nutriment of soup should not be permitted to be wasted by unnecessary evaporation.

The savor of food, and its palatableness, are as essential to good cookery, as is its wholesomeness. "Many a savory food such as I love," was the direction of Isaac to his son Esau. And the agency of the gen, in producing these results, is illustrated by its combination with substances other than

A very large class of fragrant odors consist of simple ethers combined with oxygen acids. The same compound radicals that combined with oxygen, may produce pleasant impressions, when combined with sulphur or arsenic will produce those most offensive and disgusting. The Camphors, Balsoms, odoriferous Resins, whose fragrance is more or less agreeable, always contain Oxygen. Many that are inodorous, become fragrant by combination with oxygen when dropped on a red hot surface. Such resins as myrrh, frankincense, and aloes, have very little natural fragrance, and their chief value and use consist in their agreeableness on being burned,—caused by the oxygen which then combines with them.

Fresh tea leaves have none of the odor or flavor of the dried. The pleasant taste and delightful aroma for which they are so much prized, are developed by the roasting process they undergo. This can be effected only in the open air, where the oxygen acts on the juices of the leaf, and produces chemical changes in its constituents—imparting to it its flavor and color. The aromatic flavor of cocoa (ko-ko), is due to the roasting to which its meat is subjected previous to grinding. And the coffee bean has little smell or taste previous to its being roasted. When this is done in a close vessel its flavor is very inferior. Its much prized aroma and the greater portion of its taste are owing to the combination with it of the oxygen of the atmosphere during that process. These illustrations show how essential fresh air is to good cookery.

The foregoing is only glancing cursorily at a subject, which is exhaustless under the writing of huge volumes. It is an endeavor to make apparent only some of the relations existing between inorganic and organic substances—between the mineral, vegetable, and animal kingdoms—and some of the changes to which matter must be subject, before the dust of the earth becomes developed in grasses and herbs, and is built up into the forms of living beings. *Ed.*

For the Herald.

### Perplexing Questions.

No. 7.

"Wide is the gate and broad is the way which leadeth to destruction, and many there be, which go in thereat." Matt. 7: 13.

The argument predicated on this text and others, in which the word destruction occurs, is that it is the final doom of all impenitent sinners "to be brought to nothing," or lose their conscious being. And Mr. Editor, were it not that your remark is true, that this whole controversy turns on the meaning not the use of words, destructionists would have the argument. For they would only have to use, or find used the words "destruction," "destroy," "consume," "perish," &c., in some passage of Scripture in reference to the final end of the wicked, and their work is done. But it so happens that all these words are ambiguous and used in a variety of senses. Destruction, for instance, expresses any degree of ruin, from a slight derangement of parts to an utter extinction. A mischievous person, or a mischievous beast, for example, throws down a fence; the farmer says, my fence is *destroyed*. But the destruction is simply a derangement of parts, not their extinction; and so on, *ad infinitum*. The extreme meaning of "destroy," and "destruction," is, "to bring to naught." But it remains for destructionists to prove that in any given case it must have that extreme sense, before it avails anything to their argument. And this must be shown from the connection in which it stands. If it were an unambiguous word, like torment, which always implies suffering, the simple use of it would establish the doctrine; but having a variety of meanings, we must trace its use to its final results, when applied to the wicked.

The Greek verb *apollumi*, is often quoted in this controversy, and its extreme definition, "to bring to naught," is given to it just as though it were used in no other sense in the Bible. Now these controversialists should know that our Lord uses it often in another sense: Luke,

15: "I have found my sheep which was lost," "my piece which was lost," "my son was lost." The verb *apollumi* is the one here rendered lost, in each case; and yet in not one of them does it mean "brought to naught."

*Apolia*, the word rendered destruction in the text at the head of this article, has also a variety of shades of meaning. It is often rendered perdition. "The perdition or *Apolia* of ungodly men," 2, Pet. 3: "Ascendeth out of the bottomless pit and goeth into perdition"—*Apolia*.

What is the final *apolia* to which ungodly men go, and to which the beast goes? "The beast was taken, and with him the false prophet," &c., "these both were cast alive into a lake of fire burning with brimstone." Rev. 19: 20. "Whosoever was not found written in the Book of Life was cast into the lake of fire," Rev. 20: 18. The devil, too, is to be destroyed: Heb. 2: 14, "That through death he might destroy him that had the power of death, that is the devil."

What, then, is to be his destruction? Rev. 20: 10, "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night forever and ever."

These words, "shall be tormented," are unambiguous. His destruction, then, consists in eternal torment, and this is one of the meanings of destroy, as used in the Scriptures.

But what is the *Apolia*, or destruction of the beast? Rev. 20: 10. Where the beast and the false prophet are, and they shall be tormented," (this verb is in the third person plural, and requires *they* for its nominative,) "day and night forever and ever." His destruction, then, is eternal torment.

What is the perdition, destruction, or *Apolia*, of wicked men? "If any man worship the beast and his image," &c., "the same shall drink of the wine of the wrath of God, which" &c., "and shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night," &c., Rev. 14: 9-11. Then the destruction to which wicked men are bound, is not to cease to be, but "to have no rest," to "be tormented," and the "smoke of their torment ascendeth up forever and ever." I have then proved the destruction threatened in the New Testament to the enemies of Christ and his cross, to be eternal torment, and nothing less. This is the second death, it never ends. The point of this argument is this:—"die," "destroy," "consume," "perish," "devour," and "destruction," are all ambiguous words, used in a variety of senses and do not necessarily mean "to bring to naught," but are all sometimes used to signify a state of suffering.

"Torment" is an unambiguous word, and never implies cessation of conscious being, but is totally incompatible with it; they cannot co-exist. But the unambiguous words "torment," "tormented," &c., are used in connection with the strongest forms of expression known to language, to designate eternity, to express the final punishment and its duration, of all the enemies of God. The ambiguous, then, must be interpreted by the unambiguous words of Scripture; and not the unambiguous by the ambiguous.

If this is a correct law of language, the final punishment of the wicked consists in eternal suffering. There is no escaping this conclusion, but by denying the authority of the Bible.

The phrase, "forever and ever," is the word used to express the measure of duration of the reign of God, of Christ, and of his saints, as well as the torments of the wicked. Rev. 11: 15, "He shall reign forever and ever." Rev. 22: 5, "And they shall reign forever and ever." This means without end. "Of his kingdom there shall be no end." Luke 1: 32. This forever and ever of torment, is to begin with eternity, after the Millennium, after Satan's last assault and final subjection, after or at the final judgment, and after which change comes no more, "All that dwell on the earth whose name are not written in the book of life, shall wor-

ship the beast and be cast into the lake of fire; and all that worship the beast, &c., shall be tormented forever and ever." Let those reconcile nonentity with torment who can.

J. LITCH.

From the Lon. Quar. Jour. of Prophecy.

The New Jerusalem.

Continued.

The advent of our Saviour has, however, solved the great problem of humanity, and has indeed brought life and immortality to light. He proved that the creation which God pronounced very good cannot be essentially evil. He will prove hereafter that what God has cleansed we may not call common. This earth, once so beautiful and undefiled, will again be created anew, and restored to its pristine beauty, when the trail of the serpent has been effaced. Again the roses shall bloom in Sharon, the dews fall on Hermon, and the glory of Lebanon spring forth. But more than this. Our Saviour has proved that the fallen race of Adam might be raised to higher honor; that the feelings and affections and sympathies incidental to our human nature are not inconsistent with the utmost purity; that a material form (not a mere semblance, for "a spirit has not flesh and blood, as ye see me have,") might be united to one who was "holy, harmless, undefiled, and separate from sinners."

A new light has therefore been shed on truths which had been hard to comprehend before the manifestation upon our earth of the incarnate God. Those predictions are now understood as literal, which men had formerly interpreted as spiritual. The great fact stands forth incontrovertible, engraved as upon a rock. The Divine footsteps have left their impress on this earth. God manifest in the flesh has solved the great problem of humanity.

When our Saviour did actually walk with man and endured privation and suffering in a human form; when after His humiliation He assumed again this body, glorified, but still material, capable of recognition, bearing even the peculiar marks of His crucifixion, thus fulfilling to the letter all the prophecies concerning Him; when, lastly, at His ascension, He assured His disciples, by the voice of angels, that He would return in like manner (that is, in like form) as they had seen Him taken up into heaven, He gave the strongest assurance that all the predictions connected with His second coming, and the future renovation of the earth, would also receive a complete fulfillment. Hence it follows that our Lord will actually and literally restore all things, all that creation which Satan for a season has been permitted to defile; that man, the first of God's works, will be raised again and endued in a higher degree with those powers which had been lost and weakened by the fall. His spiritual nature will be more perfect than that of Adam; because having been purchased and redeemed by our Saviour's blood, he is secure from temptation, and no longer liable to fall. His intellect will be enlarged by the contemplation of those mysteries which even angels cannot discern, while his body, preserving still all the attributes of humanity, will yet be endowed with higher perceptions, and thus fitted to share in the pure enjoyments of heaven.

On this earth the story of our race began; here Satan has, for a brief space, displayed his power, and here, when the last scene closes, the triumph of Him who will be the victor over death and hell will be manifested. This earth will be renewed, but not annihilated, at least in the sense in which we understand the term. Why should God destroy His own work? It will be restored, purified, cleansed from all the defilement of sin; and then the saints, whom Christ has redeemed, shall find here an abode. Clothed in those attributes of humanity which our Saviour assumed even after His resurrection, they will behold the pristine beauties of creation, such as it was when God pronounced his blessing upon it. Here will be heaven, for God will make this His especial abode when He shall again return and dwell among men in Jehovah shammah. Then may it not be, that when all

has been accomplished, and the incarnate God has established His kingdom; those glorious scenes described by the apostle may be actually realised? Here the redeemed of mankind may walk in a glorious city beside the peaceful waters flowing through the Paradise of God. Here the fruit of the tree of life may still be needed for the sustentation of those who, though immortal, are yet clothed in material forms. For although meat and all sensual pleasures—the lust of the eyes and the pride of life—cannot consist with the condition in heaven of the sons of God, (for these are, in fact, only necessary in this imperfect and mortal state, where constant waste must be repaired by constant reproduction;) yet God may still provide means for the sustentation even of immortal bodies and require the saints to make use of them as an acknowledgment that, even throughout eternity, "in him we live, and move, and have our being."

But there are deeper mysteries in the history of our race, which cannot be solved in time, which man may not penetrate, or submit to the fallible test of human reason. Still God does in His mercy sometimes withdraw the veil and permit his creatures to gain some insight into His eternal designs. To some he has imparted a prescient wisdom, which can only be traced to the source of all knowledge. Thus men have intuitively, by inspiration, as it were, solved some of the great problems of life. And when looking upon the works of creation, they have recognized, amidst much diversity of form, a wondrous unity of type, which can be traced throughout all the stages of development in the animal world, they concluded that God, the Supreme Architect, did, in building up this world, select certain original forms, the archetypes according to which all things were fashioned; and that these indestructible archetypal forms have ever existed, and do still exist, in the heavens, of which the things of earth are but the patterns and semblance. And the great archetype of this lower creation is man, whose form may be traced as the basis of the structure of the inferior animals, whose coming on earth was foreshadowed by the mysterious footprints which creatures of the Preadamite Ages have left imprinted on the solid rocks—the mute, yet eloquent witnesses of the past, testifying, even through all the diversity of form and combination, that God is One! And this truth, which was enunciated by the heathen philosopher Plato, and afterwards supported by the testimony of scientific men of modern times, seems to receive further confirmation from the Holy Scriptures.

### For the Herald. The Folly of Indecision and Delay.

Sitting at the gate, 2 K. 7: 5.

"Why sit we here until we die,

"Sore pressed with want and fear?

"Gaunt famine slays within the walls,

"And death awaits us here.

Thus spake four hungry leprous men,

Reduc'd to fearful strait,

'Neath Shechem's dark beleaguered towers,

And sitting at the gate.

"Come, let us to the foemen's camp

"With vent'rous footsteps hie;

"Perhaps they will preserve our lives,

"If not we can but die.

So said, they rise in desperate haste

To tempt the doubtful fate;

And warders on the ramparts miss'd

The lepers from the gate.

From tent to tent they safely pass'd,

Found food and treasure there,

And then in Israels famish'd halls

Salvation they declare.

O starving leprous sinners! ye

Whom want and death await,

Long ling'ring 'neath destruction's walls

And sitting at the gate.

Why sit ye thus in vain suspense?

Why wait in doubt and fear,

While death within the city reigns

And watches for you here?

Come fall away to Jesus' side,

Nor longer hesitate;

Come, find salvation in his name,

And sit in Zion's gate. B. O. H.



### ADVENT HERALD.

BOSTON, FEBRUARY 24, 1863.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### Information Wanted.

Will Bro. T. E. Morrell give us his Post Office address, that we may credit him \$2 received Feb. 14.

Will Bro. S. S. Garvin give the P. O. address of Thomas Whitman, for whom he sent \$3, received the 24th—his paper not being sent to Stanbridge, C. E.

Died, at Cincinnati, O. Feb. 11. Mrs. LUCY H., wife of the late JOHN SMITH, in the 60th year of her age.

Bro. Bliss:—In your reply to me in the *Herald* of Feb. 10, you say:—

"The difference of view here turns on the meaning of the Greek term *zoe*,—the only one in the N. Test., rendered 'life' in connection with eternal duration." In this view we all agree. But you continue and say:—

"If that term *zoe* mean existence, then, 'no *zoe* out of Christ,' would mean no existence out of him; which would affirm that all who exist are now in Christ, and consequently that all would be saved."

In this we disagree, so far as our conclusions are concerned; but still I think we may agree when we really understand each other in the primary and secondary use of the words "exist" or "existence." Webster says of the word *exist*:—"The primary sense is to set, fix, or be fixed, whence the sense of permanence, continuance."

You will now understand me, I think, when I say that the wicked will exist, or have existence after their resurrection from the dead; that I use the term in a *secondary* sense; which Webster says is,—

"To live; to have life or animation;" but not as its primary, to be fixed, permanent, or continued.

Hence, the term *zoe*, (I notice you spell this word with one "e," I spell it in English with "ee," and which of us is right I will not stop here to say), is never applied to the wicked *subsequent* to their resurrection. Another Greek word is used when speaking of their state after their resurrection, which is *anazao*, as found in Rev. 20: 5, where it says:—"The rest of the dead lived not again until the thousand years were finished." The words *lived again*, are from *anazao*, as will be found by Greenfield's Greek Testament—marginal reading.

The word *zoe*, rendered *life*, meaning "animated existence, state of being alive, eternal life, immortality," (Greenfield's Lex.) is used in the New Test. as applied directly to the righteous about 90 times; the noun *life*, simply, without any qualifying term about 40 times; *eternal* life, 36; and *everlasting* life, 14 times. But the term *life*, when from *zoe* signifies *eternal* or *everlasting* life.

Why need the terms *everlasting* or *eternal*, ever be applied to the noun *life*, if it is not plainly to show that the word *life*—from *zoe*—is always to be understood as something different from *anazao*—to "live again, recover life," (Greenfield Lex.) without any promise of *eternal future existence*?

This is made plain, I think, by the passage in John 3: 36:—"He that believeth on the Son, hath everlasting life; (zoe) and he that believeth not the Son shall not see life," (zoe). Yet, still, such may *live again* (*anazao*), and the wrath of God may abide upon them; i. e. they may be "punished with everlasting destruction from the presence of the Lord," or die a second death! Hence no *fixed* or *permanent existence*! Am I not right in this matter?

To conclude, I will say, that the real difference between us appears to be this:—You take the ground, if I understand you, that to have "existence," at, or *subsequent* to the resurrection, must of necessity be an *eternal existence*;—you making no difference between the primary and secondary use of the word "exist!"

I make a distinction. In this I think I am justi-

fied inasmuch as the term *zoe*, which is applied exclusively to the righteous, subsequent to their resurrection; and denotes everlasting, or eternal "permanence. But *anazao*, denotes a short or temporary "existence," to be ended in *Gehenna* fire, where "both soul and body" will be "destroyed!" Is this inconsistent?

T. M. PREBLE.

Concord, N. H. Feb. 13, '63.

The issue with our correspondent is not as he supposes, in respect to the meaning of the word *exist*, but involves the significance of the word *zoe*.

This word has but one, *Eta* which corresponds to our *e* long as in *mete*, in distinction from the Greek letter *epsilon*, which has the sound of our *e* short, as in *met*. The double *e* (*ee*), in Longman's "Englishman's Greek Concordance," is used to show the sound of the letter *eta*, and not the orthography of *zoe*.

The primary use of a word is simply its radical, or original significance; which may be its present common significance, or which may have become more or less obsolete. The numerals, 1, 2, 3, &c., prefix'd to definitions of words, only show their different uses without being always marks of distinction between their primary and secondary significance. Thus, of the word *exist*, its root or primary sense is given by Webster in a paragraph preceding those numbered as expressive of its present uses; and then he shows 1, how it is used as applied to matter or body, and to spiritual substances; 2, as applied to life; and 3 as applied to continuance in being—none of which are secondary in respect to the others, but are various as they severally respect the objects to which they are applied. We used it simply in respect to life; which may be long or short, as modified in any given instance by other expletives. The issue, however, as we remarked, is not here, but in the significance of the word *zoe*.

The word *anazao*, rendered "lived again" in Rev. 20: 5, has no element in it expressive of permanency, or of brevity of duration. It simply affirms a reviving or coming to life again from a condition of death, irrespective of whether it be to a long or a short existence. The same word, there expressive of the resurrection of the wicked, is used in Rom. 14: 8, where Paul says, "Christ both died, and rose, and revived," &c. And as his existence will not be claimed to be a short one, no such meaning can be predicated of that word.

Our correspondent misunderstood us in supposing we predicate the eternity of the existence of the wicked on the fact of their resurrection. We do not do so in any manner. God might raise, and then continue them forever, or terminate their existence according to his pleasure. The duration of their existence we predicate on the declaration of other scriptures. In the present argument the reasoning is simply this: that if pain is the predicted penalty, as the penalty is eternal so must be their existence; but that if loss of being is the penalty, when they have once endured that, the law can have no farther claim upon them; and therefore that, as we think, there must be abandoned either the claim that pain is the penalty, or that their existence is limited.

The word *zoe* is expressive of a condition of being and in no case of being irrespective of its condition. It is never expressive of *eternal life*, and is in no place in the Bible thus rendered. It has in it no element expressive of duration; which, when given in its connection, is always expressed by some adverbial or adjective qualifier. Thus the phrase, *eternal life*, is nowhere represented in the Greek by *zoe*; which, in such connection, is simply the representative of life, as significant of its kind,—its duration, as expressed by its appendage *eternal*, being otherwise represented. Thus in the text referred to—John 3: 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life,"—the word *life* is in each case represented by *zoe*; whilst *everlasting*, in the first connection, is represented by *oionion*—the phrase rendered *life everlasting*, being *zoe oionion*; whilst *life*, in the last connection, is *zoe* without any expression of its duration.

As the wicked will never see *zoe*, when raised they will not be in the condition represented by that denominative—even for the briefest possible moment of time. They do sometimes have their *zoe* in this life. The rich man enjoyed his here—eliciting the apostrophe of Abraham, "Son, remember that thou in thy *zoe* receivedst thy good things." Luke 16: 25; but his was a fleeting *zoe*: it might be said of his, as it is of all our present good, "For what is your *zoe*? It is even as a vapor, that appeareth for a little time, and then vanisheth away," James 4: 14; which shows that *zoe* itself is no more expressive of permanency than is the other word referred to, expressive of *lived again*—the duration in each case being otherwise expressed.

Our brother, therefore, will see we think, that the distinctions he has expressed and the issue made are not well founded.

FRANCE AND TEXAS. The sudden severity with which the "Southern Confederacy," through Mr. Benjamin, treated the French consuls for an alleged tampering with Texas, created general surprise. But Mr. Everett explains the matter in an article in the New York *Ledger*, by submitting, among other evidence, the following new and important revelations:

"It is however, most true, not only that M. Guizot and his government desired to promote the separate independence of Texas, but that a powerful party in that State was in favor of the same policy. It was unfolded to me by one of its leading supporters, and was to have been aided by the co-operation of uneasy and ambitious spirits from the neighboring States, especially Louisiana, which had from the first warmly sympathized with the fortunes of Texas. Mr. Benjamin, who, it seems, was so entirely in the secrets of the French *Charge d'Affaires* in Texas as to be allowed to read M. Guizot's confidential letters, in which a project was urged, regarded by the South as eminently hostile to the interests of the United States, could probably throw more light than he has thought proper to do on this magnificent intrigue. Magnificent I call it, for it was not confined to the establishment of the independence of Texas. It extended to the conquest of all the Mexican territory lying west of Texas up to the shores of the Pacific, including all the northern States of Mexico, California among the rest, so far as the boundary of the United States on the forty-second parallel of latitude. Whether Louisiana was to be invited as a State to join the grand enterprise, I am unable to say. This notable doctrine, that every State has the right of leaving the Union at pleasure, though secretly cherished, had not yet been openly taught at the South. It is, however, by no means improbable that the more advanced ambitions had adopted it, and that Aaron Burr's prematurely attempted plan of uniting the Territory of Louisiana with the northern States of Mexico, in one grand military empire, may have been on the point of fulfillment in 1844. If Mr. Benjamin would favor the world with a full report of his confidential interviews with M. de Saligny, they would, no doubt, throw much light on this subject.

But the project miscarried. The hero of San Jacinto did not favor it. He did not choose to tread in the footsteps of Aaron Burr, and he preferred the chance of being President of the old Union to that of ruling over the dismembered fragments of the United States and the Mexican Republic. Such was the narrow chance by which the intrigue of 1844 was defeated! The reader will perhaps see in these facts the reason, not before apparent, of the unbecoming precipitation with which its supposed revival, in 1862, is resented by the Confederate government."

FRENCH DISASTERS IN MEXICO.—Intelligence via Havana from Mexico represents the condition of the French forces in Mexico as extremely embarrassing. The evacuation of Tampico took place on the 13th ult. After committing atrocities in Almira and Pueblo Viejo, the French troops went down to the bar. They were attacked there on the 21st and 22d ult. by the Mexicans, were embarked on board the fleet, and were finally driven to abandon the post after losing a war steamer by fire, and leaving three other vessels laden with ammunition, provisions and coal. The French had also been driven out of the defenceless town of Tlalocapan, and forced to flee to a steamer of war for safety, which then left, leaving several killed and wounded, besides arms, horses, provisions, etc. The town of Acapulco was bombarded on the 12th by the French fleet, which sailed after keeping up the fire for three hours. A large part of the town was destroyed, foreigners being the principal sufferers. On the 30th, (as is already been reported by telegraph,) 1200 French were routed by the Mexicans, under Miron, a place called El Organo. These are the Mexican accounts. Minor engagements with guerrillas were frequent. Small pox and dysentery still raged among the French soldiers, and 2000 sick were in hospital at Quecholac alone.

THE GOVERNMENT OF GREECE. A *Advertiser* in the Tribune dated Athens, Jan. 23, says: "You are aware of the fact that the people everywhere have elected Prince Alfred as future King of Greece, and although England declared her refusal, the National Assembly now in session, will in a few days send deputes to England to make a formal announcement of the national decision, and if England still persists in her refusal, neither the offer of the Ionian islands, nor any other proposal will induce the Greeks to turn their eyes in another direction; they will have either a Provisional Government in the name of Prince Alfred, or a standing assembly to which the Government shall be responsible; in other words a

sort of Republican Government. The latter is more probable, since England has renewed her promise to the other great powers of not allowing any of her Princes to become the King of Greece, and has already officially notified the Government here to that effect."

THE RUINS OF BABYLON.—A letter from Bagdad, in the *Moniteur*, says:—"The excavations carried on among the ruins of Babylon, under the direction of the French Consul at Bagdad, have resulted in some interesting discoveries. In the Nimroud Mound, which was visited by Mr. Layard in 1849, were found four bas-relief of colossal dimensions, each sculptured on a large slab of stone, and representing allegorical figures. The larger part of bas-reliefs bears long inscriptions in cuneiform characters, and are remarkable for their state of preservation. A certain number of other sculptures of smaller dimensions, representing scenes of Assyrian life or warlike episodes, have also been discovered. These artistic treasures are on their way to France."

The present winter is terribly severe in Russia. A letter from St. Petersburg says:—"In the memory of man there has not been such a winter as this at St. Petersburg—twenty degrees of cold; the river and the sea locked in ice for a long time past, and not a flake of snow! Owing to the glassy frost, horses and pedestrians cannot keep a footing upon either the road or the pavements. The air is extremely dry; we breathe it with difficulty. Nervous people are particularly affected by it; accordingly no one stirs out except on business; and of carriages and promenaders there are literally none, even at the Nevskia perspective, between two and four in the afternoon, where there is ordinarily a great crowd."

#### Foreign News,

##### ENGLAND

Parliament met on the 5th, inst.

The Queen's speech contained nothing of special interest except the following:

"Her Majesty has abstained from taking any step with a view to induce a cessation of the conflict between the contending parties of the North American States, because it has not yet seemed to her that any such overtures could be attended with a possibility of success. Her Majesty has viewed with the deepest concern the desolating warfare which still rages within those regions, and she has witnessed with heartfelt grief the severe distress and suffering which that war has inflicted upon a large class of Her Majesty's subjects, but which have been borne by them with great fortitude and exemplary resignation. It is some consolation to Her Majesty to be led to hope that this suffering and this distress are rather diminishing than increasing, and that some renewal of employment, is beginning to take place in the manufacturing districts."

At the opening of business in the House of Lords, the Prince of Wales took his seat for the first time, with the formalities usual on such occasions.

##### FRANCE.

A Paris letter contains a report that Mr. Lincoln's administration demands from France a categorical explanation of the Emperor's intentions with regard to Mexico, and of the interpretation to be put on his letter to Gen. Forey.

In the Corps Legislatif the general debate on the address had closed, and the first paragraph was adopted after some demur to the government policy toward the press, and the modifications of the electoral lists. The second paragraph was also adopted after an effort to get a favorable mention of Poland inserted.

It was reported that the Pope had refused the Cardinal's hat to the new Archbishop of Paris although the Empress asked the favor.

The Paris papers contain the news of an insurrection in Cochin China. There has been desperate attacks on the French forces, and severe fighting had taken place. The Cochin Chinese were repulsed with heavy losses, and the insurrection was checked.

The Bourse was at 70f 45c.

##### POLAND.

The insurgents continue active.

It was reported that the government at Warsaw had begun to stop the conscription, and an order declares that all persons taken for conscription on the nights of the 24th and 27th January are to be released.

An unsuccessful attempt to poison the family of the Marquis Wielopolski was reported.

The Council of the Empire at Warsaw had received an order from the Emperor to propose several bills of administrative reform for Poland.

The Russian government is said to have applied for and obtained from Poland a trusty agent of the French secret police to organize the French system in Warsaw.

A revolutionary provisional government had been formed at Sloecow.

##### GREECE.

It is confirmed that the Duke of Saxe Coburg has declined the candidature for the Greek throne. The Diet of Gotha presented their thanks to the Duke for his rejection. Negotiations are believed to be progressing to get the Duke to reconsider his determination.

##### PRUSSIA.

The King in reply to an address from the Chamber of Deputies, endorsed the proceedings of the Ministry, and pronounced the complaint of the Chambers against the administration to be unfounded, and asserted his determination to maintain the rights of the Crown and the Upper House, but deplored the differences of opinion and hoped for a reconciliation.

##### Source of Error.

A contemporary observes: "Many lamentable errors would be avoided, by giving good heed to the distinction of Moses; 'The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.' A fruitful source of error, likewise is—prejudice. 'Mr. Prejudice fell down and broke his leg,' says Bunyan, in his *Holy War*. And then, bluntly, yet heartily adds: 'I wish he had broken his neck.'

It might be added that Mr. Prejudice judges many things to be among the secrets which God has reserved to his own keeping, which, if he would but candidly read God's word, he would find to be among those which God has revealed unto us and to our children.

THE CANAL AT VICKSBURG. Telegraphic advices have informed us that the bombardment of Vicksburg was commenced on the 18th inst, but it would seem that active proceedings against the enemy's greatest stronghold have not interfered with the grand project of isolating the place. Intelligence from Gen. Grant's army to the 17th says that the success of the new cut-off is considered certain, and that within a fortnight from that date gunboats and transports would pass through it. Contrabands are seized wherever found and pressed into service to cut trees, dig up stumps and clear out obstructions. About 3400 are already at work. General Grant's plan is to surround the enemy by gunboats to prevent retreat, and then to take the place by regular siege operation, and not by a bold dash upon their batteries.

##### THE POLISH INSURRECTION.

The Paris correspondent of the *London Times* says in his last letter:

"A letter received from Warsaw of the 31st of January gives further details relative to the Polish insurrection. It states that although the Russian Government has repeatedly announced that the revolutionary movement is suppressed, and notwithstanding the difficulty experienced in Warsaw in knowing what is passing outside the town, the writer has reason to believe that the insurgents are maintaining their positions, and that they are rather gaining than losing ground. When the insurgents are dispersed in one place they rally in another, and they are everywhere protected by the peasants."

The Vienna correspondent of the times also says that the insurrection has assumed very formidable dimensions, extending beyond the boundaries of Poland. While battalions of Russian troops have been attacked and dispersed and strong positions taken at the point of the sword.

READY TO PARDON. When God pardons the sinner, he never delays, nor puts off, but does it instantly. He sees the prodigal returning afar off, laden with all manner of sins, and cannot await his arrival, but runs to meet him with pardoning mercies. He hears Ephraim bemoaning himself, and instantly cries, 'Ephraim is a dear son, a pleasant child: since the time I spake against him, I do most earnestly remember him still and my bowels are turned towards him; and I surely will have mercy upon him.' He finds the publican in the temple smiting upon his breast, and crying, 'God be merciful to me a sinner,' and sends him home to his house justified.

O, how true! 'My ways are not like your ways saith the Lord.' No, no; he pardons like a God, fully, freely, abundantly and forever.

##### Prot. Churchman:

In conversation it is better to talk about things than about persons; and when we talk about persons it is better to speak of their good qualities than of their bad; and better than either is to pray to the Lord, saying—"Make me to know my transgression and my sin!"

##### The War.

We are not able to chronicle events, during the last week, so much as expectations.

A correspondent of the *New York Tribune*, writing from Hilton Head Feb. 12, announces an important expedition as follows:

"Within the next forty-eight hours a brigade of infantry, with a number of heavy batteries, under command of Gen. Seymour, will be embarked for the Ogeechee and Wilmington rivers, with a view to a lodgment on the main land and islands adjacent to their mouths, and the construction of obstructions in the channels and the erection of batteries on the shore, in order to prevent effectually the success of any attempt by either the Nashville or the ironclad Atlanta to come out of their present hiding places. This movement is being made in consequence of the impossibility developed by the unsuccessful efforts of the Montauk to force the rebel obstructions in the rivers mentioned, and will relieve both the Montauk and Passaic from the mere blockading duty now performed by them, and enable them to rejoin the fleet for more important services for which they have been sent to these waters. It is not improbable that our troops will have an encounter with the rebel forces in and about Fort McAllister, believed to be about equally strong. The new Chief Engineer, Capt. Donane, accompanies the expedition."

A New York paper says that it is stated that as soon as Congress shall pass the measure authorizing the issue of letters of marque, three swift sailing, heavily-armed steamers will start from that port after the Florida and Alabama. The Retribution, being only a sailing vessel, should be overhauled by some of our regular naval gunboats.

Rear Admiral Porter, communicates the following reports to the Secretary of the Navy:

U. S. MISSISSIPPI SQUADRON, Feb. 8, 1863.

Sir: I am happy to inform you that the steamer Vicksburg was so badly injured by the Queen of the West that she has to be kept afloat with large coal barges fastened to her sides. Her machinery has been taken out and she will likely be destroyed. This is the fifth steamer of which we have deprived the rebels. The Vicksburg was the largest and strongest steamer on the river, and I think they were preparing to use her against our transports, being very fleet. Her wheels and guards were all smashed in and a large hole knocked in her side, so deserters report.

Last night I started a coal barge with 20,000 bushels of coal from the anchorage up the river to run the batteries at Vicksburg. It had ten miles to go to reach the Queen of the West and arrived safely within ten minutes of the time calculated, not having been seen by the sentinels.

The Navy Department has received information of recent captures made by Col. Ellet on Red river, the facts of which were published some week since.

Representative Gooch said to-day in the House, by instruction of the Committee on the Conduct of the War, of which he is a member, that a recently published statement that Gen. Meigs refused to testify to the treason of an officer whom he has been favoring, is without any foundation, and on the same authority an emphatic denial is given to the truth of another statement that Gen. McClellan has been summoned before the same committee to meet grave charges.

BALTIMORE, Feb. 19. The reception of Gen. Butler here was a grand affair.

This afternoon, while Gen. Butler in company with the Committee of Reception and Gen. Schenck and staff, were visiting the forts around the city, a most melancholy accident took place, which cast quite a gloom over the party. They had visited Forts McHenry and Federal Hill, and had gone thence to Fort Marshall, at the eastern extremity of the city. Here a salute was fired.

Just as the General and his party had passed the ramparts, out of range of the guns, the gunner, supposing that the whole party had passed, fired a 32-pounder, but most unfortunately just as the gun was discharged some of the party who had loitered behind came up, and one of them, Commander Maxwell Woodhull, U. S. N., received the whole charge, which blew the flesh from his lower limbs and caused his death in a few minutes. His body was blown over the ramparts to the distance of thirty feet.

The unfortunate officer was about fifty years of age. He has a son on Gen. Schenck's staff. In consequence of this sad accident the dinner, which was to have taken place at the Eutaw House, was postponed out of respect to the deceased and Gen. Schenck, who was his cousin.

The Richmond Enquirer has the following telegraph, dated Charleston, Feb. 18:

"The following proclamation from Gen. Beauregard will appear in the papers to-morrow:

Headquarters Department of South Carolina, Georgia and Florida, Feb. 18. It has become my

solemn duty to inform the citizens of Charleston and Savannah that the movements of the enemy's fleet indicate an early land and naval attack on one or both cities, and to urge that persons unable to take an active part in the struggle shall retire. It is hoped, however, that this temporary separation of some from your homes will be made without alarm or undue haste, thus showing that the only feeling which animates you in this hour of supreme trial is the right of being able to participate in the defense of your homes, altars and the graves of your kindred Carolinians and Georgians. The hour is at hand to serve your country's cause. Let all able bodied men from the sea-board to the mountains rush to arms. Be not too exacting in the choice of weapons; pikes and scythes will do for exterminating your enemies, spades and shovels for protecting your firesides. To arms, fellow citizens! Come to share with us our danger, our brilliant success, our glorious death.

(Signed)

G. T. BEAUREGARD.

General Commanding.

Final preparations for the expected attack are being rapidly perfected. The troops and people are calm and confident.

The Enquirer's leader says there has been no intention, or pretense of an intention, to mediate at all on the part of France. The South want no French mediation while hostilities still go on.

"Ointment and perfume rejoice the heart; so doth a man his friend by hearty counsel." A beautiful illustration of the truth of this, is furnished by Jonathan, who, when his friend David was a lonely exile in the wilderness for fear of Saul, and was dejected in spirits, sought him out, tenderly sympathized with him, and presented to him those considerations which lifted up the hands which hung down, and invigorated the feeble knees. The record is—"And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God," 1 Sam. 23: 16.

Thus should we comfort and succor our friends in the day of trouble. The worth of a friend is proved in adversity. If he shows not his friendship then he is,—as Solomon says—"like a broken tooth, or a foot out of joint."

FAMILY PRAYERS.—The Bishop of Rochester has issued a long letter to his clergy on the subject of family prayer. His Lordship says: "The special purpose of my letter is to request all the clergy of this diocese to preach publicly, and at least once, on the first Sunday of the new year (Jan. 4, 1863), and urge the people in my name, and by such arguments as they think are likely to prevail, to adopt the regular daily practice of family prayer. They will afterwards, I trust follow up this appeal by such solicitations and measures as their experience may show them are likely to take good effect."

DR. CHANNING AND THE SCEPTIC. A sceptic visited the late Dr. Channing, and told him that he could not reconcile the terrible denunciation in the twenty-third chapter of Matthew, with the meekness and compassion of the Saviour. "Let me know," said the great preacher, "what it is in particular troubles you?"—and taking up the New Testament, he began to read the passages, with the sweet solemnity of his voice. He had not proceeded far, before his critic said:—"Ah, if the Saviour denounced tone like that, I have nothing more to say."

"Do not my words do good to him that walketh uprightly?" The upright man is renewed in the spirit and temper of his mind, who is created in Christ Jesus unto good works. Such a man is profited by the word of God. He loves it, reads it, and it does him good. Hence, if we love not the word of God, if it does us no good, if we are offended at it, it is proof that we have not the feelings and disposition of God's people.

THE SIGNS OF THE TIMES, or a Glance at Christendom as it is. By H. L. Hastings, Boston 1863.

This is a volume of over 400 pages presenting a very fair summary of some of the startling incidents and prominent characteristics of the present times, as gleaned from authentic records, and showing a similarity to what might be expected in the last days.

For sale at this office.

Price \$1.00; with 13 cts. postage when sent by mail.

AN OLD SOLDIER'S DECISION.—"I had no cap, except an old one; the better one I had pledged for liquor. I had pledged my wife's dresses, also, and, in fact, everything but my credit. That I could not pledge, for I had none; and at last I thought I would pledge myself. I did pledge to total abstinence, and ever since I have been a happy man."

## CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. J. A. Cleaveland.

BROTHER BLISS: For the last five weeks I have been holding meetings in North and South Troy, and in Newport, Vermont. The brethren in Troy are trying to live amidst the perils of the last days. They have no one to preach to them much of the time. They have weekly prayer-meetings. I tried to preach to them evenings and Sunday, for the first three weeks, or at least a part of the time evenings. The meetings were very well attended, and the brethren were somewhat comforted and encouraged to go on in the good way to life.

There was no special interest manifested among the people. I did not feel satisfied, and on Monday, Dec. 29th, I went to Brother N. Orcutt's, and stopped with him until Wednesday. I felt somewhat discouraged in not seeing the work of the Lord prospering under my labors. I could only look to the Lord for wisdom to direct in the matter. After much meditation and prayer, I resolved to go to Newport, a place known here as the lost nation.

I got to the place time enough to have the appointment given out in school for a meeting that night, Dec. 31. The house was well filled. The people heard as though they loved to hear. After preaching, they wanted I should preach to them the next evening. I did so. They were not satisfied. Then I promised them I would stop over the following Sabbath. The good word of the Lord began to take effect in the hearts of some the second evening. The interest increased every evening, and Sunday the house was filled. A number had found pardon, and were made happy in a Savior's love. Sunday evening a large number requested prayers, and the meeting closed. I did not expect to have any more meetings. Brother Orcutt was with us the most of the time, and he is good help in the work of the Lord. Brother C. V. Coburn was with us over the Sabbath. His prayers and exhortations were timely and to the point. Brother O. is preaching some. He lives in Troy. Brother C. lives in Westfield. Monday morning, Brother O. and myself went to visit the people in that neighborhood. We very soon found they were not satisfied to have the meeting stop there, and so I promised I would stay another week. We commenced meetings on Wednesday, and continued them over the Sabbath. A good number were converted, and a number reclaimed from their backslidden state. One soldier, who had been in U. S. service for 18 months, enlisted into the heavenly army, and started for the kingdom. Many others became interested in the good work, and expressed a wish to go with us. A brother Hancock was with us on the Sabbath, and preached in the afternoon. He is one of the Wesleyan preachers.

On Sabbath evening I preached for the last time. After preaching, a good number testified to the goodness of God. After this a goodly number requested an interest in the prayers of all God's dear children. We then closed our meeting with prayer, and bid the people farewell, feeling the evidence in our own heart that many from the lost nation in Newport would find their way into the everlasting kingdom. So we will not be discouraged any more, but will go on our way rejoicing. Let us all take courage and we will soon be home. O, hail happy day, that speaks our trials ended!

Most respectfully yours, looking for redemption in Christ.

J. A. CLEAVELAND,

Marshfield, Vt., Jan 14, 1863.

From Bro. Artemas Brown.

BRO. BLISS:—I have mislaid the Herald, containing some inquiries of a Bro. and your reply in reference to the "vile person," of Dan. 11:21. and the "man of sin" 2 Thess. The inquirer seems naturally to have associated them as one; and if the latter part of Dan. 11, is not totally unlike all other compositions in the universe, they are the same.

He "who opposeth and exalteth himself above all that is called God, or that is worshipped," 2 Thess. 2:4, is clearly the same with the king who "shall

exalt himself and magnify himself above every God." Dan. 11:36; and the former passage is as near a verbatim quotation of the latter as often occurs. St. Paul virtually says "That day cannot come until that man shall be revealed predicted by Daniel." And the king mentioned in Dan. 36th verse, is clearly identical with the vile person, v. 21, unless this part of the chapter must be read by a light entirely unique, and in violation of all laws of composition, human and divine. This is not poetry, no one will claim that it is symbolic; it is not even figurative. It must, then, be literal. If not, what is it? Must it be regarded, for mere theory's sake to be "without a model or a shadow?" and even the last half totally unlike the first half? Every one reads the prophecy to about the middle, according to the book, and the rest just as he pleases. A king, and kingdom, up to v. 21, is allowed the natural. "He" and "Him," in every instance, refer to an individual person; but afterwards, these last words are made to mean whole kingdoms or empires. And for what reason? none, but that a theory must be subserved. Where else in literal prophecy do "He" and "Him" have such a meaning?

With this liberty, how do you know that the "raiser of taxes" and the "vile person" are individual men, as you say, and not empires or systems? You insist that the former being Augustus Caesar, the latter must be Tiberius. But why? Unless you recognize the laws of composition, and if you do that, the same laws require that the history of that vile person continue to the end of the chapter and the end of the world. There is no hint of his reign ending and a successor following throughout; but the narrative continues connectedly to the close. Besides, his early history, vs. 27, 8, is associated with "the end." The same person is represented as executing the military expedition, v. 29, and "the former," v. 24, and "the latter" v. 21. This vile person takes away the daily when begin the 1290 days, v. 31. and 12:11.

By ch. 10:14, the great burden of this prophecy is announced to be what shall befall the people of God in the latter days; and nothing is seen to befall them but as recorded in ch. 11:31-5, and under the dominion of that lawless king. In ch. 12, Daniel inquires how long these things,—this that befalls his people under antichrist—shall continue? and he is told, 1260 days. But this is indefinite; it gives no beginning point; and he is then informed that this persecution shall end 1290 days from the removal of the daily, and that 1335 days shall bring the resurrection. Thus the duration of the persecution is given, and then a fixed date for its commencement—30 days after the overthrow of the daily; and then an interval of 45 days is included till Daniel stands in his lot; so that the daily must be taken away within 1335 days of the end; and a the vile person, v. 21, is instrumental in its removal, he could not be Tiberius; for he lived more than 1800 years ago. Even the year-day theory will not make harmony, by 500 years.

You certainly cannot introduce a personal successor to the vile person much less a new empire before the daily is removed, v. 31. If one may be where none is indicated, how do you know but several successors occur in vs. 20, not indicated? and if the raiser of taxes was Augustus, that the vile person was Tiberius?

If this "person" ceases his reign till the "end," no hint is given of it; and all the authorities which you can quote for a twelve month will not weigh a feather against the language itself. Some drop a king or nation and introduce a new one about vs. 1—6, but inspiration does not. The characters and subject are clearly the same. The "end" is mentioned in vs. 27 and 35. The "covenant" is embraced in vs. 30, and 35.

This vile-person is king of the north; is Rome then the north? It is a southern country. But this north can be traced back to one remove from the fall of Alexander vs. 4, 5, and so Syria is excluded. But if you begin with Syria as the "north,"

and then drop it and introduce Rome with no inspired indication of a change, merely because Rome became more powerful than Syria, I can with equal propriety, and for the same reason, drop Rome and introduce France before v. 21. But the same "north" which commences at v. 5, clearly continues to the judgment, v. 45, and as it is the most powerful military monarchy in western Europe which ends the scene, France must be that monarchy.

As the prophetic order of empire is from Alexander to Rome, and as the immediate successor to his empire in this prophecy is the "south," Rome must be the south, v. 4. And as the Roman empire was continued in the German and Austrian empires, and every German emperor was also entitled king of Rome, he was king of the south. Besides every important military epoch in the history of Austria

and France, has a counterpart from v. 5, to v. 29.

But as this prophecy, ch. 11, embraces a history of more than 23 centuries, and as not more than ten or twelve successive persons are alluded to at all, it is clear that the design was only to touch upon great military characters and events. Now the word "then," v. 20, necessitates an immediate successor, but in the next instance it is only said "There shall stand in his estate a vile person;" so that several unimportant personages might have intervened. I think this vile person is Louis Napoleon; and he that turned his face towards the forts of his own land and stumbled and fell was the first Napoleon, and as Louis XVII was once overthrown "without the shedding of one drop of blood," as Abbott declares, and as he agreed to raise an immense sum for his allies, I think him the raiser of "taxes, to be overthrown neither in anger nor in battle." Napoleon's subsequent overthrow and Louis' elevation are not mentioned—they affecting no material change from the previous condition.

Yours. A. BROWN.

Jeffersontown, Ky.

From Bro. Price Slater.

BRO. BLISS:—I have read in the Herald a piece by W. H. Eastman upon the weekly sabbath. I was well pleased to hear him defend the law of the sabbath, which is the fourth commandment of the decalogue or ten commandments, penned on the table of stone by the finger of God, on Sinai, in the days of Moses. He showed that the law of the sabbath has not been relaxed or made null or void in any degree whatever, and thereby has overturned the doctrine of the no sabbath theory. Now I feel by the grace of God like David of old, O Lord, how I love thy law. I should not know any thing about a scriptural weekly sabbath, if it was not for the fourth commandment of God's law. Now I do not believe that God ever authorized Christ or his apostles to alter or relax the law of the sabbath; for God is unchangeable, and his law is like its Author. But in Daniel, 7: 25, we learn that the beast which symbolized the Roman Catholic church should think to change times and laws. When the Roman beast changed the Sabbath from the seventh day of the week to the first day of the week, he changed both time and laws, and that of God. Now I ask you to give one text of Scripture to show that Christ ever kept the first day of the week, to fill the fourth commandment; and yet he tells us he kept his Father's commandments. If you want to find the examples of the apostles for keeping the weekly sabbath, turn and read the 23d chapter of Luke, from the 50th verse to the end of the chapter. I learn that he was crucified on the preparation day, which must be the sixth day of the week, because it was preparation day of the sabbath. Jesus died at the ninth hour of the day, Jewish time, which would be three o'clock in the afternoon Roman time. Between the ninth hour of the day and the end of the day, Christ was taken from the cross, and laid in the sepulchre, and the women who beheld how his body was laid; and they returned and prepared spices and ointment, and rested the sabbath day, according to the commandment. Now what is the commandment for keeping the sabbath day? the fourth command of God's law, the seventh day is the sabbath of the Lord thy God &c. For the example of Paul for keeping the weekly sabbath, turn to Acts 28: 17, "Men and brethren, though I committed nothing against the people or customs of our fathers." Now if Paul had kept the first day of the week to fulfill the fourth commandment, he would have done contrary to the traditions of the fathers; for the fathers kept the seventh day of the week; to fulfill the fourth commandment. Now Bro. Bliss, if you please, I should be glad to have you put this in the paper. I should like to see whether the brethren like my views on the subject.

Roscoe, Good County, Minn., Jan. 11, 1863.

From Sister M. Salt.

50th

DEAR BRO. BLISS:—The last two years have been years of war. The blood stained sword has apparently triumphed, and made our country a vale of tears. Oh how the heart throbs and beats with agony over this terrible carnage. God has called us to repentance, with a voice of thunder; but the world has refused to be aroused. And amidst the awful scenes which are now passing what do we see? Time has been spent in perfecting engines for the destruction of human life, and more ingenuity in that department than in all the arts of peace. O the terrible guns to explode such a quantity of powder; and such a weight of that as nothing can resist, are to be employed, as God permitted the Edomites, Moabites and Ammonites to destroy each other while the Lord's people escaped unharmed, 2 Chron. 30. May not all this be overruled and directed to the sweeping to the cleansing of his floor, the platform of his kingdom!—See Isaiah 66: 15 16, to prepare the way

or the promised glory!—See vs. 5: 11; 17—24, with Rev. 19: 11 to 20; to v. 7. You will see the exact parallelism, and that the day is before us and not distant. In the midst of all this there is comfort and full assurance of hope of the faithful followers and patient waiters for Christ. Great events will, and are taking place in the Eastern nations; which prove that we are close to the day of the Lord. We cannot tell how soon the Lord may send forth his angels to gather out of his kingdom and to destroy every thing that offendeth, and every worker of iniquity. May we be ready when the Son of man cometh, and be sharers of his glory.

Yours in gospel faith

MARtha SALT,  
East Liverpool, Ohio, Jan. 14th, 1863.

From Bro. P. Hobart.

DEAR BROTHER BLISS:—It seems that perilous times have come. Brother is in battle array against brother. A man's foes seem to be of his own house. I look, and wonder if this dreadful war is to continue until He whose right it is to reign shall come and God will give it him. Well, what is just before us we cannot tell. We have all something to do. Thinking of myself, brings to mind what Barzillai said to king David, as he was returning from exile, to take the kingdom again. The king said to Barzillai, "Come thou over with me, and I will feed thee with me in Jerusalem;" and Barzillai said unto the king, "How long have I to live? I am this day four score years old. Can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I any more hear the voice of singing men or singing women?" Well he did not say that he had lost entirely all those senses; but from what he did say, we might think likely they were somewhat impaired. Well now, I have arrived at his age; and yet I think I can discern between good and evil, as well as at any age of my life. As to what I eat and drink, it tastes good. I don't think it will hurt me, unless I take too much. This I try to guard against. And as for singing men, and singing women, it sounds beautiful, although I cannot sing myself. How much I have to thank the blessed God for that it is so well with me as it is. O how it speeds God's people, who are looking for his speedy coming and kingdom, to live in readiness, knit together in bonds of love.

Affectionately yours, hoping to meet in God's heavenly kingdom, where there will be no giving the parting hand.

PETER HOBART.

Lowell, Mass. Feb. 16, 1863.

From Brother A. Wattles.

DEAR BRO. BLISS:—I am yet in the land of the living, amongst the dying yet permitted to enjoy the blessed hope which is the anchor to my soul, both sure and steadfast, entering that within the veil, where on our account our forerunner hath entered; but I am patiently waiting, and looking for and loving His appearing. Oh, may the time be cut short in righteousness when the effects of sin shall be known no more forever, when the decrepitude of old age, together with all the infirmities of our probationary state will be changed and we bloom in eternal youthful vigor.

Yours in Gospel Bonds,

ALEXANDER WATTLES,  
Troy, Jan. 18th 1863.

From Bro. J. Brewster.

DEAR BRO. BLISS:—The people around me are not friendly to second advent doctrine. What I have to say on this subject, is in presenting the most clear and overwhelming portions of Scripture to them, which they cannot well gainsay. I feel that I have the truth, as far as I go; for which I am indebted to the blessing of God, and the Advent Herald. I have taken much satisfaction in reading your explanations of different passages of Scripture.

Your brother in hope,

JOHN BREWSTER.

East Rockport, Ohio, Feb. 4th 1863.

From Bro. F. Gale.

MY DEAR BRO. BLISS:—It is said that "the honest man is the noblest work of God. For one, I mean to be honest and pay for the Herald, and have it for my paper; for it teaches us (as does the Bible) to "do justly, love mercy, and walk humbly." I think I can say truly, I love the precious truth, it advocates. May the time soon come when we shall no more need it to herald the coming of the Prince of peace. Yours truly, F. GALE,  
Kingston, N. H., Jan. 26, 1863.

An interesting revival is in progress among various denominations in the different parts of the town of Waterbury Vt. Many have found peace. A general seriousness prevails all over the town. May the work spread.

From Bro. W. H. Eastman.

DEAR BRO. BLISS: I send a dollar for the Herald, and will endeavor to send another soon. This will make up for the loss of a good subscriber, who has left us for a happier rest.

I see that Bro. Churchill has come to the conclusion that a review of my article on the Sabbath was necessary.

When we get fairly settled in our new home here at Grantham, we will, the Lord willing, have a little pleasant talk through the Herald on that subject. The sleighing has been so poor up this way that I have not been able, as yet, to get my library and papers from Whitefield, the place of my former charge.

I would say to all the friends of the cause, that I am in no way disheartened, nor do I regret in the least the sacrifices I have made for the support of our blessed cause.

I would call especial attention to Bro. Fassett's article in the Herald of Jan. 20. It is a stirring appeal in the right time.

W. H. EASTMAN,  
Grantham, N. H., Jan. 25, 1863.

## OBITUARY.

From sister A. E. Howard.

DEAR SIR.—It is my painful duty to inform you of the death of our sister, MARY EVERETT, who departed this life on Saturday, the 10th instant, after a most painful and protracted illness of many months. She died as she had lived, in the triumph of that pure faith which is a support under all trials. It is the request of her companion, and daughter that the Herald be forwarded to them the same. Hoping that we may all be prepared to meet her again in a better, happier world than this, is the prayer of,

MRS. A. E. HOWARD.

Pawtucket, R. I., Jan. 21, 1863.

From Bro. Wm. P. Woodworth,

DEAR BRO. BLISS:—Mrs. Woodworth and myself having just returned from a visit to Manteno, Kankakee County Ills., where resides a brother-in-law (Mr. F. C. Brockway) whose heart has recently been made sad by the death of an affectionate companion and mother, I will give with your permission a few facts connected with her history and last moments, that may not be uninteresting to her numerous friends and relatives.

CATHARINE BROCKWAY, who departed this life on the 29th day of November, 1862, was the daughter of Daniel and Mary Miller of Cameron County, Pa. She was awakened to a sense of her situation as a sinner, under the preaching of Elder J. D. Boyer and others, and in 1855 under the labors of father Chapman came out publicly and united with the little Advent church in that place. She was retired and unassuming, but took an active part in our meetings, and was an ornament to the church and cause. In 1858 she was united in marriage with Mr. Brockway of Elk County, Pa., and about one year ago they left the place of their childhood, to seek a home in the west, and located at the place above mentioned. Being in the prime of life, and pleased with the country, they went to work in earnest, to acquire a home that would be comfortable and agreeable. They were prospered, and their prospects of obtaining the desired object was fair for a time; but alas! sickness entered the happy family. Before brother B. had fully recovered from a serious illness, his companion was attacked with Typhoid fever, and then quick consumption, which resulted in her death.

Her affections were so wrapped up in her little family, that long after the doctor had pronounced her case hopeless, she manifested a strong hope that she would recover. And not until four days before her death did she give up that hope. During those four days and nights she slept but little; she had the use of her reasoning faculties all the time and talked much with all the calmness of a person about to set out on a long journey.

She gave directions in regard to her household affairs, made requests as to the care and culture she wished her children to have, and said to her husband, "I don't want you to let the family altar go down." She then arranged for her grave clothes and funeral. On the morning of the day she expired, she told her husband she would stay with him till evening, and perhaps till the next morning, but she thought only till evening. Late in the afternoon she called in her neighbors and friends, reached out her hand, and bid them farewell. The sun was just setting, and shone in on the wall. She exclaimed, "O what a beautiful sun," took leave of her little family, and immediately fell asleep in Jesus, without a struggle, just as the sun went below the horizon.

She left two little daughters, one only 11 months, and the other, two years and eight months old.

I remain yours, brother Bliss, in the hope and consolation of the Gospel.

W. M. P. WOODWORTH,  
Boyle's Grove, Feb. 8th, 1863.

Died in Litchfield Me., Jan. 29th, 1863.

EDWIN O., youngest son of Bro. C. H. and sister Roxana ROBINSON, aged 15 years 6 months. Diphtheria—that terrible, modern scourge cut him down in a few short days. He was an affectionate child, gaining the friendship of all who knew him, and of a mild disposition, strongly attached to his friends. Bro. R.'s house has for many years been a true house for the Lord's children, and Edwin always greeted us with a glad heart and smiling face, as we came to the door. But he is silent in death, and laid away beside several others, with whom these beloved and bereaved parents have been called to part. I have no information concerning his state of mind relating to death and the future, but humbly hope he may be one of the lambs of God's flock, who will rise to dwell in the new earth.

Bro. and sister R. and their only surviving son, are called to drink a bitter cup in this affliction. May they fully commit their cause to God, and find grace to endure with patience, and with a full preparation to enter that better world which Jesus is soon to bring. I sympathise with this dear family,

with whom I have been intimately associated for many years, and pray that the Lord may give them consolation in all their afflictions, and cause them to cherish still more strongly the blessed hope of Jesus soon coming to undo the work of death, and bring the loved ones to immortality. Nothing but severe sickness in my family prevented me from complying with their request to attend the funeral, which was attended by Bro. R. R. York, who preached the word of consolation, Feb. 1, to a large and deeply affected audience; among whom were a large number of Edwin's associates and schoolmates who were greatly attached to him. May it be a means of leading some of them to repentance and a preparation to meet the Lord in peace at his coming.

Yarmouth, Me., Feb. 13, 1863.

DEAR BRO. BLISS:—It becomes my painful duty to inform you of the death of my beloved father, DANIEL HOUGHTON, of Bradford Vt. He had been a great sufferer for eight weeks, when he fell asleep without a groan on the morning of the sixteenth of Jan. He has left a widow and four children with numerous relatives and friends to mourn his loss; but knowing his faith and love for the truths of the Bible, which he cherished for many long years, we sorrow not as those without hope. He was a strong believer in the Advent doctrine. He looked upon the present war as a fulfillment of prophecy, which he had long studied. We feel that it will not be long before we shall see our dear father where death will never come.

Yours in hope. C. S.  
Kingston, Feb. 12, 1863.

## ADVERTISEMENTS

### MUSIC.

#### SONG OF THE SECOND ADVENT.

#### COME ALL YE WEEPING PILGRIMS.

The above beautiful hymns have been published in sheet form, arranged to familiar airs for the piano. Price post paid 1 copy 5cts. 12 do 50 ct. Address orders to

J. V. Himes.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for reteat on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. The effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer.

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fill my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says: "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

**THE GOLDEN SALVE—A GREAT HEALING REMEDY.**—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '63

For sale at this office.

### DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

**DR. LITCH'S RESTORATIVE:** a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

**DR. LITCH'S ANTI-BILIOUS PHYSIC.** As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

### PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

### BOOKS.

PRICE. POSTAGE

Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zephaniah	200	.28
Litch's Messiah's Throne	50	.12
Orrick's Army of the Great King	25	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	10	.05
Memoir of Permelia A. Carter	10	.05
Questions on Daniel	12	.03
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The New Harp, Pew Edition, in sheep,	50	.16
" Pocket "	60	.11
" "	1.25	.11
The Christian Lyre	60	.09
Tracts in bound volumes,	15	.07
Wellecome on Matt. 24 and 25	33	.06
Taylor's Voice of the Church	1.00	.18
Hastings' Sigis of the Times	1.00	.16

Books of Rev. John Cumming, D. D.,—

Exodus	25	.18
Voices of the Day	.25	.16
The Great Tribulation	1.00	.15

The Great Preparation

1.00 15

### TRACTS.

The postage on a single tract is one cent by the quantity one cent an ounce.

Price.

Restitution

6

Osler's Prefigurations

4 "

The End, by Dr. Cumming

4 "

Letter to Dr. Raffles

4 "

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Litch's Dialogues on the Nature of Man

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## Ayer's Cherry Pectoral.

## Ayer's Sarsaparilla.

## Ayer's SARSAPARILLA,

THE WORLD'S GREAT REMEDY

### SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 24, 1863.

## Sunshine.

Open wide the window,  
Lift the curtain high,  
Catch all the glorious sunshine,  
Let not a ray pass by.

Oh, who would live in darkness,  
When all around is day?  
Welcome, bright gift to dreary earth,  
And drive all shade away.

The flower of odor sweetest,  
And bloom of richest dye,  
Is painted by the sunbeam,  
God's artist of the sky.

The ocean waves have rainbow hues,  
When dancing in the sun,  
And when old Sol sinks in the West,  
The bird's glad song is done.

Without the golden sunshine,  
Earth would be dark and dreary;  
Without its light to cheer his way,  
Man's pilgrimage is weary.

Then catch the blessed sunbeams,  
Treasures to life and home,  
From clearest sky, through rifled  
clouds,

With health and joy they come.

And there's another sunlight  
The saddened spirit needs,  
The light that comes from loving  
smiles,

And kind and gentle deeds.

Without it, dark is brightest day,  
Black clouds are all around,  
If cruel words or unkind acts,  
Within our homes are found.

Then open wide the window,  
Welcome the sun of day,  
Give and receive the love-light,  
To help us on our way.

But Heavenly Father, grant us  
Thine own Eternal Light,  
To gild our upward path to realms,  
That are forever bright.

## Christ the Children's Friend.

Christ was once a little child like you. There is none that knows a child so well as He. When men and women grow up, they forget what they used to think and feel when they were children. But He does not forget. He knoweth our frame. You would be afraid to come near a lion. Its fierce look and hungry roar make you afraid; but you are not afraid to touch a lamb.

Now, though Jesus is the Lion of the tribe of Judah, He is also "the Lamb of God, that taketh away the sins of the world."

Christ is also the Ancient of Days; but He was the babe born at Bethlehem. You need not be afraid. He will not cast you out. You are very weak, but He is very strong. The strong generally love to protect the weak. It is a very bad strong man that hurts any one weaker than himself.

Even we, who are not good, love to protect those who are weaker than ourselves. If you saw a little bird,—a little robin, with its red breast and cheery black eyes,—if you saw such a bird chased by a fierce hawk, how your heart would beat, and how heartily you would wish that the poor little bird might escape its fierce pursuer. But the little robin, after wheeling and doubling in vain, sees that it cannot escape. If, then, it flew straight to you, and took refuge in your breast, and with

perfect confidence in you, folded its weary wings there, what would you feel? You could not drive that little trembler out, with its poor, palpitating heart, to be devoured by the fierce hawk that still swept round over your head, in many a circle and whoop, and with savage cry. You would wish heartily that all the robins in the world would only come to you, whenever a foul bird of prey chased them, that in your bosom they might have a safe place of retreat.

Now, just as you would love to be trusted by that little bird, so Jesus loves to be trusted by you. He sees all your danger. He sees the foul bird of prey that is out, and on the wing, and in full pursuit after you. He knows the thousand dangers that beset your path, on the right hand and on the left; and he knows that you must be chased down, torn in pieces, and devoured at last; and He would rejoice if you would run to Him at once for shelter.

Christ also says, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven." He would hide you in His bosom, and fold you lovingly to His heart. He would rejoice over you with singing, and be exceeding glad. He would put His arm of everlasting strength between you and all your foes. All your enemies would then be His enemies, and every blow that was received by you, would also be received by Him.

The good Shepherd tends his lambs very carefully. He gives his angels charge over them, to keep them in all their ways. Much as He loveth His sheep, yet more tenderly does He love his lambs. He finds out for them the greenest pastures, and the pleasantest places. He maketh them to lie down beside the still waters and guards them, and shields them from all harm and danger.

O, what a blessed thing to be a little child, growing up in the love of Jesus! He that toucheth them toucheth the apple of His eye. How sweet is their sleep, with the arms of Jesus around them.

## The Deacon and his Property.

An aged man, Deacon S— F—, in the town of G—, was at work near the highway, and his little grandson F, was with him. A townsman, riding by, stopped to talk. Finally the good Deacon said:

"Mr. G., I want to sell you four acres of land."

Mr. G.—"What do you want to sell the land for?"

Dea. F.—"O, I have got more land than I need."

Mr. G.—"Are you in earnest about selling the land?"

"I am. And I will tell you why I wish to sell the land. When I began life, I thought if my life was spared, and I should have a family, I should need about — dollars. And I prayed that, if the Lord saw fit, he would give me, through my industry, that amount. Well, I have been prospered, I have had health, and brought up a large family, and have had the amount of property I prayed for, and this extra amount plagues me. I feel as if I ought to sell it, in order to do good with the proceeds. And I think you need the land."

The little boy was much struck by the Deacon's reply, and caused him to ponder deeply on what he had heard, and eventually to become a Christian.

Memory is but a producer of events.

## APPOINTMENTS.

## NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, or No. 1 Lincoln street, Boston, Mass.

O. R. FASSETT.

MESSEIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

O. R. FASSETT.

Bro. William H. Swartz's Post Office address is 208 East street, New York city.

W. H. SWARTZ.

P. O. ADDRESS. My Post Office address will be for the present Grantham, N. H.

W. A. EASTMAN.

January 4, 1862.

The Post office address of Elder Daniel Elwell,

for the present year, will be Port Dover, Canada West,—having removed from Shippen, Pa.

## BUSINESS NOTES.

D. Rupp. The Herald was formerly sent to D. Shaffer at S., but was stopped a year since. We have now resumed.

B. D. Haskell. Received. Thank you. His address is Waterloo, C. B.

J. M. Orrock. Received check. It is Hazon on our book, and on the block. The book you order is not there, nor elsewhere in Boston—having made thorough search for it. Have put the \$1 to your credit.

J. Miller. The Herald goes to the Philadelphia P. O. each week, directed to "Mr. Thomas Ducher, 306 South 10th street."

Wm K. Stamp. \$2. Mailed 3 Harps to Wharton, where your letter is dated—though we send your Herald to First Fork. Have no work of the kind you name.

I. C. Buoholder. Your letter of Feb. 19, purporting to contain six dollars, enclosed no money. It had no appearance of having been opened. Did you enclose it?

## DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, FEB. 24

Harlow Hazleton, Stratford, Vt. \$1.00  
Mrs Elizabeth Cope, Camanche, Ia. 1.00  
Nelson Hale, S. Manchester, Conn. 1.00  
Mrs Lucretia Lawrence, West Shefford, C. E. 2.00  
Joseph Miller, Philadelphia, Pa. 1.00

RECEIPTS FROM OLD PAPERS.

B. D. Lum, Seneca Falls, N. H. 80 pounds  
Waterbury, Vt. 270 pounds  
A Congregationalist. 50 cents  
Mrs. M. Waldorf, Waterford, N. Y. 1.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00  
Stephen Sherwin, Grafton, N. H. 1.00  
Martin L. Jackson, Milesburg, Pa. 2.00  
Millh. Aid Society in Providence, R. I. 16.30  
Millh. Aid Society in Shiremanstown, Pa. 9.00  
" " " New Kingstown, Pa. 4.50

Mrs. S. Blanchard, Barre, Vt. 1.00  
Lloyd N. Watkins, Toronto, C. W. 1.00  
Church in Newburyport. 9.00  
Pardon Ryon, Smith's Landing, N. J. 2.00  
Josiah Vose, Westford, Mass. ("or more") 2.00  
Henry Lunt, Jr., Newburyport, Mass. 2.00  
Church in Stanstead, C. H. 4.00  
Joel Cowee, Gardner, Mass. 1.00  
Joseph Barker, Kincardine, C. W. 5.00  
H. B. Eaton, M. D., Rockport, Me. 5.00  
Edward Matthews, Middletown, O. 1.00  
Jos. F. Beckwith, Cleveland, Ohio. 1.00  
Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00  
Miss O. W. Allen, Johnson, Vt. 1.25  
Mrs. Mary Ann Doud, New Haven, Vt. 5.00  
Alexander Wattles, Troy, Mich. 1.00  
James Penniman, Milford, Mass. \$1.00  
Philadelphia, no name 5.00  
Mieajah C. Butman, Lynn, Mass. 1.00  
Mrs. Boardman, Seneca Falls, New York. 1.00  
M. B. Woolson, Milford, N. H. 2.00  
William B. Schermerhorn, Schenectady, N. Y. \$1.00  
Mrs. Sarah A. Coburn, Haverhill, Mass. \$2.00  
Edwin Howard, St. Johnsbury, Vt. 1.00  
Mrs. Mary Hopkins, E. Brookfield, Vt. 1.00  
Helen Nichols, E. Warren, Vt. 1.00  
Charles Merriman, Akron, O. 1.00  
Miss M. A. Swartz, Coopers, Pennsylvania 1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

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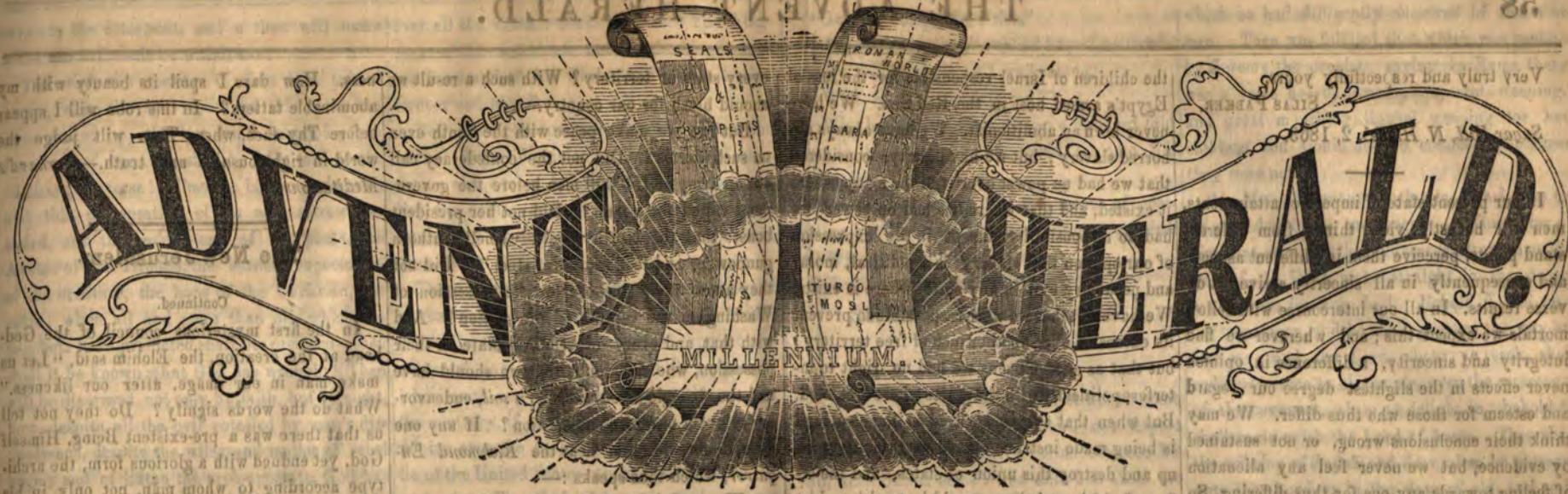
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WHOLE NO. 1136.

BOSTON. TUESDAY, MARCH 10 1863.

VOLUME XXIV. NO. 9

## THE ADVENT HERALD

Is published every Tuesday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply, marked on envelope, "For Office," will receive prompt attention.

JOSIAH LITCH, *Co. committee*  
J. M. ORROCK, *on*  
ROBT. R. KNOWLES, *Publication*.

## TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "  
Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

For the Herald,

## GOLDEN HOURS.

BY D. T. TAYLOR.

Hours there are all bright but fleeting

Bathed in sunshine, dipped in gold;

Which if seized upon in passing

Ere they join the hours of old,

And improved by us in wisdom,

Shake from their unfolded wings

Blessings rich, and rare, and glorious;

Pregnant with immortal things.

But the soul that dull and tardy,

Waits for better days to dawn,

Ere he acts with brave endeavor,

Wakes to find his chances gone.

Comes to all such golden moments,

Which neglected we shall find:

They depart with magic swiftness,

Leaving vain regrets behind.

Wake up mortal!—wait no longer;

Life is all too grand to sleep,

Ours are times sublime and awful,—

Rouse ye! ere we wake to weep.

Wep the golden hours all vanished,

And a life misspent in sin,

Shut thy soul from out God's kingdom,

Which no sluggard e'er shall win.

Castleton, Vt. Feb. 1863.

THE RUINS OF BABYLON.—A letter from Bagdad, in the *Moniteur*, says:—"The excavations carried on among the ruins of Babylon, under the direction of the French Consul at Bagdad, have resulted in some interesting discoveries. In the Nimroud Mound, which was visited by Mr. Layard in 1849, were found four bas-reliefs of colossal dimensions, each sculptured on a large slab of stone, and representing allegorical figures. The larger part of bas-reliefs bears long inscriptions in cuneiform characters, and are remarkable for their state of preservation. A certain number of other sculptures of smaller dimensions, representing scenes of Assyrian life or war-like episodes, have also been discovered. These artistic treasures are on their way to France."

There are in European Turkey and Western Asia under the missionaries of the American board, 20 churches, numbering 466 members, 58 of them added the last year.

## Political.

For the Herald.

"Sound the loud timbrel o'er Egypt's dark sea, Jehovah has triumphed, his people are free."

I have not the least objection to this. It would be very gratifying to know that all could sing it in reality. It sounds well; yes, good, very good; and while I write I have no other feeling than to wish for all men, black or white, red or blue, if such there be, everywhere, freedom from all cruel oppression and sin of every kind; but do you suppose our dear, kind, sympathetic sister realized in its full awful magnitude the great amount of suffering and untold misery there was in the whole length and breadth of our land,—the many sad and broken hearted widows, fatherless children, mourning parents, sick and wounded, legless, armless, and maimed for life soldiers, as an offset for the privilege of learning the freemen to sing this soul inspiring anthem and enjoy the blessed boon of freedom?

Now to every humane and Christian heart there is in the word of Holy Writ,—"Break every yoke and let the oppressed go free," something sweet, and to some very sacred. They believe it to be a very binding injunction, a great command from the lips of the blessed Jesus; and so it is! But, my brethren, let us look at it for a moment, be calm and consistent, and be forbearing with me this once, as it will be the last of my intruding upon your time in attempting to direct your enlarged sympathies in any other direction. To carry out this noble principle and make it applicable and of any effect where my brethren wish or talk of making it effective, as I understand it, they must trample upon every other command of God with impunity, butcher, burn, and enact scenes throughout the length and breadth of our land too revolting for humanity to contemplate, and, I think for God to approve, on which I need not dwell. We now see enough and some have already experienced, scenes of suffering and barbarity almost without example in the history of the civilized world—I often see in the Herald extracts from that (to me) incendiary sheet, the N. Y. Tribune, which read well, as for instance: "God bless Abraham Lincoln for his emancipation message." Now that is all right and proper. Yes there is a command to pray for the President and all in authority; but I thought, on seeing it, that it was quite as applicable and appropriate to fervently ask the blessing of God upon our cruelly wronged and suffering soldiers, and that God in his mercy would speedily relieve and restore them to the bosom of broken hearted companions, and anxious friends. I have some times thought I should like to select some extracts from that sheet for you to publish; but I will not ask it. It would be asking too much; it would sound treasonable. It has not always been so loyal and Union loving as at the present time. Now, for one, I have no fellowship or faith in this war in the way it commenced or is being carried on, (no necessity for it), either North or South. I have no sympathy with southern slavery, or southern rebellion, nor with northern meddling fanatical abolitionism; and I fail to see as yet where the great God, or Providence, has favored one side more than the other, under any policy yet pursued. Blight, defeat, disaster, distraction and

the curse appear to rest on all sides. The only prospect I now see, as the result of this unholy war, is evil and ruin to our nation; and it will entail upon us, our children, and our race, misery, guilt, and disgrace. And it is very doubtful to

my mind if in the end, should the end ever come, as a whole the condition of the black race is made much better or their cruel burdens much lighter, even should they at last fall into the hands of their northern professed friends. I have no wish to make their condition worse, but would be glad to make it better, so far as I could by pursuing a course dictated by reason and common sense. I can, in the sincerity of my heart ask on all alike, black or white, north or south, the blessing of God. I have no quarrel with my brother because he sees fit to be "an out and out abolitionist." Many of them, as men, I highly respect and as Christians love; but they are not my kind of statesmen—no, far from it. In the condition of our country, in its many conflicting interests, we want men who can see, to say the least, as much as two evils among so many, and have wisdom enough to choose the least; not to be such great sticklers for principles, to say nothing of party, as to drive us all on rail road speed to utter and hopeless ruin, never to be remedied.

I see Bro. Bosworth, in his letter a few weeks ago, gave all up in despair because the result of the late election in some of the states was not just in accordance with his feelings, and perhaps would not be productive in carrying out just his ideas in the management of national affairs. Bro. Fassett, and other good brethren, see a great deal of mismanagement and trouble a head, because they see signs in the political horizon that are not in unison with their feelings and views. I confess it looks dark indeed; but good, and even those we call wise men, honestly differ as to what is the best policy to be pursued and as to what causes our difficulties and dangers. A self righteous and religious bigotry is said to be the most intolerant and unscrupulous of all others. As a body of Christians we have had some experiences that ought to teach us modesty, enable us to see that it is at least possible for us to be mistaken, and have a zeal greater than our knowledge, and make us have a little respect for the opinions of others. It must be a very dull and stupid mind that reads and can't discern the wholly one-side feelings of some. I do not expect to make converts to my faith; that is not my motive; only to have it understood that while perhaps a majority of the readers of the Herald are fed with these kind of paragraphs and such like entertainments, there are a few of us who are entitled to, perhaps, a little consideration and chance to be heard, who do not with our views, and from the stand point at which we look at these matters, quite so well relish them. I have endeavored to be as modest and respectful and unoffending in language, as I well could be, make myself understood, and do justice to my own feelings,—at the same time feeling a respect for others.

Now, Bro. Bliss, as I do not wish to embarrass the office in any way whatever, if you will do me the favor to publish this communication entire in your next week's issue, (it shall be the last from me,) and just send me the bill covering all the expenses, it shall be paid.

Very truly and respectfully yours,

SILAS PARKER.

Sugar Hill, N. H. Feb. 2, 1863.

In our present state of imperfect attainments, men will honestly view things from different stand points, perceive them in different aspects, and consequently in all sincerity arrive at diverse results. In all our intercourse with fellow mortals we expect this; and wherever we find integrity and sincerity, a difference in opinion never effects in the slightest degree our regard and esteem for those who thus differ. We may think their conclusions wrong, or not sustained by evidence, but we never feel any alienation of feeling towards any one for thus differing. So much by way of preface. And now we will notice a few points referred to in the foregoing.

1. The expression quoted from Gen. Butler, was not a selection of ours, but was sent by a friend. It would have been better not to have inserted it because of the word "hunker," as applied to a party. There is no argument in an unkind or uncourteous expression; and it would have been much better, instead of giving the General's phraseology, to have said that he expressed himself as going to New Orleans strongly pro-slavery in his sentiments, but as having or there seeing the working of the institution radically changed his opinions. We have never been an admirer of Gen. Butler personally, and have no disposition to endorse him in any respect; but we confess that he stands higher in our estimation than he did before going to New Orleans. We think that multitudes, could they have his experience who now sympathize with his former, would learn to sympathize with his present position. As to the division of his party in which he aided, we can not see far enough into futurity to say whether it was fortunate or unfortunate for our country. We think the establishment of a slave confederacy was pre-determined; and whether it would have resulted the worse for our country to have had it attempted with the whole control of the government in the hands of the south or without that control, we are not prepared to say. Our Father, however, sits at the helm, and we are inclined to the opinion that Providence has directed in this matter.

2. Our brother is in error in respect to the person of him he styles "Judge Miller." The one whose letter appeared in the Courier was formerly a Whig member of Congress, but he was not the judge appointed by the President. The judge was a brother of his, and hence the error. The majority of papers have corrected the mistake, but we do not know that that has been done by the Courier.

3. We do not regard all the sorrow caused by this war as the price paid for the privilege of learning those freed by it to read and write. On the contrary we view it as the result of that system of wrong and bondage which has broken out in insurrection against the freest and most enlightened government—full of faults as it is—on which the sun shines; and that it is a part of the price we have been called to pay for having fostered and made concessions to it so long, when God has been saying, Do unto others as you would have them do unto you.

4. The term applied to the Tribune, which paper we by no means regard as safe in all things to follow, should have been omitted for the same reason we have given in respect to the word used by Gen. Butler. That sheet is in many respects justly opened to criticism. It is not safe to follow implicitly that of any paper, or party, or policy. Each individual act or thing must be judged impartially, and approved or disapproved irrespective of where it is endorsed or condemned.

5. To inaugurate a scene of butchery, incendiarism or other evil, for the sake of effecting the liberation of the slave, would be abhorrent to God and to every Christian. We do not understand that any thing of this kind is proposed or that it need be any necessary consequence. It is, however, we think, always safe to do right; and we do not think we should refrain from acting justly because some one else will retaliate and commit a given wrong. We do not think

the children of Israel responsible for the loss of Egypt's armed host in the Red Sea. We have never been an abolitionist. We have always abhorred slavery; but we have always considered that we had no power over it in the states where it existed, and that where we had no power we had no responsibility, except in the expression of our opinion that slavery is a political, moral and pecuniary evil in any state where it exists. We have felt that we were responsible to prevent its extension over another inch of free territory; but that as good citizens we had no right to interfere politically with the states where it existed. But when that system is used as the plea, and is being made instrumental, as we think, to break up and destroy this union of states, and the effect of which we believe would be to either rivet the slave shackle upon us all or else leave the whole country in a condition of anarchy, we are prepared to justify the government, as a war necessity, in declaring all slaves of rebels, and all slaves in rebel states, absolved from allegiance to rebels masters. Nor need any evil grow out of it. For if slave owners would change the tenure of service from one of burden to that of hired servants, they would retain ninety-nine out of a hundred of their slaves on their plantations, and would find them more useful, profitable, and acceptable employees. That is, we thus view it.

6. We think we are in duty bound to ask God's blessing on our president and on all in authority, that they may be wise in counsel and skilful in execution; but in so doing we need not forget to ask his blessing on all in the ranks, that they may be guarded amid all the dangers and temptations of the camp, and be speedily returned to their respective homes. And we should all ardently pray that this dreadful war may soon come to an honorable end.

7. We do not regard Gen. B. and F.'s discouragement as owing to a failure to carry out their ideas, but because of their apprehensions in respect to a divided north. With the north united in one heart and one mind, we think the south would return to their allegiance, and take their place in the Union before the New England trees shall unfold their summer blossoms; but with growing evidence of a divided north we can but anticipate that the south will be encouraged to persist in their war upon the government.

8. It is true that what we need is an enlarged and comprehensive view of things. Wrong is not always in one direction nor with one party. We should allow no party to control and direct our judgment. And we should be as ready to perceive what is wrong, whenever in one party as in another. And also our perception of what is right in each and all should be equally comprehensive.

9. In respect to the termination of this war, every Christian patriot should ardently pray for peace. But it is not clear to our view how the government can effect this except either by suppressing, or by submitting to the rebellion. The man who has a wolf by the ears or a maniac in his grasp, cannot but be anxious to terminate the strife; yet he knows full well that if he does not subdue the wolf or quell the maniac, his life or limb must pay the forfeit. In like manner we do not see how there can be a permanent peace with the south without compelling them to cease their war on the government, or by submitting to all their demands and permitting slavery to extend over the north. The advice of Mr. Vallandigham is: "Expel the usurper"—we suppose reference is made to the President—"Make an armistice, withdraw your armies. Declare absolute free trade between the North and South. Buy and sell. Recall your fleets, break up the blockade. Reduce your navy. Restore travel. No more iron-clads or monitors visit the south. Exchange newspapers. Establish slavery in the territories—allow slaveholders to travel and reside anywhere in the free states with his slaves without molestation and if his nigger run away catch him and return him. Migrate, intermarry—and let slavery forever alone."

What more could any reasonable slave hunter ask than that? But would God be pleased with such a truce as should make slavery legal in

every state or territory? With such a result we should blush for our country.

But can we make peace with the South even on such terms? Did not the confederacy call out an army of 150,000 men before the government called for a man? Did not her president boast that the North should "smell southern gunpowder and feel southern steel"? Did not they avow their purpose to take possession of Washington the capital of the nation? And with that and every other slave state in their possession, who can doubt that we should have had the struggle *on our northern soil*, endeavoring to avoid our own subjugation? If any one does doubt, let him hear the *Richmond Enquirer*, which thus speaks:—

"We are fighting this war for a Government which shall recognize African slavery as an institution ordained of God. Beneficial to mankind, a necessity in our social and political relations as States, and in our intercourse and relations with all other nations or States. Hence the admission of any free State into our Union is not only repugnant to us, but it will be a continuance of that evil which has brought on the war and which to get rid of we are fighting."

"We warn the democrats of the North to dismiss from their midst at once, the miserable delusion that the South can ever consent to enter again upon any terms, the old Union. If the North would allow us to write the Constitution ourselves, and give us every guarantee we would ask, we would sooner be under the Government of England or France, than under such a Union. In short we never want to see another d---d Yankee south of the Potomac. Menial by nature, they are only fitted for menial duties—and even now they are in open and flagrant insurrection against their natural lords and masters the gentlemen of the South. But when we have reduced them to subjection, and taught them to know their place, we will take care to put such trammels about them that they will never play such tricks again."

With such sentiments and avowed purposes it appears to us that the government has no alternative but a vigorous prosecution of the war, or an ignominious surrender of the liberties of this nation which have been constitutionally entrusted to its keeping. We earnestly pray, O God, give us peace; but we also pray him to preserve us our integrity and liberty, to break every bond of the oppressor, and make the whole nation, a God praising and liberty loving people.

Finally, we have no charge for services rendered. What we do, we do for the A. M. A.; and if our brothers be pleased to aid that, it will be thankfully received. In the mean time he will pardon our own expressions of opinion, which our own conscientious convictions, as we doubt not those expressed by him are his and as such should be respected.

#### Confidence in Christ.

The dew of thy grace is shed upon my wasting spirit with refreshing consolation. My soul languishes, but soon it will exult in thee; my flesh withereth, but after a few days it will revive. I am compelled to undergo corruptions, but thou wilt free me from this decay, when thou bringest me out of all evils. Thou hast newly created me in the image of God, and how can the work of thy hands perish? Thou hast redeemed me from all my foes, and how shall death alone triumph over me? Thou hast devoted thy body, thy blood, and thy entire self for my salvation; how, then, shall death hinder those benefits which were bought with so precious a price? Thou art my righteousness, and my sins shall not prevail over thee; thou art my life and my resurrection, and my death shall not overcome thee; thou art my God, and Satan shall not have power over thee. Thou hast given me the earnest of the Spirit; and in his will, I glory; in his will, I triumph; and I firmly believe, notwithstanding, that thou wilt permit me to enter into the marriage-supper of the Lamb. Thou hast clothed me with the wedding garment, which I received when baptized (Gal. iii: 27,) into Christ; nor will I stich to this precious, most beautiful robe the tattered rags of my righteous

ness. How dare I spoil its beauty with my abominable tatters? In this robe will I appear before Thy face, when Thou wilt judge the world in righteousness and truth.—*Gerhard's Meditations.*

#### The New Jerusalem.

Continued.

In the first mysterious council of the Godhead at the creation, the Elohim said, "Let us make man in our image, after our likeness." What do the words signify? Do they not tell us that there was a pre-existent Being, Himself God, yet endued with a glorious form, the archetype according to whom man, not only in his spiritual, but also in his human nature, was fashioned? And thus, as the animals whose skeletons are still imbedded in the rock did foreshadow the future appearance upon earth of man, so man, himself so imperfect, and with powers not fully developed, did prefigure the advent of a more glorious Being, whom the heavens should reveal at the time of the restoration of all things. And who was this archetype, the Alpha and Omega, the beginning and end of all things, whose image has been reflected in the highest work of creation— who was present when God appointed the foundation of the world— who talked with Adam and with Abraham—who wrestled with Jacob, and led the hosts of Israel, and guarded the children in the furnace of fire—whose hand inscribed the decalogue on the solid table of stone— who wrote the characters of doom on the palaces of Babylon? No mere man or angel could thus assume the attributes of Omnipotence. Therefore we conclude that this glorious Being was truly God, even the Lamb slain from the foundation of the world, He who was manifested in the flesh, and who will hereafter appear in the glory not yet revealed, which He had with His Father before the word was.

And the Scripture speaks also of material pre-existent forms preserved in the heavens before time, in anticipation, as it were, of the grand scheme of man's redemption, according to the "determinate council and foreknowledge of God." Moses, in the mount, saw by a vision a heavenly tabernacle; and David was shown by the Spirit, a temple, according to the similitude of which things the earthly temple and tabernacle were to be fashioned, which were "a figure of the time then present." Were those merely ideal representations, plans designed by the heavenly Architect, shadowy and immaterial, like dissolving views or phantasmas? Or were they not (as we rather believe) actual realities, possessing form and materiality, even the great originals in the heavens, which God permitted His servants to copy, thus foreshadowing the glories which shall hereafter be manifested?

For thus we believe that these pre-existent indestructible archetypes will be revealed to God's elect in a future state. And here on earth there are analogies which unite, by a mysterious claim, the things of time with those of eternity. There are patterns of the things in the heavens. Our precious stones are fragments of the glories of paradise. Even in the healing virtues of plants, and especially in the extraordinary properties of the cocoa leaf, which, without any other aliment, can for a time renew and reinvigorate the exhausted frame, we may trace some affinity with that tree of life whose "leaves" are for the healing of the nations.

In this imperfect state man cannot realize the glories which shall be revealed hereafter. The finite cannot grasp the infinite. That glorious city wherein the redeemed shall dwell, enlightened by the presence of God himself; that glorious reign of peace and renewal of earth's beauties predicted by the apostles and prophets; the future existence of the saints, when they enter the kingdom prepared for them before all time by the Father—of these we cannot form any adequate conception. They pass man's understanding; but through faith we receive them as facts, as realities. How God's designs shall be accomplished we cannot tell; but we are sure (for God has said it) that they will be fulfilled

even to the uttermost, and a time will come when the veil shall be withdrawn.

Yes, when the creations of time have passed away; when the last record of this earth has been wound up, the last knell sounded--then the story of our race shall be fully told to the admiring universe! When the last scene is over, and this dispensation of sin and sorrow has ended, and the golden age of the poets, the Avatar of the Hindoo, the earnest expectation of the creature, the hope of the Christian, has come; when all and more than all, which the prophets have predicted shall be revealed--then shall it be known what God has wrought! Then will be discerned, not only by faith, but by sight, how, despite all the evil entailed by man's disobedience, despite the wiles and malice of rebel angels and of Satan the arch-apostate, God has been ever carrying forward His great designs until the final consummation. Think not that there has been no further development of the character of Jehovah, of a covenant God, no brighter light shed on the universe during this brief space of six thousand years. No! a mighty chasm extends between the first Sabbath, when God rested from His labors, and the future Sabbathismos, the "rest for the people of God." Never again shall the first scene in the mighty drama of life be repeated; never again shall that pathway of death be retraced by the sons of Adam. The rainbow of promise, the mighty arch of redemption, spans the void. God's work has ever been progressive. Man, fallen from his first high estate by the transgression of the first Adam, will be elevated to a higher position through the sufferings and by the merits of his Savior, who is the Mediator of a better covenant. The innocent but fallible inhabitants of Eden cannot be compared with the citizens of the New Jerusalem--with those who shall attain to the inheritance of the saints in light. Beautiful but fading was Adam's crown--theirs is of amaranth. Redeemed by their Savior, they cannot perish, none can pluck them out of His hand. "There is therefore no condemnation." With Him they shall be exalted, they will behold the glory, as yet but partly revealed, which Christ had before the world was--which he will have when this world shall be no more! "For we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness."

For the Herald.

### "The United States in Prophecy."

This is the heading of an article from L. S. Webb of Brooklyn, N. Y., published in the Christian Advocate and Journal of Nov. 27, 1862, and is a fit accompaniment for Dr. Strickland's sermon, on the question, "What becomes of the dead."

The writer begins thus:—"The providential mission of this government, which Daniel symbolizes as a stone, and John by a man child, holding a rod of iron, is indicated by the action of the stone. It smote the feet of the image, and the gold, and the silver, and the iron, and the clay became as the chaff of the threshing-floor which the wind of heaven carries away. The feet was the point of union between church and State. Consequently the mission of this fifth kingdom of Daniel is here set forth as being the ultimate and utter destruction of ecclesiastical and political despotism from the face of the earth."

The positions here assumed are so far, the theory of Baldwin and Pitts, in their respective Armageddons; and have obtained many adherents in the christian world. But the utter preposterousness of the theory will be apparent by a few remarks in the light of God's word. A stone is a symbol, not of a Republic, but of Jesus Christ. Acts 4:10, 11, "By the name of Jesus Christ doth this man stand before you whole. This is the stone which was set at naught of your builders, which is become the head of the corner." To him is promised a kingdom. Luke 1:31, 32, "The Lord God give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

The kingdom of Christ is to be universal,

over all the earth. Rev. 11:15. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever."

Both these passages unequivocally declare the eternal Royal dominion of Jesus Christ on a throne and over a kingdom pertaining to earth. But the extent and duration of the kingdom symbolized by the stone is the same as that promised to Christ.

There cannot be two supreme universal and eternal powers on earth; therefore if the stone is this Republic which is to become supreme and universal, and stand forever, Christ's rights of inheritance and dominion are worthless. On the contrary, if he is to have such eternal dominion over the kingdoms of earth, the Republic of the United States cannot possess it.

Again, "The God of heaven shall set up a kingdom, which shall never be destroyed." But the American Constitution proclaims that, "We the people do ordain and establish this Constitution." It does not recognize God as its founder. By what right, then, can any one claim it to be the kingdom of God? Its fundamental law denies it and declares it to be a man-made government. But this fifth dominion of Daniel, like its predecessors is to be a kingdom.

This government, on the contrary, abjures Royalty, and declares all authority to be vested in the people.

Each of the first four were Royal governments, and have thus determined the import of the word; it is expressive of Royal government in the true sense of the term. When, therefore, the prophetic word declares that the God of heaven shall set up a kingdom, it means kingdom, as certainly as when he says, "After thee another kingdom inferior to thee; and another third kingdom of brass." &c., "And the fourth kingdom shall be strong as iron." The fulfillment of all these, constitutes a rule for determining the import of the word kingdom; and we have no authority for making it signify a Republic. To attempt to take this glory from Christ and place it in the hands of a Republic as Christ's vicegerent, is only another phrase of the papal assumption.

Why will christian men, professed ministers of Christ, so persist in wresting the word of God from its legitimate import? Will God the Father fulfill his decree, by which he stands pledged to His Son? "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." If he does, Christ will come to earth to dwell and reign forever. Let us prepare to welcome him.

J. LITCH.

### The Girdle.

To loose the girdle and give it to another, was among the Orientals, a token of great confidence and affection. Thus to ratify the covenant which Jonathan made with David, and to express his cordial regard for his friend, among other things, he gave him his girdle. A girdle curiously and richly wrought was among the ancient Hebrews, a mark of honor, and sometimes bestowed as a reward of merit; for this was the recompense which Joab declared he meant to bestow on the man who would put Absalom to death. "Why didst thou not smite him to the ground? and I would have given thee ten shekels of silver, and a girdle." The reward was certainly meant to correspond with the importance of the service which he expected him to perform, and the dignity of his own station as commander-in-chief; we, may, therefore, suppose it was not a common one of leather, or plain worsted, but of costly materials, and richly adorned; for people of rank and fashion in the East wear very broad girdles, all of silk, and superbly ornamented with gold, and silver, and precious stones, of which they are extremely proud, regarding them as the tokens of their superior station, and the proof of their riches.

### A Beautiful Reply.

A pious old man was once walking to the sanctuary with a New Testament in his hand, when a friend who met him said:

"Good morning, Mr. Price."

"Ah, good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?"

"Why he has bequeathed me a hundred-fold more in this life and in the world to come life everlasting."

This beautiful reply was the means of comforting his Christian friend, who was at the time in very sorrowful circumstances.

### Sabbath School Exercise.

Continued.

12. The tribe from which Christ was to come was named: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be."

13. Accordingly Paul says, when speaking of the Messiah, "For it is evident that our Lord sprang out of Juda."

14. He was to be the son of a Virgin: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

15. The prophecy just quoted, was thus fulfilled: "And in the sixth month the angel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man named Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

16. The place of his birth was foretold: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

17. The fulfillment is thus recorded: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem: "And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

18. The heavenly sign that would indicate his birth was given by Balaam when saying:—"I shall see him, but not now, I shall behold him but not nigh: there shall come a star out of Jacob."

19. When the wise men came from the east to Jerusalem, they said:—"Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

20. It was predicted that he should be carried into Egypt: "When Israel was a child, then I loved him, and called my son out of Egypt."

21. And it was fulfilled on this wise: "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt: and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

22. A massacre at Bethlehem was foretold. "Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children refused to be comforted for her children, because they were not."

23. And its fulfillment is thus recorded:—"Then Herod when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time

which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not."

24. Messiah's manifestation to Israel, was to be preceded by a messenger:—"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come saith the Lord of hosts. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

25. This was thus accomplished: Matt. 3:13. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."

26. The Messiah was to be anointed and thus set apart to his work: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

27. When Jesus was about 30 years of age, we read of him:—"Then cometh Jesus from Galilee, to Jordan, unto John, to be baptised of him. But John forbade him, saying, I have need to be baptised of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness; then he suffered him. And Jesus when he was baptised, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

28. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears."

29. He was to be a prophet like Moses: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto

my words which he shall speak in my name, I will require it of him."

### Jerusalem.

The foundation of the inner walls of Jerusalem (referred to in Lamentations ii. 8, under the name of ramparts, and also Isaiah xxii. 11, where the two walls are spoken of) have lately been discovered. As far as it is laid bare, it consists of very large stones, and the solid masonry is just the same as that of the western wall of the Temple. It is about four yards distant from the present wall. The spot was visited by many Europeans, among whom are mentioned the Austrian and French consuls, as also by Dr. Rosen, the Prussian consul, distinguished for his topographical knowledge of the Holy City; and they all agreed in pronouncing this remnant of hoary antiquity the foundation of the "rampart." It was discovered while digging to lay the foundation for a new building—the "Abode of Peace," erected for the Jewish poor, at the expense of a Jewish benefactor. On the same plot of ground was also discovered a very large and equally ancient cistern, 36 yards long by 9 1/2 wide and 14 deep.—*Jewish Chronicle.*

### Ryland rebuking Carey.

At a meeting of ministers, Mr. Ryland called on the young men to name a topic for discussion. Up rose Carey and proposed: "The duty of Christians to attempt to spread the Gospel among heathen nations." The venerable preacher sprang to his feet, frowned, and thundered out: "Young man, sit down! When God pleases to convert the heathen, he will do it without your aid or mine!" All the old men of his denomination were steadily against him. By degrees the young men were brought to his side. While he and his family were passing weeks without animal food, and with short provisions of other kinds, he prepared a pamphlet on this great theme. Mr. Marsham says it "displayed extraordinary knowledge of the geography, history, and statistics of the various countries of the world, and exhibited the greatest mental energy, under the pressure of the severest poverty."—*London Quarterly.*



## ADVENT HERALD.

BOSTON, MARCH 10, 1863.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Death of The Editor.

The readers of the *Herald* will no doubt be painfully surprised at this heading. Three weeks ago, and the unerring archer made a breach in the *Herald* office, by striking down a young lady who was apparently in the full vigor of life. The convulsion in the affairs of the office had subsided and business assumed its wonted channel, when he who is said to love a shining mark, with sure and deadly aim, laid low our beloved brother, Sylvester Bliss, the editor of this paper. He died of Pleuro Pneumonia, on Friday, March 6th, at four o'clock P. M. After mailing the *Herald* of Feb. 24th, he returned home quite unwell; complained of terrible distress in his head. After retiring for the night, he was restless and feverish; and grew rapidly worse till morning, when he found himself confined to his bed. All that the skill of his kind and interested physician could do aided by judicious counsel, was in vain to arrest the fatal malady. The last twenty-four hours were hours of untold agony, distracting the mind and nearly depriving him of the power of speech till at last the busy wheels of life stood still. The office and patrons of the *Herald* have sustained an irreparable loss: for

we shall not soon look upon his like again. A more full obituary will be prepared perhaps for the next paper. The funeral services were held in Rev. Dr. Thompson's church in Roxbury, on Sunday, March 8th, at 3 o'clock P. M., where an appropriate and feeling discourse was delivered by Dr. Thompson from 2 Cor. 4: 14. "Knowing that he which raised up the Lord Jesus shall raise us also by Jesus, and shall present us with you." Glorious hope to the weeping dying saints.

J. LITCH.

### Non-appearance and Continuance.

The foregoing will fully explain the cause of the non-appearance of the paper last week. We hope to be able to continue its weekly visits as usual. The writer will take charge of the paper as chairman of the committee of publication till the meeting of the board in April.

J. LITCH.

### Not So Fast.

The *Bible Examiner*, edited by our friend George Storrs, in copying an article of ours from the *Herald* of January 20, on the word Immortal remarks:

"We are glad, brother Editor, to hear you speak so frankly. We are specially glad for the evidence that the discussion of the last twenty years has shown you the untenability of the common idea that all men are immortal. You say, indeed, the word immortal, as used in the 'popular sense,' is not its scriptural one. But we have met our opponents on the ground of its 'common usage,' and by your admission, 'man is not now' a possessor of immortality, in the Scripture sense, and 'never will be unless he has part in the first resurrection,' and that 'the wicked will not be immortal.'—Thus victory follows the discussion, and we 'thank God, and take courage,' as did Paul on one occasion. The only real point of controversy with you now seems to be, will 'the wicked exist forever.'"

We have no objection to the manner in which our view of immortality is stated in the foregoing comments, as it seems to be plainly enough presented. Our brother editor is in error, however, in supposing our view of the question is different from what it was eighteen years since. On our first examination of the question, nearly twenty years ago, we came to the same conclusion in respect to the use of that word that we expressed in the paragraph copied into the *Examiner*; and any one will look in vain for anything editorial in the *Herald* contradictory of that position. Nor are we alone in it—it being the view generally taken by Adventists on our side of the death question. The same view is presented by Rev. Dr. Adams of this city, in his late work on "Evenings with the Doctrines."

Nearly ten years since, the *Crisis* quoted a similar paragraph from our pen as proof that we had given up the immortality of the wicked, but subsequently corrected by admitting we had never held that view. As our present view is the only one we have ever intelligently held on that subject, it cannot consistently be quoted as evidence of a change of opinion caused by, or following the last twenty years discussion of this question. And therefore our contemporary we see that a little correction is needed.

In respect to two other points referred to in a part of the comment not quoted, we have simply to say that we regard death, literally, as a condition which is to be determined otherwise than by the mere use of the word; and that by the holiness of Adam, we referred not to any developed holiness, but to his absence from sin in the condition in which he was created.

### Correction.

BRO. BLISS:—Some months ago I made a statement in the *Herald* explanatory of a report referred to by Bro. Himes in reference to himself and his reported change of views on the state of the dead; in which I gave my authority for the statement. I have seen Mr. Collier and learned from him that he did make the statement which my correspondent reported to me. But he now says as does Bro. Himes, that the discourse on the occasion referred to, was on the resurrection, and that there was nothing said on the subject of the intermediate state; from which he inferred that Bro. Himes believed in the death sleep. Bro. Himes also equivocally denies having changed his views on that subject.

J. LITCH.

PERSEVERANCE.—My opinion is, you will look in vain for an extensive revival, unless you "follow the blow" with sermons and prayer-meetings. The heavens were big with rain, but neither one peal of thunder nor a dozen may shake them; a score may be required to bring down teeming showers.—*Pitts. Chris. Adv.*

"Vengeance is mine," saith the Lord.

### "The Word Immortal."

BRO. BLISS:—Under the above heading, in the "Herald" of Jan. 20th, there is a short article all of which appears to me to be Scriptural until you come to the following: "If Adam was created such, as he surely was, then was he created immortal according to the Scriptural usage. But if he was created sinner, and miserable, then was he not immortal. Immortality is thus condition. But Adam sinned lost that condition, which can be regained only through Christ." "Immortality is a condition," is the only statement in the above quotation, that I think will bear investigation. If Adam was created immortal I have never seen the proof. The word "mortal" means liable to death, the word immortal means not liable to death. Adam was in a condition that in a certain contingency, he would die. If Adam had been created immortal, God could not have said, "In the day that thou eatest thereof thou shalt surely die," for that would have been giving the contradiction to the law and condition of immortality in which he was created, for it is true as the writer says, "it is a condition of purity, of holiness, of happiness, of deathlessness." But it does not follow, because there are purity, holiness, and happiness, that there is immortality unless these qualities be considered in a more absolute sense than was ever applied to man. As applied to man there have been many that have come up to this condition. But if we go to the Scriptures, there will be no difficulty in ascertaining what Adam's condition was when he was first created. The Psalmist 8: 5 in speaking of him as he was when created, says, For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. To this the Apostle Paul adds his testimony, by quoting this passage from the Psalmist Heb. 2: 7. Then when Adam was created he was "crowned with glory and honor," and in this state he must have been pure, holy, and happy, and if he had been immortal, this would also have been added. What was lost in the transgression was not immortality but "glory and honor," and these are again to be obtained by the Christian, by a "patient continuance in well-doing," to which is added by the Apostle Paul Rom. 2: 7, "Immortality," "eternal life;" which last words I understand to be explanatory of the word immortality, and has reference to duration, meaning neither more nor less than eternity of life. I understand the word immortality, to describe a state where there is no temptation, no trial, no liability to change, and not to be obtained, till after a state of probation—till the first Resurrection. If Adam lost immortality what security have his posterity for retaining it forever, if they do regain it through Christ?

For Bible truth.

P. ELZEA.

We differ from the foregoing in two particulars:

1. We differ in respect to the meaning of the word immortal. Adam was created either mortal or immortal. If he was created mortal, he was created subject to death irrespective of whether he should or should not sin. If he was not thus liable to death he was immortal—that being a condition of being having within itself no principle of corruption or decay. Adam possessed no such principle of corruption till the epoch of his transgression, when he became mortal. Had he been already mortal, God would not have made that the penalty of his transgression; for that can not be a penalty which is experienced before transgression. Adam's being liable to become mortal, in a certain contingency, does not imply that he was already mortal, without that contingency. Immortality does not necessarily imply its eternity. That depends on contingencies. In the blessed future there will be no such contingencies, and thus the immortality of the redeemed will be eternally secure. We say that when Adam was created he was not liable to death—no more than a man is liable to be hung who does not transgress human law. When a man commits murder he becomes thus liable, but not previous to the commission of the offence. In like manner Adam was not liable to death until he had sinned, and had he not sinned he would never have been thus liable. We therefore understand by the term immortal, a condition of holiness, purity, and exemption from corruption—irrespective of the duration of such condition. With Adam it was of short continuance, but with the saints it will be eternal. When we refer to the qualities last named, it is in a more absolute sense than any fallen man has ever attained,—excepting two who were translated.

We do not consider that the absence of the word immortal in the Psalm quoted is any proof that man was not thus created; for no principle in language is better established than is the detectiveness of an argument based on the silence of language or absence of testimony.

2. We do not regard "eternal life" to be given in Rom. 2: 7, as the definition of immortality. The simple reading of the text we understand to be, that

God will render eternal *zoe* to them who by patient continuance in well doing seek for glory, honor and immortality; but that he will render indignation and wrath, tribulation and anguish, to them who are contentious and do not obey the truth. With the first class, glory, honor and immortality are sought for, and eternal *zoe* is the reward rendered. The reward given must comprise the glory, honor and immortality sought; and thus we learn the significance of *zoe* in this connection. The glory, honor, and condition of being not subject to death, sought for, were, however such as should be eternal, and hence the *zoe* to be rendered is to be an eternal excellency. A mere eternity of existence, irrespective of whether it be, or not, a glorified existence, does not come up to our idea of the *zoe* of the redeemed; which, to us, means infinitely more than merely existing forever. For that may be the portion of those to whom will be rendered the indignation and wrath, tribulation and anguish with which it is contrasted, and which of course are its opposite.

And lastly, the security the saints will have that their glory, honor and immortality will be eternal, is in the oath and promise of Him who alone hath, and who alone ever will have inherent immortality. For God alone will be self-existent. He could at any time destroy every immortal intelligence in the universe. And no created being has any existence independent of God's sovereign pleasure. But his revealed will in respect to the eternity of the glory, honor and immortality which he will render to the redeemed, is ample security for every son and daughter of Adam who lays hold of Christ's righteousness.

For the Herald.

### "Perplexing Questions?" (!)

In the *Herald* of Jan. 20th, is an article under the above heading in which the writer says:

"The question has been often asked with a tone of triumph, by the champions of materialism, 'It a man die, his body be deposited in the grave, and his soul exists in Hades, which is the man? That this should perplex multitudes is not surprising and they should be relieved of their perplexity.'

Which then is the Man?

This must be determined by the simple law of language, 'that any considerable part sufficiently large to identify it as such, of any person, place, or thing, is properly designated by the generic name of that person, place, or thing.' But if it is desired to designate any particular part, specific terms expressive of that particular must be employed.

This rule is so obvious that it seems almost useless to illustrate it. But lest some should not perceive its force, I will give a few illustrations.

1. Suppose an apple to be divided into several parts, and I should see one of those parts lying upon a table, should I speak correctly if I said, give me that apple? Who would not answer, yes; for that is the generic name of the fruit, whether there be more or less of it; and a part of it is enough to identify it as an apple? But if I wished any particular part of that apple as distinguished from other particular parts, it would be necessary to use the specific terms embracing its description, as, That piece of apple; a half of an apple; that half with the red cheek, &c., &c."

Permit a few words in regard to these "perplexing questions!" for truly, I am as much perplexed with the writer's ideas on this subject as he has presented them, as before I read the above "illustration" of the apple, &c.

If I understand the term generic, it does not apply to the different parts of the same thing; but to different species of the same kind; as the following definition will show:

"Generic—pertaining to a genus or kind; comprehending the genus, as distinct from species, or from another genus. A generic description is a description of a genus; a generic difference is a difference in genus; a generic name is the denominative which comprehends all the species, as of animals, plants, as fossils, have certain and peculiar characters in common. Thus *Canis* is the generic name of animals of the dog kind; *Felis*, of the cat kind; *Cervus*, of the deer kind." Webster.

Thus we see that the "generic name, is the denominative which comprehends all the species."

Is it not then rather perplexing, to apply this term generic, to the separate pieces of the same apple?

If we now take the illustration of the apple as given in the article in question, how many men could we make out of one man, provided we only take the pains to cut him up fine enough! It will be noticed by the critical reader, that by the illustration of the apple; it is that part of man which can be cut in pieces, which is the *real man*; because we cannot divide the soul and spirit "into

several parts!" This, sure enough, would be rather a perplexing job!

The second illustration presented in the article under consideration, is this: 2. "Supposing I say of certain persons, They reside in Boston. This is the generic word embracing all the incorporated territory of Boston. It may be in Tremont Street or Winter Street, Pleasant Street or some other street. But suppose one of them to live in Washington Street, and the other in Tremont Street; and I say of them they live in Boston; which is Boston? Is it Tremont Street; or is it Washington Street? Ans. Both. Both are embraced in the generic name, and each in the specific name."

This illustration about different persons living in different parts of Boston, is just as perplexing as the one about the apple; and for the same reason: as the "generic name," applies no better to this, than it did to that. And we venture the opinion, that it will perplex any one to tell how "Boston," could be one of a "species" of Bostons!

But again is "Washington Street," or "Tremont," or a particular residence on either of these streets, to be called "Boston"? If so, then why not any street, lane, place, residence, &c., in Boston, so many Bostons? How many Bostons should we have? And would they all be a "genuine one" a species of Bostons? This is really a "perplexing question."

After the above illustrations, the writer comes to this conclusion:—"So also Man is the generic name of that creature whom God has made to have dominion over all the earth. Body is the specific name for the earthly tabernacle; soul is the specific name for the living element of his being; and spirit is the specific name of the knowing or thinking element. If asked, then, which is the man? What is the proper answer? All; the name, as Washington and Tremont Streets are both embraced in the generic name of Boston; and I may say of a person residing in either street, he resides in Boston. The soul or spirit have just the same right to the generic name, man, that the body has."

Now let us discriminate; for it is said:—"Body is the specific name for the earthly tabernacle; soul is the specific name for the living element of his being; and spirit is the specific name of the knowing or thinking element."

Now another perplexing question comes up here. If the spirit is the knowing or thinking part; and the soul is the living element of man's being; how can this living element be *alive*, when the man is *dead*? or how could the "rich man's" soul know anything in "hades," if it is the spirit which is the knowing part, and that "returns to God who gave it." We will now attend to the conclusion of the whole matter, as stated by the writer under review. He says, "If asked, then, which is the man? What is the proper answer? All; the same as Washington and Tremont streets are both embraced in the generic name of Boston."

It is true, that Washington and Tremont streets are both embraced in the name Boston; so are soul, spirit, and body, all embraced in the name *man*; but these different parts, are not so many different Bostons, or men, or generic names, when separated. If the illustrations of the apple, and the streets of Boston, be correct. Then if any one should be short of men's labor, one man might be cut up into as many pieces as would be necessary, (!) then he would be *dead*—as soul and spirit would then be separated, and there would be a *soul-man*, a *spirit-man*, and as many *body-men* as there would be pieces, into which he would be divided! And would it not be rather perplexing to tell what kind of labor, and how much these men (!) would perform!

In closing, the writer says—"The soul or spirit have just the same right to the generic name, man, that the body has."

True. But it happens that neither soul, spirit or body have any right to the "generic name, man," when taken as in this "divided" state! But, if these several parts of man, are all united in one organism; then we have a *live man*, but if we divide a "man" into "several parts," and then say that either "part" is the "generic name" for "the man"; we think the person who should attempt such a project, would be involved in what might be called a *perplexing perplexity*!

T. M. PREBLE.

Concord, N. H., 27, 1863.

#### A New Plan of worship.

We notice by the papers that Rev. L. A. Sawyer, the author of Sawyer's Translation of the New Testament, and portions of the Old, has opened a plan of worship in the Mercantile Library Association's Hall No. 4, at No. 16, Summer St., in this city, where he holds meetings each Sabbath morning at the usual time of Church service. His hope is to rally around him a class of hearers who will subscribe to his views, which we are sorry to say we

think diverge widely from the narrow path of truth as unfolded in the light of God's holy word. He however is very correct, and undoubtedly thinks he is in the path of duty, and that by his plan of instruction, which is to extend through a four years' course, he shall advance his hearers in the knowledge and practice of Biblical truth truth and precepts.

#### NOTICE.

AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the *American Millennial Association* will hold their regular Quarterly Meeting at the "Herald" Office in Boston, on Thursday, April 9th, at 10 A. M.

JOSIAH LITCH PRES.

F. GUNNER, Rec. Sec.

P. S. The change from Tuesday to Thursday, is in consequence of Tuesday being the day of publication.

J. L.

#### Terms, Expressive of the whole, Common to part.

In another column we have given an article criticising a communication from a previous writer.

There is no difference, that we perceive, between our two correspondents in respect to the meaning of the term generic. Apple is the generic name of a particular fruit, of which there are many varieties—each one of which is as appropriately called "apple" as the other. The law of the synecdoche that the name of the whole of any thing may be appropriately applied to any of its parts, is equally uniform in its application. If there be a piece of an apple and of a pear on a table, and one should say, Hand me the apple; no one would impute to him an incorrect use of the term. The term an apple should not be applied to the part unless it be a major part, as it may be to an apple divested of its core, or rind, but apple would be entirely unobjectionable—and simply because it is the generic name of that kind of fruit. It is applicable also to anything pertaining to the apple. Thus we should call the wood of the tree by the same generic term, apple, to distinguish it from that of other trees which we speak of as oak, ash, walnut, cherry, &c.—the part, by the synecdoche, being known by the denominative generic of its kind.

Our first correspondent nowhere speaks of each separate part being a separate apple; for two or more apples may not be made by the cutting up of one, though, when cut up, each part may be spoken of as apple, without any necessary perplexity.

The criticism, that the part of man which may be cut up is that illustrated by the fragmentary apple, does not hold good, for the reasons, 1. that the spirit and body may be separate, as they are in death, and 2d that that was the purpose for which the illustration was given.

The second illustration we regard as no more open to criticism than the first. A man living in Tremont St. as much lives in Boston as does the inhabitant of Washington St. Our first correspondent did not speak of each being a separate Boston, but simply conveyed the idea that the term Boston the name of the city, is alike common to any part of it,—it not being necessary, in order to visit that city, to visit every part of Boston. We think the point, made by our first correspondent, not understood.

In the next quotation the word tabernacle, was transformed by the types to labor made; and in the quotation and reference to it we have substituted the word that was written.

In the application of the term man to his several parts, there is between our two correspondents a direct antagonism—the one affirming and the other denying that the term is alike applicable to the body, or the soul and spirit. On this point there is no diversity of authority in respect to the appropriateness of the application of the term, denominative of the whole, to any important part. No one would hesitate to say that a man was in great distress, because of the pains being limited to some particular part instead of being alike distributed throughout the entire body. The man has the gout whose feet and limbs have it. The man is shaved, if only his chin be subjected to that ordeal. And whether the man be suffering mentally or bodily, the man none the less suffers,—not that the several parts are so many men, but that, whether united or separate, they all constitute the one man; which generic term, not the term generic, is alike common to all his constituents.

The inquiry, how the man being dead, the soul can be alive, turns simply on the significance of the term death—whether it be a condition of unconsciousness, or a dissolution of the connection between soul and body. Assuming the former, such a supposition would be incompatible; but not so on the latter hypothesis. Nor may we then suppose the soul is alive in the same sense in which the man is dead, though it may be in the sense in which that

term is predicted of the body; for it is the body and soul, not the man and soul, that are antithetical when death has severed their connection. No one speaks of the body as one man and of the soul or spirit as another; both constitute the one man, and yet it is none the less true that what is done to either is done to the man.

The use of words of the best speakers and writers is what gives authority to any given usage. Sometimes good usage is at variance with the general usage, and sometimes they are in agreement.

To ascertain the significance of some current term or phrase, it is sometimes necessary to inquire into the one, and sometimes into the other, and sometimes into both of these usages,—according to the circumstances and conditions of that to be determined.

In respect, however, to the common phraseology as applied to the departed, no one we apprehend will question that the learned and unlearned are in full agreement. All alike speak of the dead as buried, and they alike speak of them as being elsewhere than in the tomb. Is it said a man cannot be both in the tomb and in Paradise? We reply that that is the point in dispute. Is it said it is improper to speak of him as at the same time in both places? We reply that all mankind do thus speak of him. Do, then, all mankind speak in that respect incorrectly? No; for the general usage and the best usage are all that establish the correctness of any phraseology.

On what principle, then, is it that such usage prevails? It is simply on the universally recognized principle that the name expressive of the whole is common to each part.

Thus we read that "The beggar died, and was carried by the angels into Abraham's bosom; the rich man died and was buried. And in *hades* he lifted up his eyes being in torments." No one will deny that this is in precise harmony with similar phraseology at the present day, when we speak of our friends as in the church yard and also as in paradise. How, then, can Dives be both buried and in torment? It is because it is in entire agreement with the best and with general usage to speak of a man as buried, when reference is made only to his body; and to speak of him as in paradise, when reference is made only to his spirit—not that he is spoken of as two men, nor that each part is a man, but that the term man is like his individual name, alike common to his material and to his immaterial natures.

In respect to the denial that neither soul, spirit or body have any "right" to the generic name man, when disconnected, it is only necessary to adduce the fact that the term is thus universally applied—not as our correspondent has given it, in the sense that either part is the generic name for the man, but that the generic name for the whole is alike common to either part—and its use being thus universal, it is not the rightfulness but the significance of the phraseology that is to be determined by such usage.

That the application of the term man to a part is sanctioned by scriptural usage, is evident from numerous passages like these: "Strengthened with might by his spirit in the inner man," Eph. 3: 16, "I delight in the law of God after the inward man," Rom. 7: 22. Paul explains this by saying: "I see another law in my members warring against the law of my mind," v. 23—showing that the mind was the inward to which he had reference. In harmony with this he remarks: "Though our outward man perish, yet the inward man is renewed day by day," 2 Cor. 4: 16. Paul does not speak of the man in one person, of the inner and outer as separate men, but as being equally entitled to the appellative common to both. Peter speaks of "the hidden man of the heart," 1 Pet. 3: 4, in contrast with that part which is the subject of outward adorning; and Paul speaks of putting off the "old man," and putting on the "new man," by which he contrasts our "former conversation" with that renewal of the spirit of the mind, "which after God is created in righteousness and true holiness," Eph. 4: 24.

Of the usage, therefore, there can be no question, that the term expressive of the whole is applied in common to any sufficiently important part; and that usage being scriptural as well as common, it cannot be otherwise than acquiesced in, we apprehend as legitimate. For to question any such use of language that is both common and scriptural, is to depart from a law that is universally recognized.

The prevailing belief that physicians frown upon whatever deviates from their peculiar system and usages, arises from the fact that their better information leads them soonest to detect and discard the medical delusions and impositions that are thrust upon the community. That they are ready and prompt to adopt any really valuable invention is seen by the treatment Doct. J. C. Ayer's Chemical Remedies have received at their hands. They appreciate the value of these medicines because they

know their composition, and where is the man who ever heard a respectable physician either disparage them or discourage their use? No profession or pursuit has done more for the human family than the medical profession. None is followed by nobler men or for nobler ends; nor is there one which better deserves the best thanks of mankind.—Canton (N. Y.) Democrat.

#### How Reconciled.

BRO. BLISS:—How do you reconcile John 5: 28, which some think teaches a general resurrection, with Rev. 20: 4, which teaches a first, and implies, at least, a second resurrection?

Yours truly, JOS. G. STERLING. Springwater, N. Y. Feb. 18, 1863.

The true rule is to compare what is said in each place with the other, and to let what is merely inferential in either give place to what is positively and unambiguously affirmed.

On turning to the Gospel, we find it affirmed that "The hour is coming in which all that are in the grave shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

And, on turning to the Apocalypse, it is affirmed by the same inspired penman, that "The rest of the dead lived not again until the thousand years were finished.

On comparing the two, it is manifest that the Gospel positively affirms the resurrection of all. The Apocalypse does not thus affirm, but denies that the rest of the dead will rise with the justified, or before the lapse of 1000 years subsequent to their resurrection. It does not affirm in so many words that the wicked will be then raised; nor would the mere inference from the words be absolutely demonstrative. For when we read that "Michal, Saul's daughter, bore no child until the day of her death," the just inference is that she never bore any. The condition of impossibility, however, does not exist in respect to the resurrection as in the case of Saul's daughter. Other scriptures, equally positive, affirm the resurrection of both classes. Therefore, though it is positive that the wicked will not be raised with the righteous, it is equally positive that at some future time they will be also raised. And from the events following in Rev. 20th, we know their resurrection to be at the end of 1000 years.

This shows that there is no contradiction of John 5, by Rev. 20, in respect to the fact of the resurrection of all. The positiveness with which that is affirmed, in the former, settles it in respect to the latter. We then inquire, is the time equally explicit in both? The language is positive in Revelation that they live not till after 1000 years. There is no avoiding that conclusion except by denying the words of inspiration, or by resorting to an interpretation that deprives the words of their obvious meaning. Is, then, the time in John equally unambiguous?

When we examine the word there rendered hour, we find it used, sometimes qualifiedly as expressive of one hour—"he went about the third hour"—"was healed from that same hour," &c.; and sometimes we find the same Greek word without any qualification, as "The time is now past," Matt. 14: 15—"The day was now far spent," Mar. 6: 35—"The time cometh that whosoever killeth you will think he doth God service," John 16: 2;—Were willing for a season to rejoice," John 5: 35;—"Now it is high time to awake out of sleep," Rom. 13: 11;—"Sorry, though it were but for a season" 2 Cor. 7: 8;—"Depart for a season" Phil. 15;—"It is the last time," 1 John 2: 18: &c. &c.

These uses of the word rendered hour, show that when it is used without limit or qualification as to time, it does not necessarily denote one twelfth of the day; and as the word is not so qualified in the text it cannot be thus interpreted, but must be understood in harmony with the Revelation. And this view is confirmed by what follows—the resurrection of life, and that of damnation, at which the two classes will be raised, being in harmony with the two resurrections elsewhere specified

SELF KNOWLEDGE.—Next to the knowledge of God the most important kind of knowledge that we can possess is the knowledge of ourselves. This is a sort of information which has a close connection with all our best interests, for this world and that which is to come. There are sciences which minister chiefly to human curiosity and enjoyment, and of which a man may be quite ignorant, without detriment to his true welfare. But the science which makes us acquainted with ourselves has a direct bearing upon our present and prospective growth in virtue and happiness.

God never sends an angel to afflict a human soul but what another follows in its footsteps to heal and to bless.

## CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## MY JOURNAL.

TOUR WEST No. 3.

Journey from Milesburg, Pa. to Pike, Iowa—Meeting at Pike.

Monday Nov. 10. I had an interesting interview in Milesburg, with Bro. Squires, an old Adventist, who was brought into the faith under Eld. Gates, preaching on the time in 1843. He still holds to the protestant principles of interpretation as applied to both the prophetic numbers, and events; and is not afraid of the results of carrying them out, even if they should show that the Lord may come as soon as 1867 or 8. At 2 P. M. I took the stage for Port Matilda, 18 miles, arrived at 6 P. M., and put up for the night. At 5 A. M. took the cars for Tyrone, which is 10 miles. This is a new Railroad from Tyrone to Milesburg, through Bald Eagle valley, only 10 miles of which is done. It is to be finished this Fall to Lock Haven, and will be of great importance, as it will form a connexion between the two great thoroughfares of the state. The cars for the West were two hours late, by which we lost the connexion at Pittsburg. Here we were detained ten hours. So I called on the Rev. Mr. Chase, the Baptist minister, an old acquaintance and friend. I was glad to find him doing so well in his new charge. Had a pleasant call upon his family. Pittsburg is a hard field. Like Harrisburg and other large cities, it is a great military depot. At one o'clock in the A. M. our cars started for Chicago, Ill. 460 miles. We arrived on Wednesday evening at half past 8 o'clock. And at 9 o'clock P. M. we made the connexion with the Rock Island R. R., and reached Rock Island at 8 o'clock Thursday morning. 180 miles. We soon passed over the great bridge which spans the Mississippi, to Davenport, Iowa, one mile from Rock Island. Here took cars for Wilton Junction, 16 miles, where I was to meet Bro. Covel, but failing, I took the train direct to Muscatine City, 10 miles. Here as by arrangement, I met Bro. Overturf, who is to take me over the Prairie to his house 15 miles, which will make 850 miles from Milesburg in two days and a half with a detention on the way, of 26 hours. The cars and coaches were all crowded with soldiers and citizens of all classes. But I found very agreeable society and opportunity of speaking of the things of the kingdom. But with the present state of things, the war is the all absorbing topic. War first and last, from morning till night. Yet I found an ear with some for a word on peace, and the "rest that remains to the people." There is a deep underrun of serious religious thought as to what all these things mean. What next? is the anxious thought of "the hour." And I find many who not only inquire, "Watchman what of the night?", but patiently and anxiously hear what the "watchmen have to say."

I formed a very pleasant acquaintance in the cars with a young German, who had resided three years in Richmond Va. and had just made his escape with two others from that place. He was, a religious man, and a hearty Unionist. He says the people generally hope the Union armies will prevail and restore the government to the U. S. He said no one could describe the sufferings of the people in the south. Pointing to his hat he said he had to give \$12 for it. Worth \$3 in Boston. Pants \$12 and shoes \$20, worth in Boston \$5, and \$2,40 at most. And everything in proportion!

He says many of the people hate the leaders and especially Mr. Davis, the President who is at the head of the rebellion, I heard this arch-rebel, in the summer of 1858, deliver a speech in Faneuil Hall in Boston, in which he made the following remarks, by which all may see a scathing and withering condemnation of his own present career:—

"Among culprits, there is none more odious to my mind than a public officer who takes an oath to support the Constitution—the compact between the States binding each other for the common defence and general welfare of the other—yet retains to himself a mental reservation that he will war upon the

principles he has sworn to maintain, and upon the property rights, the protection of which are part of the compact of the Union. [Applause.] It is a crime too low to be named before this assembly. It is one which no man with self-respect would ever commit. To swear that he will support the Constitution—to take an office which belongs in many of its relations to all the States, and to use it as a means of injuring a portion of the States of which he is, thus the representative, is treason to every thing honorable in man. It is the base and cowardly attack of him who gains the confidence of another, in order that he may wound him."

With this estimate of the leaders of this rebellion, drawn by the master hand of the arch rebel, how can any honest citizen either North or South implicate themselves in its support either by word or deed?

This rebellion of the slaveholders was "conceived in sin and born in iniquity." It is "evil, and only evil, and that continually." It was got up to sustain slavery, and the "vilest system of slavery that ever saw the sun." And if it is not ended in the ordinary course of war, it will be by the coming of the Just One, who will break the yoke of oppression, and give liberty to all his people in the Grand Jubilee, now at hand. The time is short for the tyrants and oppressors of the earth. Jesus will soon come, and then the earth will be filled with his glory.

Thursday Nov. 13. After calling on Bro. Washburn, and Stein, in Muscatine City, about 3 P. M. Bro. Overturf took me to his home in Pike. We had a pleasant ride over the Prairie, 15 miles, and a joyful welcome by his interesting family all of whom sympathize with us in our faith. The house of Bro. O. stands in a Prairie lot of fifty-three acres, without a tree, or even a shrub. Most of it is now a vast field of corn, yet standing in the ears, in good condition. And when gathered will bring him only 18 or 20 cts. per bushel! And his wheat from 45, to 60 cts. And with these low prices, farmers here are doing well. Still in the east we pay high prices for bread.

We spent the evening in singing, reading, and prayer. Our last meeting was eight years ago at the camp meeting in Elk Co. Pa. How quick the time has flown? And in its flight, has left its marks upon us all.

Friday Nov. 14. Feel well, and ready for any work. I am in a new field. None have been here before me, and so I have nothing to do but "speak the truth in love," and do all I can to prepare a people for the coming kingdom. It is true that Bro. Overturf has opened the way to some extent by his intelligent advocacy of the cause; and the "voice of the Prophets, has made a good impression on many minds, which will help me in my present effort.

JOSHUA V. HIMES.

From Bro. T. Brown.

DEAR BROTHER:—In view of the sinfulness of this age, and laxness of nominal professors, I beg the privilege of citing a few texts of scripture for our consideration, and peradventure some may be led to arise and trim their lamps, and be waiting and watching for the Bridegroom's return, that they may go out to meet him and go into the marriage supper of the lamb.

"He that hath ears to hear, let him hear the words of Jesus." John 10: 9. "I am the door; by me, if any man enter in, he shall be saved, and I shall go in and out, and find pasture." Matt. 7: 13, 14. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in therewith; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." John 3: 36. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him," Heb. 11: 1. "Now faith is the substance of things hoped for, the evidence of things not seen." 1st John 3: 3, 4. "And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law." Reader take your Bible and turn to Ez. 20: and read from 3d to 17th v, inclusive, the law of God. James says, 2: 10, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." 14 v. "What doth it profit, my brethren, though a man say he hath faith and have not works, can faith save him?" 26 v. "For as the body without the Spirit is dead, so faith without works is dead also." 1. Cor. 6: 19, 20. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your Spirit, which are God's." Luke 3: 8—11. "Bring forth therefore fruits meet for repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the

axe is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewed down and cast into the fire. And the people asked him saying, What shall we do then? He answered and sayeth unto them, He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise." And if ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thy self, ye do well. Dear reader in view of the straightness of the way, the prevalence of sin, and the workings of Satan, let me entreat you to take heed to the unerring word of God, taking it as the man of your counsel. For it teaches us how to be holy, good, and pure; also how to be abashed, and how to be exalted; how to obtain eternal life, and how to escape eternal death. "By grace are we saved through faith, and that not of yourself, it is the gift of God."

May that faith work by love and purify our hearts, that we ever may bring forth the peaceable fruits of righteousness.

As ever, yours, &c. THOMAS BROWN.  
McConnells Grove, Stephenson Co. Ill. Jan. 18th 1853.

From Bro. A. J. Blackman.

BRO. BLISS:—I feel that I know not what to do without the Herald; and yet I cannot see how I am to pay another dollar until another harvest. Wheat, which in this vicinity has been our main dependence, the last season was a failure, or so nearly that many who sowed from 40 to 80 acres have not more than enough for bread and seed; and when we have paid our taxes some of us have not our seed. And what reason I have to be thankful for what the Lord has done for me since I became reconciled to God, since I gave myself into His hands to do with me as he saw fit. I looked for no good thing (i.e., temporal), being so unworthy, but from that time all things needful were added, and so overwhelmed was I at not only the mercy but goodness of God, that I almost involuntarily exclaimed, O, why not trust all to the Lord, in temporal as well as spiritual things? I thank the Lord that for years by His grace, I was enabled after the labors and duties of the day to lay down at night and leave all my cares in his hands, or cast my care upon him, as though it was unnecessary for me to have any care for myself. In those days rest was sweet. But I may as well stop writing experience where I am; for when I commence I know not where to stop; My soul catches the fire, I become overwhelmed with a sense of the love of Christ and of the goodness of God. Surely His goodness has followed me to the present time; quite a large family has grown up around me; we are all well sheltered, in comfortable health—only one is not, and him we expect to return from the land of the enemy. O, that men would praise the Lord for His goodness, and for his wonderful works to the children of men.

I think we begin to see such times as we are authorized by the word of God to expect before the Lord comes, or at the end of this dispensation. So confident was I (it amounted almost to an assurance within myself,) that the signs given by our Lord, and other scriptures warranted us in looking for a time of trouble, national distress, perplexity and such as would not only distress nations, but individuals, that since the beginning of 1844 I have watched the signs of the times with intense interest. I feel we know not how much the Lord may accomplish in a short time. Of one thing I have been disappointed; I had supposed since I experienced religion, which was March, 1844, that when people professing christianity saw what we now see, the war spirit prevailing to such an extent, they would think surely, perhaps we are in the last days, perhaps the coming of the Lord draweth nigh. But no, say they, we are only in a transition state True, but we believe of a different nature from what such are looking for.

A. J. BLACKMAN.  
Volga City, Iowa, Jan. 25, 1863.

From sister A. Muzsey.

BRO. BLISS:—The last time I wrote, I spoke of my journeyings in Nova Scotia. Since then I have been laboring among my own people on the American shore. I left the British Province in August, in the schooner Alliance, bound for Boston, where I arrived after a pleasant sail of four days; for which I feel grateful to my Heavenly Father.

I attended the Wilbraham camp-meeting, where I felt it my duty to let my brethren know that God had called me anew to labor in his vineyard, and that I had thrown all upon the altar ready to go forth as doors should open. Since then I have been to the State of Maine, as far as Bangor, and held meetings in many places—I trust to good acceptance. I found many warm-hearted friends, who bid me God-speed in my mission of mercy. I have sowed in tears and

hope to reap in joy. I have had many precious seasons in the worship of God. I trust my labor has not been in vain in the Lord. I am still in the field laboring for the salvation of dying fellow-men, feeling assured we have but little time longer to work; and so I am trying to do with my might whatsoever my hands find to do.

The bright morn of Zion's glory will soon dawn; and then the loved of earth will meet those whom death has sundered here. O, I sigh to be there. I think of many dear friends with whom I have taken sweet counsel in the house of God, in former days, whose faces I no more expect to see until I meet them in the kingdom of God. O, my dear brethren and sisters, how sweet will be that meeting, where congregations never break up and Sabbaths never end. We are nearing the port. Yes the harbor of peace, where will be heard no sound of war, no cannon's roar, where there will be no garments rolled in blood, no mother's sons writhing in agony with crushed hopes and mangled limbs, no weeping mothers no tearful eyes, no groans from widow's broken hearts, no orphans to weep for sorrow, no father to sigh in sadness for his sons, and no sister to mourn a brother dead and gone.

O Savior, haste thou Prince of peace, Bid wars to end, and sorrows cease: And when earth's groans and sighs are o'er We'll rest secure on Canaan's shore.

ABIGAIL MUZZEY.  
Lake Village, N. H. Jan. 26, 1862.

From Bro. J. Pearce.

DEAR BRO. BLISS:—To every reflecting mind, the office must be subjected to difficulties, owing to the great rise in the value of paper. How is this additional expense to be met? By the prompt and immediate action of the Lord's stewards. I observed a reference made by our esteemed editor, to the Wesleyan, a paper published in England, how a secretary of the society says: "All ministers make its interests their own; old and young, men, women, and children, are invited to contribute"—an excellent example for the friends of the A. M. Association. Let us try it, says our brother.

I would also refer the lovers of truth to a piece, under the heading of "New Subscribers," by Bro. Litch, Jan. 20th. Let us all read it again. He admonishes us to bestir ourselves, from the consideration, 1st, that the price of paper is nearly doubled, and the excess of cost must be met; 2d, it will be a blessing to every family where it is read 3d, it will increase the interest of its readers in the welfare and support of the church and cause; 4th, by way of exhortation, or reminding us of our duty, he says: "Brothers, sisters, one and all, what say you? Let us be at it, and always at it." I will give \$5,00 towards the thousand proposed by Bro. Litch. Oh, that the waiting ones would all act in the light of the judgment, ever remembering the Master's own words, "Occupy till I come." When he comes, he will demand of us an account of our stewardship. May he say to us all, "Well done good and faithful servants, enter thou into the joy of your Lord." What a consoling comforting thought it is, to be doing our duty as faithful, loving, obedient and affectionate children, doing all we can, and saying all we can, and all for the glory of God. Dear brothers and sisters, I hope to meet you all in the kingdom. Your brother, in hope of immortality and eternal life at the appearing of Jesus.

J. PEARCE.  
Brantford, C. W. Jan. 30, 1863.

From Bro. Ezra Smith.

DEAR BRO. BLISS:—I rejoice to day in God, knowing that salvation is free for men, and that all men can avail themselves of it and be saved forever in the kingdom of God. I am still looking for the coming Jesus, and mean by the grace of God, to be ready. I hope and pray that the few tried ones may be able to stand in the midst of all the commotions of earth, and not lay down the weapons of war that God put into our hands, when God for Christ's sake forgave our sins. Don't exchange it for carnal weapons. Let Caesar fight with rifle and cannon, but we will use the weapon that is mighty in God, and that will work the best for his children. May God keep us from evil, help us to watch and pray, and keep us in the love of God. May God bless brother Bliss, and help him to continue to feed the little flock of God with the sincere milk of the Word which is what we need. Let us have the truth, plain truth, and that only. Yours, in love with all the saints.

EZRA SMITH.

Dover, N. H. Jan. 24, 1863.

From Bro. I. Bailey.

DEAR BRO. BLISS:—Although I should have before this have sent in my annual subscription I have not forgotten that it was due; and now I enclose three dollars—two of which you will please apply

in payment for the Herald, and the balance I send as a donation to the A. M. A. I would gladly do more if I felt able. When I read the pressing wants of the Herald Office, I often fear that the hard times will cause you to stop the publication of your valuable paper. I give in my testimony, with many others in its favor. It advocates the doctrine that I have loved this 18 years; and although I am very unfaithful, yet by the grace of God I hope to be found of Him in peace, at His coming, and to share that rest that remains for all the people of God. May God bless you in all your labors of love and open the hearts of his people in the support of His cause, is the prayer of your brother.

ISAAC BAILEY.

Big Lake, Sherburne Co., Minn. Jan. 19th 1863.

From Bro. J. A. Heagy,

DEAR BROTHER BLISS:—We recently closed a series of meetings here, which resulted in the reclaiming of backsliders and the conversion of sinners to the number of twenty. The church is very much encouraged, and thus far have evinced their determination to be more faithful in the service of their Divine Master who so graciously answered their prayers and 'restore to them' the joys of His salvation, and 'converted a number of precious sinners unto Himself.' May we all be more careful, more prayerful and more devoted to the service of our God, that we may be faithful and worthy, when 'He shall bring again Zion.'

We commence a protracted meeting in Shiremanston this evening. We trust God will revive His work there. Pray for us.

JOHN A. HEAGY.

New Kingston, Pa. Jan. 24, 1863.

From Bro. S. H. Withington.

Bro. BLISS:—I like the Herald much, and will try and get more subscribers for it.\* We are truly living in perilous times. The dark cloud of war hangs heavily upon us, and I do not know that we shall have any more peace until the "Prince of Peace" shall come. How important it is that we should heed the exhorting of our beloved Saviour Luke 21: 36; "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

I am much pleased with those articles in the Herald from Bro. Litch on the state of the dead. I believe he has the truth on that question.

Yours in the "Blessed Hope,"

S. H. WITHINGTON.

Springwater, N. Y. Jan. 26, 1863.

\* Thank you for the one you send with this. ED.

From Sister C. Hodges.

DEAR BRO. BLISS:—For twenty years I have been a reader of the Advent Herald, and I must say I think the truths it advocates are founded on the word of God.

How many times through its agency has my poor soul been blessed. Its significance has been tested by thousands. I mourn that so few,

in this latter day, avail themselves of such great help. There are many in our Methodist Church,

as well as in other churches, who like to read, and talk on the subject; but they think they must sustain their own church only.

With a little help I will do something; for both the quick step of events, and the fulfillment of God's word to the latter in these days of peril, should admonish God's waiting people to test their religious character by the unerring word and see that our vessels are filled with oil, which is nothing less than purity of heart.

Trials we have, and it will take friends to prove us, and foes also. Well, we will stem the storm; it can't be long; the heavenly port is nigh; heaven will make amends for crosses here. I think of you in your arduous labors, dear brother, but God's grace is sufficient. Be zealous for God's glory.

I was glad to see your reply to some erroneous sentiments that are rife in these last days of distracting views which are lulling poor sinners to sleep, now on the threshold of eternity. I have had much fear in the past respecting this growing evil, which has cast a dark cloud over the dear Advent body. I have feared that some have not with

Paul, declared the whole counsel of God, in respect to warning sinners of their impending doom, for fear that it would injure the feelings of some sincere yet deceived soul; and so the threatenings of Al-

mighty God now become null and void, to some extent. O, my God, save thy people from following

in the wake of infidelity, or turning aside to vain juggling, and letting mightier matters go at loose ends, when heaven or hell is pending. Woe to them that are at ease in Zion. O, for more sympathy for poor sinners, O, to be made more like

Jesus, is the prayer of an aged pilgrim. Holiness and the coming of Jesus, should be written on our banner.

I hope to aid the cause by getting some new subscribers. My health has been poor, these weeks, so that I could not make the effort I could wish. Your affectionate sister in the bonds of a peaceful gospel, and with much love to the waiting ones,

Yours truly, CLARISSA HODGES.

Wanum, Wis., Jan. 21, 1863.

## OBITUARY.

Died, in Canadice, Ontario Co., N. Y., Feb. 13, 1863, EDWARD DANIEL TUCKER, youngest son of Endrus and Caroline Tucker, aged 13 mo., 20 days.

This is the third time death has visited the inmates of this dwelling in one short year,—removing

first the father, (who we trust was not unprepared,) and now the tender offspring, the "little blessed,"

as his father used to call him, has followed him into the cold and silent tomb, there to await the time when "All that are in their graves shall hear the voice of the Son of God, and they that hear him shall live."

May the God of all mercy and grace comfort the bereaved and widowed mother and orphan brothers and sisters of the "little one," in their deep affliction, and lead them to seek an interest in Christ the Life-giver, (or "quicken Spirit,") the second Adam, that as we have inherited death by the first Adam, so we may inherit eternal life by the second, and "Sit down in the kingdom of God with Abraham, Isaac, Jacob, and all the prophets," and faithful of all ages,—with the little children, "For of such also is the kingdom of God."

JAS. G. STERLING.

Springwater, N. Y., Feb. 18, 1863.

Died, of consumption, Dec. 14, 1863, in West Durham, C. E., DIANA, wife of Bro. Charles EVETT, in the forty-ninth year of her age.

Sister Everett professed faith in the Redeemer in 1846, and united with the Baptist Church in Stanbridge, where she remained until 1855. At that time a two-days meeting was appointed in that vicinity by the writer, in company with Bro. D. W. Sonnen, which continued over two weeks.

Forty or fifty embraced the hope of the gospel. Sister Everett, with her husband and one daughter, was among that number. The coming of the Lord and its kindred doctrines she embraced with all her soul.

Hearing, believing, and obeying, made her a shining light. Last winter while attending the

funeral of her father, she took a violent cold which terminated in consumption. In this furnace of affliction her christian character was exhibited; her strong faith and untiring patience shone with uncommon brightness; she calmly conversed of her departing hour from her family circle as though she was going only a short journey to return.

She chose the text, in Tim. 4: 7, 8, "I have fought the good fight," saying Jesus would soon come and gather his tried flock, when there would be no longer a smitten shepherd and a scattered flock, but one fold and shepherd forever.

The writer spoke words of consolation to a large audience, showing the fight, the race, and the faith, that our departed sister had fought, run and kept; and the crown of victory awaiting at the

coming of the Judge.

In her the church has lost a pillow her family a true help-mate and christian mother. Truly, darkness and suffering covers the earth; when will the morning come! We mourn but not without hope.

P. V. WEST.

Sutton, C. E. Jan. 16, 1863.

## ADVERTISEMENTS

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, serofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. This effect in this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manu-

facturer, in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says, "I have been afflicted with piles for over twenty years. The last seven I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fill my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents.

For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

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At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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## CHILDREN'S DEPARTMENT

*"FEED MY LAMBS."*—John 21:15.

BOSTON, MARCH 10, 1863.

## A Little Grave.

A little grave where daisies grow;  
A little body lying low;  
That is all the world may know.  
But our hearts

Hold a baby sweet and fair,  
A little child with sunny hair,  
Child of tenderest love and care.

Minnie, Minnie!

In the sweet spring of her day,  
We gave her to the lonely clay,  
From our tear dimmed eyes away  
How we loved her none can tell;  
They who have loved like us, as well,  
Loved and lost, alone may tell—

Minnie, Minnie!

Wistful shadows in her eyes,  
Like the dreamy haze that lies  
Trembling in the summer skies,  
And the burden of a fear,  
All unspoken yet so near,  
Fell on us this weary year—

Minnie, Minnie?

Shrinking from the children's glee,  
Keeping close to mother's knee,  
Or in arms that tenderly  
Watched her fading, faded she—

Faded she our blossom fair,  
Our little child with sunny hair,  
Child of tenderest love and care—

Minnie, Minnie!

Swift the seasons come and go;  
Thickly falls the drifting snow  
O'er a little grave we know;  
But soon her feet

Will pass in at a pearly door,  
And tread the shining golden floor  
Fair and fadeless evermore

When Jesus comes!

ANSON H. BROWN.

New York, Feb. 17, 1863.

## Our Little Minnie.

For one so young, was a sweet little singer. She was not only fond of singing herself, but delighted to hear others sing and to join with them. Often would she come to me, and, after being seated on my knee, would say, "Papa sing." I would then ask her what I should sing. Her reply always was, "Sing Jesus." Meaning the hymn with the chorus,

"Happy day, Happy day,  
When Jesus washed our sins away."

This was the first tune she ever learned to sing, and it was her favorite one, as she was always ready to join heartily with us in its singing.

The last occasion of this kind was a few days before her sickness, when she made the same request. I then sang another hymn containing the name of Jesus. She listened attentively until I was through and then said, "Sing Jesus washing." I then complied with her request,—she joining heartily with us. The day before she was taken sick, as I was in the room busily writing, she passed through the entry, singing the hymn.

"Shall we know each other there?"

She had heard me sing it but two or three times, and yet had learned it so correctly that it greatly excited my surprise and I remarked to her mother, "Is it possible she has caught that tune so soon?" It had become almost a habit with her to pass the hour of twilight in her mother's

lap, at which time she would rehearse over with her mother all she knew of hymns and tunes. I have often looked forward with pleasure to a period when she being older, would be able to sing with me more intelligently. But I am disappointed; my expectation has been cut off, nevertheless I hope soon to join with her in singing the Anthems of everlasting praise.

Minnie was taught by her mother as she retired at night, to say her prayers. This, she would often do without waiting to be told.

After she had been sick three days we began to feel some alarm and misgiving as to her recovery, and as we retired at night she voluntarily knelt down by the bedside in the attitude of secret prayer. What passed through her mind while there we do not know, but I am sure that Jesus smiled upon her at that moment. How beautiful the sight! to see one so young, so tender and affectionate giving herself up to Jesus! It was full of meaning. It left a solemn and lasting impression upon our minds. It appeared to us as if she gave herself wholly into the hands of Jesus in that act. Showing entire submission to his will, she exhibited during the remainder of her sickness, while the disease was preying upon her vitals, a patience worthy to be imitated by older persons. She was 3 years, 2 months and 20 days old when she quietly fell asleep in Jesus after an illness of five days. But soon will that bright morning dawn, when the will awoke to everlasting life.

Peaceful be thy silent slumber  
Peaceful in the grave so low;  
Thou no more wilt join our number,  
Here no more our songs shalt know.  
Soon again we hope to meet thee  
When mortality has fled,  
Then in heaven with joy to greet thee  
Where no farewell tear is shed."

## The Minister and the Governor.

More than forty years ago, a lad plainly but neatly dressed, was passing along the quiet street of a country town. Stepping along briskly, and thinking over his errand at the same time, just at a crossing in the street he looked up and saw the minister, coming directly towards him. A little bashful, like many other thoughtful modest country lads, he turned the corner to escape making his bow to the clergyman. The minister understood the boy's nature, and had no idea of letting an opportunity to do good pass unimproved. So he called after him, "Good morning, my young man;" to which the youth, in a low tone and blushing, replied, "Mornin' sir." "Are you the boy who has come to live with Mr.—the tanner?" "Yes sir." "What is your first name?" "Nathaniel, sir." "Your parents are not living, I believe." "My father is dead, sir, and my mother is married to another man, and I did not like him very well, and so I have come to live with my uncle."

"You are going to learn a trade of him are you?" "Yes, sir." "I hope you will learn it well, and become a first-rate workman. What is worth doing at all is worth doing well. We are going to form a Sabbath school, and you must certainly join it." "What is that?" "It is a school to study the Bible and the Catechism; you come and see." "Where shall I come?" The minister gave the lad the time and place of the appointed gathering, told him he should expect to see him, bade him good morning, and both went on their ways.

The interview did not hinder either man

or boy above two minutes, but it commenced a friendship between them for life. The minister was no longer regarded by the boy as a stranger to be shunned, but as a pastor to be loved.

That boy is now a Governor. From that time to the present he has always been connected with the Sabbath-school. He is a good as well as a great man, and he says that the turning-point of all his success in life was his meeting with the minister at the corner of the street when he was twelve years of age.

## APPOINTMENTS.

## NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address is No. 18 Hudson street.

O. R. FASSETT.

## APPOINTMENT.

Nashua, March 15.

T. M. PREELE.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

## NOTICE.

Bro. William H. Swartz's Post Office address is 208 East street, New York city.

## P. O. ADDRESS.

My Post Office address will be for the present Grantham, N. H. W. A. EASTMAN. January 4, 1862.

The Post office address of Elder Daniel Elwell, for the present year, will be Port Dover, Canada West,—having removed from Shippensburg, Pa.

## NOTICE.

Having with the approval of the church in this place, "addicted myself to the ministry of the saints" as an evangelist, I would say to the brethren and destitute churches in this vicinity that I will "wait on my ministering" as duty may require.

B. D. HASKELL.

Haverhill, Mass.

## RECEIPTS FROM OLD PAPERS.

B. D. Lunn, Seneca Falls, N. H., 80 pounds  
Waterbury, Vt. 270 pounds.

A Congregationalist. 50 cents.

Mrs. M. Waldorf, Waterford, N. Y. 1.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00  
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Charles Merriman, Akron, O. 1.00

Miss M. A. Swartz, Coopers, Pennsylvania 1.00

We leave a blank space here, which it is desirable see

filled with names and amounts, of pledges of annual pay-

ments.

## BUSINESS DEPARTMENT.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 66th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

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## RECEIPTS.

## UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely so as to accommodate the one who sends.

# ADVENT HERALD

WHOLE NO. 1137.

BOSTON, TUESDAY,

MARCH 17 1863.

VOLUME XXIV. NO. 10

## THE ADVENT HERALD

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J. LITCH, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply marked on envelope, "For Office," will receive prompt attention.

JOSIAH LITCH, *Committee*  
J. M. ORROCK, *on*  
ROB. R. KNOWLES, *Publication*.

### TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address.  
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Canadian subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, — amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5, for six months; or \$9 per year.

For the Herald.

### IT IS WELL.

BY D. T. TAYLOR.

It is well that the path which we tread here below,

All entangled with thorns thick and dreary;  
Has some beautiful flowers we may pull as we go

Lest our feet should grow bleeding and weary.

It is well that the storms which arise on our bosques— "to the sky,  
And that howl in our night-time of sadness;  
Are succeeded by calm when the clouds have swept by,  
And are followed by sunshine and gladness.

It is well that the cup all o'erunning with grief,  
Which we drink bow'd in anguish and weeping.  
Should have sweet with the bitter to bring us relief,

While the soul its steadfastness is keeping.

It is well that the loved ones who cheer us with smiles,

Have not all yet forsaken and left us;

Some kind hearts are near the long hours to be

guile,

And old Time has not of them bereft us.

It is well the dark spirits that peer through the gloom,

To man the blest visions that bound us,

Cannot injure our souls for God's angels are come,

And their bright wings are folded around us.

It is well; let the winds blow high or blow low,

And the future lie darkly before us;

We will sing and look up for the covenant bow

Of our Maker is bending o'er us.

It is well; God be thanked for these few drops

of joy,

For the friends that forget us O never!

For the sunshine and sweets that time cannot

destroy,

We will trust in Jehovah forever.

Castleton, Vt. March 1, 1863.

### Sabbath School Exercise.

Continued.

29. Peter makes a direct application of this prophecy to Jesus: "For Moses truly said unto the fathers, A prophet shall the Lord your God, raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

30. He is spoken of as possessing miraculous power: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted."

31. Matt. records an illustration of this. Then all the Evangelists speak of the wonders he did: "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

32. It was predicted how he should exercise his power in expelling the buyers and sellers from the temple: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."

33. John informs us how it was accomplished: "And the Jews' passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen and poured out the changers' money, and overthrew the tables. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

34. It was foretold how the Jews would receive their Messiah when he came among them. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."

35. Accordingly we read: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

36. After preaching to the Jewish nation, and they rejecting his message, he was to ride triumphantly into Jerusalem on an ass: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

37. This was literally fulfilled, as given by

Matt. "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

38. At the time of Christ's entrance into Jerusalem according to Zachariah, another remarkable prophecy was to be fulfilled, which was this: "out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." 39. Accordingly we read, in Matt. —"And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise."

40. Christ was to be betrayed by one of his own friends and disciples: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. For it was not an enemy that reproached me; then I could have borne it; neither was it he that that hated me that did magnify himself against me: then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

41. And so it came to pass. At the last passover supper, Jesus said: I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him

that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

42. Zachariah speaks of his being sold for 30 pieces of silver: "And I said unto them, If ye think good give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

43. Matt. records the fulfillment of the prophecy: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought to betray him. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called the field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me."

44. Zach. foretells the conduct of the disciples in forsaking the Lord after his betrayal: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."

45. Matt. records Christ's repetition of the prophecy and its fulfillment: "Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures might be fulfilled. Then all the disciples forsook him and fled."

SELF-KNOWLEDGE.—Next to the knowledge of God the most important kind of knowledge, that we can possess is the knowledge of ourselves. This is a sort of information, which has a close connection with all our best interests, for this world and that which is to come. There are sciences which minister chiefly to human curiosity and enjoyment, and of which a man may be quite ignorant, without detriment to his true welfare. But the science which makes us acquainted with ourselves has a direct bearing upon our present growth in virtue and happiness.

For the Herald.

## The Sabbath.

**FRIEND BLISS**—I see in No. 4 of the Herald, an article with the above "Caption," on which I wish to make a few remarks.

1st, the writer says, "All go on the assumption, and the assertion that it began at the evening." This he says he will not deny; but he denies that the Bible proves it. Well let us see what the Bible does say in respect to when the day commences. If the Bible does not say the day begins at evening, then it does not tell us when it does begin. If any thing is taught plainly in the Bible, it is when the day begins—whether Sabbath or Sunday. I will notice the first text that is said, not to prove it: Lev. 23: 32, "From even unto even shall ye celebrate your Sabbath."

Why does not this prove when the day begins? The answer is, "because it is speaking of the tenth day of the seventh month." But does that prove that the day commences at "midnight" or at "morning?" We are not shown a single quotation where the "Bible" says the day thus commences.

We admit that v. 32 does not say the "Sabbath" that is the Lord's Sabbath, begins at evening. But this we do say, that it proves that the Sabbaths there spoken of commenced at even. The word Sabbath there, is *mar*, "rest." Now suppose it had said that from midnight to midnight they were to celebrate their Sabbaths, what would be your conclusion? Of course you would say that it proved the day commenced at midnight, showing that v. 32 speaks of the "10th day of the seventh month." When does the 10th day of that month commence? Let us read v. 32, "In the ninth day, at midnight? No, at EVEN."

When does the even begin? at midnight or morning? Neither. Let the Bible tell, Mark 1: 32, "at even when the sun did set." This settles the question, In the ninth day, at even, when the sun sets, from even to even shall ye celebrate your Sabbaths.

If then the 10th day of the 7th month begins at even, it is reasonable to suppose that other days commence and end at even. In fact we have scripture to prove it. Neh. 13: 19, "It came to pass that when the gates of Jerusalem began to be dark before the Sabbath."

The Sabbath is a memorial of creation; hence it should begin with evening according to the original reckoning of time, Gen. 1. And the evening begins with the setting of the sun; see Lev. 23: vs. 6 7; Deut. 23: 11; Judg. 14: 12 18; Josh. 8: 29; 10: 26 27.

Wm. ROMINE,

Laport city, Iowa.

For the Herald,

## The two Advents.\*

Our Saviour had a specific work to accomplish at His first advent, and He will also have one equally specific at His second. He came at first to open a door of hope, and to restore man from the lost and ruined condition into which he was plunged by the fall. He came to pay the penalty due to sin, by giving Himself a ransom, that those who should accept of the sacrifice and believe on Him should have eternal life. At His second advent He comes to commence the work of salvation, by "giving to every man as his work shall be." Christ's first advent was characterized with no public demonstrations. No trumpet proclaimed His coming. No shout of welcome was heard, save that which came from the shepherd's and the angelic host. Heaven it is true rejoiced, messengers were dispatched at once to earth to herald the "good tidings" of a Saviour's birth; and no sooner was the announcement made, than multitudes of the heavenly host joined in the glorious anthem, "glory to God in the highest, peace on earth and good will to men." But Earth had no demonstrations to make. The world of mankind as a whole moved on as though nothing had transpired, or as though it was an event hardly worth noticing. And yet upon this event hung the destiny of the whole human race.

If our Saviour had made His advent into the world with pomp and magnificence, He would doubtless have met with a very different reception. Kings and the great men of earth would have bowed at his shrine and rendered Him homage. But he came in a very different manner, He came as prophets had foretold, as the "babe of Bethlehem," the humble despised Nazarene, the "man of sorrows and acquainted with grief." But He comes the second time, not as the despised and sorrowing One, "with visage marred," but as the mighty God, the Sovereign of the universe, the "Judge of the quick and the dead." He descends from heaven with a shout attended with all the shining retinue from above and with a great sound of a trumpet, when, lo! the ocean's depths are stirred, the earth heaves, and an innumerable company come forth from their dusty beds, clad in immortal beauty, to welcome the once despised Nazarene.

At His first advent He was betrayed by one of His chosen disciples, was taken by a cruel mob and hurried away to the council of the high Priest, and then subjected to a mock trial and the grossest indignities. They spit in His face, and smote Him with the palms of their hands, and then bound and delivered Him to Pilate; and when Pilate had examined the witness who testified against Him he was constrained to say: "I find no fault in this man." But the Jews said crucify Him, crucify Him; and Pilate gave sentence that it should be as they required. And so He was delivered to the motley rabble, who hurried Him away to Calvary and there crucified the Son of God. But He comes the second time "with power and great glory," arrayed in the royal panoply of heaven, and "before Him every knee shall bow, and every tongue confess to the glory of God the Father. Pilate, before whose bar He was judged, will appear and be judged at the tribunal of the Son of God. Those who arrayed Him in a purple robe and plaited the crown of thorns and placed it upon His brow and then bowed the knee in mock derision and cried, "Hail, King of the Jews," will appear before Him then, not to mock and deride, but to receive their final doom!

How great the contrast! At His first advent, He was delivered into the hands of His enemies. At His second advent, His enemies will be delivered into his hands. He came as the meek and lowly Saviour; "as a sheep before the shearers is dumb so He opened not His mouth." But He now comes as the Mighty God, "the Lion of the tribe of Judah," to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

The Lord will come; but not the same, As once in lowly form He came, A silent Lamb to slaughter led, The bruised, the suffering and the dead." D. E. A.

For the Herald.

## Meekness.

This is one of the fruits of the spirit, which the apostle Paul speaks of, in his Epistle to his Galatian brethren, Gal. 5: 23. The meek have the promise of an inheritance in the new earth, Ps. 37: 11, Matt. : 5. If the meek have the promise of inheriting the earth, it must follow that they who are not meek will not inherit it. What is meekness?

In order to possess meekness we must know what it is. If Webster rightly defines it, and I think his definition is in accordance with Bible testimony, the spirit of meekness, is a spirit of mildness, and calmness, a spirit not easily agitated or ruffled, not given to anger. It must be then a spirit that suffers long and is kind, which is not soon angry, does not seek to revenge injuries. Look at the example of Moses. What is said of him? Num. 12: 3, "Now the man Moses was very meek, above all the men which were upon the face of the earth." If we follow him among the children of Israel, we shall see he had very much to call this grace

into action. Hear their murmurings and fault-finding with him. On one occasion they exclaim, "Hath the Lord spoken only by Moses? hath he not spoken by us also? This they spake against him." Num. 12 chap. Another time they complained of him when he tarried in the mount forty days and gave themselves to idolatry, and the Lord said to Moses, "Let me alone that my wrath may wax hot against them." But what did Moses do? was he angry with the people? He begins to pray for them, just as we should for our enemies, and entreats the Lord to turn from his fierce wrath. O what an example of christian forbearance! Ex 32. Again the whole congregation of Israel murmured against him, and said, "Would to God we had died by the hands of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full."

I have mentioned two or three among the many instances of their murmurings against Moses; and there is one instance we should do well to remember. Num. 20: 10. The psalmist referring to that instance, says: "They provoked his spirit, so that he spoke unadvisedly with his lips." I do not remember any other occasion, of his being accused of a wrong spirit; let us remember that for this one act he was not permitted to enter the land of Canaan; and shall we expect to enter the new earth if we live in the indulgence of this sin (anger). Let us "cease from anger and forsake wrath." For this grace we must seek. Zeph. 2: 3.

The Lord speaks by the prophet and says, "Seek ye the Lord all ye meek of the earth which have wrought his judgement; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Is this not a motive sufficiently strong to induce us to act from, that we may be hid, or enjoy his protection even in the day of his anger!

We are not only commanded to seek for meekness, but Paul exhorts us in his epistle to the Colossians, to "put on meekness, long-suffering; forbearing one another, forgiving one another; even as Christ forgave you, so also do ye." This plainly shows, that we are to retain this spirit in our hearts, not cast it off, but wear it, as we would a garment, to shield us from the storms of this life. The apostle James exhorts us to "receive with meekness the ingrafted Word, which is able to save your souls," also to show out of a good conversation our work with meekness of wisdom.

Paul, in giving instruction to Timothy, in his 2d Epistle 2d chap., exhorts him to "avoid questions that gender strife, to be patient, to instruct in meekness those who opposed themselves, if peradventure God would give them repentance to the acknowledging of the truth." How many at the present day heed this instruction? How many questions cause contentions and divisions amongst us. Some are contending on one question, and some on another. My brethren and sisters these things ought not so to be. There is a vital commandment given us by our Saviour, which he received of the Father, and which we must all take heed to. It is love. If we have this broad seal stamped on our hearts by the Holy Spirit, it will give us boldness in the day of judgment.

Paul tells us in his instruction to Titus 3d chap., to speak evil of no man, to be no brawlers, (see Webster's definition of brawlers) but gentle, shewing all meekness unto all men. Then we must be meek at all times and toward all with whom we meet. If any have erred they are to be restored in the spirit of meekness, not held off and shunned, but treated with tenderness and affection. We are to bear one another's burdens, and in this manner fulfill the law of Christ. Christ said he was meek and lowly in heart, and we are commanded to be followers of him. May the Lord help us to seek for this spirit, and enable us to have the meek and quiet spirit for our inward adorning, as did the holy women of old, as the apostle tells us, when he said: "Let not your adorning be the outward adorning, of putting on of gold, or pearls, or costly array." Pet. 3: chap., for this he says, "in the sight of God is of great price." Let us seek then to please God then rather than mortal man.

Z. BROWN.

## On the Sabbath.

Hail sabbath day, it was on thee,  
Jesus the Conqueror left the grave,  
And rose triumphantly on high,  
Our souls to justify and save.

Hail sabbath day, thou day of days,  
Memento of the wondrous plan,  
Devised in heaven, finished on earth,  
To rescue guilty fallen man.

Bless'd sabbath day, the day of rest,  
An emblem fit herein is given,  
Of heavenly rest, in the New Earth,  
The saints inheritance and heaven.

On us, O Lord, thy spirit pour,  
Help us this day to worship Thee,  
With reverence and with godly fear,  
With gladness and humility.

O cleanse our hearts from every sin,  
Engraft us in the living vine,  
Give strength according to our day,  
And keeps us by thy power divine.

Then when the eternal sabbath dawns,  
And earth renewed shall glorious shine,  
May we therein have mansions bright,  
And all the glory shall be thine.

Glory to God for that great love,  
Which moved His pity for our race,  
To give His dear beloved son,  
To suffer in the sinners place.

Redemption! let the echo fly,

To every creature, bond and free,

Redemption's song shall be our theme,

In time, and through eternity.

A. WELDON.

Tyrconnel, C. W. Feb. 28, 1863.

Our esteemed Foreign Agent, Richard Robertson Esq. of London, in forwarding his annual letter of credit for advanced payments for the year 1863 from Great Britain, sends us an interesting communication, mainly of a business nature from which we make the following extract:

**MY CHRISTIAN BROTHER:**—In regard to my incidental expences on account of the Association for the past year which are very trifling, not exceeding twelve shillings, it affords me much pleasure to present the same to the Association, also any similar outlay in future, as a donation, in aid of its funds, for proclaiming "the glad tidings of the Kingdom of God,"—accompanied with my fervent prayer, that the Association, may, in these "perilous times" of "gross darkness," exert its utmost in the great harvest-field of souls, and, whilst so laboring, be privileged to turn many pilgrims into the path of truth, and Righteousness, who have long strayed in the labyrinth of error, to behold them as a "crown of rejoicing in the presence of our Lord Jesus Christ, at His coming."

Marvelous indeed is the truth, that the doctrine of Christ—revealing so graciously as it does, the purposes of Jehovah, towards His fallen creature, man, should be obnoxious to any who bear the Christian's name; nevertheless, such is, and has long been the lamentable experience of the "little flock," who have faithfully followed in the footsteps of "the good Shepherd;" and, whilst small is the number of those persons who recognize that doctrine according to the Scriptures, still less, much less indeed, is the number of those, who give it any prominence either in their ministrations, writings, or conversation. Truly did the prophet declare the stern rebuke of the Almighty: "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me: in vain do they worship me, teaching for doctrines the commandments of men." (Matt. ch. 15 vs. 8, 9). Hence, "Darkness shall cover the earth (Heb. Goim, apostate men) and gross darkness the people (nominal Christians); but the Lord shall arise upon thee, (O inhabitants of the new Jerusalem), and His glory shall be seen upon thee," (and they shall be in His likeness, immortal). Yea, "the Gentiles shall come

to thy light, and kings, to the brightness of thy rising," (Isa. ch. 60 vs. 2, 3); for, "unto you that fear my name shall the Sun of Righteousness arise with healing in His wings" (Mal. ch. 4 vs. 2). Previously to which the Heavens are overspreading with a gloom that forebodes a mighty tempest, shortly to be poured out upon all the nations; "for the dark places of the earth are full of the habitations of cruelty," (Ps. 74: 20). Therefore, "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity," (Isa. ch. 26 vs. 21. Micah ch. 1 vs 3); and when the judgments are in the earth the inhabitants of the world learn righteousness," (Isa. ch. 27 vs. 9). Thus, will the Lord, "perform His work, His strange work, and bring to pass His act, His strange act," (Isa. ch. 28 vs. 21). And whilst thronging multitudes on both sides of the Atlantic are breathing out their heartfelt sympathies towards your people who are struggling under interneine warfare, to set the oppressed free, and establish order, harmony, and liberty, O may an universal fervent prayer ascend to Him, who, "stilleth the tumult of the people," and, "maketh war cease unto the end of the earth," to hasten on the divinely promised Era of endless Peace, (Isa. ch. 9 vs. 7), when He whose benign mission of peace and gladness has so long been rejected shall descend as "King over all the earth," (Zech. ch. 14 vs. 9), to "rule the world with righteousness, and the people with equity," (Ps. 98 vs. 9 and Isa. ch. 11 vs. 4); for, "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," (Isa. ch. 24 vs. 23). "Then shall the whole earth enjoy a glorious rest, (Isa. ch. 11 vs. 10 and ch. 14 vs. 7), and the Mountains, and Trees break forth into singing, (Isa. ch. 44, vs. 23 and ch. 49 vs. 13). at beholding the white robed throng, coming triumphantly "out of great tribulation," bearing in their hands, Palms of victory over death and the ever opening graves, and He, "which is in the midst of the throne," "shall wipe away all tears from their eyes," (Rev. ch. 7 vs. 9, 14, 17).

That it may be our happy privilege, my Christian Brother, to unite with them in their exceeding joy, is the fervent prayer, of

Yours, very faithfully, in the "blessed Hope" of Immortality. RICHARD ROBERTSON.

Grange Road, Bermondsey, London, January 30th, 1863.

For the Herald.

### The Aspect of the Nation.

BRO. BLISS:—How awful are the proportions of our national crisis, and how few of the multitude arrive at one and the same conclusion respecting it. It is perhaps not wide of the truth to suppose that many will conclude that we are narrowed down to Daniel's time of trouble. And if so, the saints will have good cheer, and God the glory. But we Americans are not alone concerned in that great and notable day of the Lord; for it will then be, every one for himself the wide world over. When we hold our eyes from the nations and look only at our own American people, how much we behold like the troubled waters that cast up mire and dirt. What a disclosure of character there has been since our nation entered the arena for its nationality. How manifest is God's hand in turning and overturning. Who having faith will hesitate to come to the conclusion that He will do all things right; and will say, "Thy will be done, and in Thine own time bring about a great and a lasting peace, when man shall no longer sell his fellow man. Are not all the saints, both North and South, concerned in the prayer, 'Thy will be done?' Truly, we are one people and God will be sought unto for this great restoration, when we shall see eye to eye as a great prosperous nation. Nationally and individually we are sinners; our sins are very great; and our greatest national sin, perhaps, is in buying and selling our fellow man. Our American nation consented to this wickedness when it acknowledged the right to hold and sell bond men. In olden time the Lord commanded the Israelites to destroy a whole nation; and when it was in their power to do so, they did not obey but retained certain ones for selfish

purposes; the Lord bore with them a long time, yet he remembered and visited them with a great scourge for their crimes; and so with our declaration of Independence: we declared ourselves a free nation, yet some who signed that declaration, wanted to retain the slaves, and buy and sell their fellow man, and they overruled or outvoted our Washington, Adams and Jefferson, and retained the slaves contrary to the word of God. And can we expect to escape the chastisements of God? I think not. His demand recognizes the whole, not apart; and when we enter the valley of humility, and are sufficiently humble, the saints, will call upon God for a right disposition, and He will hear and answer in his own good time, when he will have all the glory. God is yet the God of nations.

IRA CURTIS.

That is true, should the nation itself; but our fear is that the nation will not become humble, and that contention and party strife will continue to increase, until even our northern states become disintegrated.

ED.

For the Herald.

### The good Ship Zion.

DEAR BRO. BLISS:—I am still a reader of the "Advent Herald." I have been a reader and subscriber for it through its different forms, moods and names, for the past twenty years with very little interum.

Having embraced the faith in the immediate coming of our dear Lord and Saviour, through the preaching of Brn. Miller, Storrs. Himes, Fitch, Litch, and others, I became interested in the "Midnight Cry;" and to some extent I assisted in circulating that important sheet. Blessed be the Lord for the aid given to the dear Brn. to publish and circulate the precious truths which it contained.

We thought then that we were almost home. From the mast head, with the spy glass, we thought we could discern the shore; but we were not so near land as we thought. Others, since then, having at various times anxiously tried their hand and eye at the glass have also supposed they could descry the land, and have cried out for joy to the top of their voice, as if in thunder tones, "We see the land! This, as a matter of course, created much excitement and joy among the anxious, and sea sick ones. Some it is true, cried out, "Come down from the riggings; you are incapable of properly using the glass; you don't know which end to look through. Some cried out, "Look in the big end. Following such instructions, things looked very distant. The crew supposed the directors knew; for they were posted up in nautical science; and believing them they acted accordingly. The ship to them was a long distance from land. Some went down below and took a turn at chess; others concluded to slumber and sleep, awhile at least. Perhaps they will awake. Others cried out, turn the glass end for end, and put the small end to your eye. Some would, and some would not do so; and as a matter of course there was a difference of opinion among the passengers and crew. This caused some unpleasantness among them. Some began to utter harsh words, even among the most knowing ones: which led to quite a division. For some sympathized with this one; for he was a learned man, knew any and everything; yea, he even understood Greek, Hebrew, and Latin. Others sympathized with those who could cipher out things to a fraction, and could tell the distance by reckoning. There were great pretensions among them. You could see them marking out courses, lines, and figures. I noticed strokes that looked very much like a duck's foot; and some were like a pipe stem and bowl. Of course I could not tell what they meant; but they understood it. Many on board were concerned, and many unconcerned. Sometimes there was almost a row. I feared there would be mutiny,—it appeared so at times. They called each other hard names. I tried a good many times to get away out of the scrape, and tried to induce others to get away from the immediate vicinity of the row to a respectful distance. But, when so removed, we were between fear and despair, and were somewhat provoked. I was very much in-

clined to lay the blame to those knowing ones; for they appeared to be the cause of all the disturbance. I almost wished the Captain would overhaul them and put a quietus to their unpleasant course; but He said he would attend to them when the ship landed. This satisfied me considerably. I hope, however, they will reform before the ship lands, so that there may be clemency extended to them by the Captain of the vessel.

The Captain is a very excellent one and is inclined to be merciful to the penitent; yet gave me to understand from what he said, that he would discharge some of the crew, if insubordination continued. It was astonishing to see men who professed great love and esteem for the Captain, have so little regard for his orders. He urged upon them to regard each other, and show kindness to the fellow passengers. They promised faithfully they would do so, especially as He desired it; but I noticed they either forgot their promise, or refused to comply with the engagement. For they seemed to take a course that appeared to me to be in an opposite direction. Instead of keeping united, as the Captain enjoined, they wrangled, disputed, abused, and scandalized each other until there was a complete separation into several parties; and each one loved his own.

This state of things was truly sad to contemplate. The Captain became almost bewildered to know what to do. I asked some of the parties what the Captain thought of such work? And some said he liked them the better. Others said they could not submit to such opinions, as some of the others had. Others said the Captain's instructions were, to agree to disagree; for each one to have his own opinions, and write them out on paper or in a book, and get as many to subscribe to them as possible, so as to have each party kept separate and distinct. He was reported to have said: If you think some, or any of my commands, useless, or unnecessary, you need not make them binding; for, in that case, you will be just as much regarded, or if you can substitute any thing in manner or mood for the obligation you may do that. So long as you profess to love me and my Book of duties it will be all right at last.

I did not hear the above from the Captain; but nearly all of the passengers and crew thus testified. This was news to me; for when I engaged passage, the Captain strictly enjoined it upon me, to cherish and manifest the closest affection for the others; and I promised I would. My promising so faithfully to him was, probably, the reason I did not join any of the parties. Each of them tried, many times, to induce me to come over to their side; but, by a total refusal, I have kept towards all my old first love promises.

I did not want in any way to peril the approbation of the Captain. I wanted to keep on the right side of Him. I am trying to court his favor. He is immensely rich, and intends, I believe, to make welcome to his estate those on whom he shall set his heart. I am somewhat ambitious in this direction. He gave me to understand when I engaged to Him, that His purpose was to make his friends rich; and this I have not forgotten. This, to a poor fellow, is a great consideration. I am laboring to adhere strictly to the Captain's advice and commands, without any alteration or substitution; and I am trying to induce others to join the ship's company, telling them of the Captain's good character, the reasons of my confidence in him, what he has promised, &c. I have reason to rejoice that my labor has not been in vain, for the Captain.

I forgot to tell you that some of the passengers, and some of the crew, got out with the Captain signalled other ships that came and left the entire concern to try their luck on some other vessel, which was bound out. Some jumped overboard and were drowned. O dear! How sad many of us were! We told them the sad consequences of leaving the ship, that we were almost home, that the other vessels were going away from home, and that they would lose the honor and reward, which the Captain intended to confer. But go they would, amid the tears of the Captain and those in his confidence.

A sailor on the ship, yours.

E. T. WELCH,  
Oceanport, N. J. Feb. 20, 1863.

### Glorious Revival.

A general revival is in progress in Fall River Mass. among all denominations. The following will be read with interest.

Meetings began to be multiplied and filled with deeply anxious souls. Soon converts began to be multiplied, and many were amazed and in doubt, saying one to another, what meaneth this? Instead of the war and the condition of the country, which had been so long the all engrossing theme, religion became the subject of conversation in the corners of the streets, the marts of business and the workshops and mills. All classes and all ages were alike moved, from the little school child to those who have grown grey in the service of Satan. Such was the power of the Spirit, that the strong oaks of Bashan were made to bow with as much ease as the willows by the water courses. It is the Lord's doing and it is marvelous in our eyes. The Lord our God add to them, how many soever they be, an hundred fold, is our prayer.

In two of the seven churches visited, it was estimated there were one hundred conversions during the last week. Many remarkable answers to prayer and many deeply interesting religious experiences have come to our knowledge, but the limits of this communication will not allow of their being specified. Allow me to allude to one of the rich fruits of this blessed work. Our High School is composed of advanced scholars, many of whom are being fitted for college, others for teachers, as well as other spheres of influence, and is therefore regarded with peculiar interest as containing the flower of our youth. Last week was vacation, and many of the pupils attended the meetings and were converted. The principal, who, though regarded as a religious man, had never made a profession, nor taken any active part in religious meetings, was re-converted and entered upon his duties the present week, "filled with the Spirit." The scene on Monday morning, on re-opening the school, as related by him in one of our meetings, was one never to be forgotten. The opening exercises had been, reading the Scriptures and singing, but he proposed on this occasion adding prayers also. He requested all to bow their heads upon their desks, with which request every one complied, while he led in a prayer which as subsequently reported by one of the pupils, seemed divinely inspired. His own choked utterances were responded to by sobs and tears in every part of the house. When the time for recess arrived there seemed to be no desire for the accustomed sports, but a request was made that one of the recitation rooms might be occupied for a prayer meeting where the recent converts spent the time in praying and laboring with their unconverted schoolmates, of whom fifteen or twenty were deeply anxious. It was ascertained that of ninety scholars belonging to the school, forty-five were hopefully converted, many of whom were giving full proof of their high vocation by their earnest labors to bring others to Jesus. Prayer continues to be offered each morning, and teachers and scholars are united in their efforts for the conversion of the whole school. N. Y. Obs.

For the Herald.

### From Bro. Edwin Burnham.

BRO. BLISS:—I am not very denominational in feeling, to be sure, but I do love old and tried friends,—the names of several of which I see from time to time in the Herald. I do most devoutly love the "advent doctrine," let what will take place, or let me be what and where I may; and, of course, I must love that paper, or book, or people, where it is endorsed. I feel most strongly that the "coming of the Lord is at hand." It must be so!

For a year past the Lord has given me an opportunity to tell the story to a great many people, and I have loved to tell it. If any good has been done, may He have all the glory; for I declare that I desire He should have it. How

blessed it is to honor Jesus! and to believe that He is the mighty God, the everlasting Father, the All in All, the I Am! How blessed to believe that man made in His image, whose spirit is something more than "wind," will be re-made in His immortal image, and dwell forever with Him! Well, I will keep striving to come to that estate. I love to repent of all past failings, to humble myself, to consecrate all again and again unto God, to ask an interest in the prayers of good people, to pray much myself, to ask all my fellow beings to overlook my failings, and to keep in the love of God, looking for the "recompence of reward."

E. BURNHAM.

In reply to a private question of our brother, we reply that they could be improved. ED.

### Revival in Camp.

The following letter was addressed by a young officer to Rev. Dr. Tyng.

CAMP—, Feb. 17, 1863

MY DEAR PASTOR:

\* \* \* We are in the midst of a most gracious outpouring of God's Spirit. Already there have been numerous conversions, and scores are crying out, 'Men and brethren, what shall we do to be saved?' Last Sabbath evening our chaplain stated that there would be on the following evening a meeting for those who wished advice as to how they must become Christians: it was to be in fact an inquiry meeting. I went, thinking there would be very few at such a meeting; but to my surprise, I found the room where we hold our exercises quite full. On account of so great a number being present, we held a prayer meeting, and I never saw the power of God more strikingly demonstrated. When the invitation was given out for all those desirous of becoming Christians, and who wished the prayers of God's people to signify it by rising up, it seemed as though every one in the room stood upon his feet. I was very happy; and when I happened to turn about and see three of my brother officers standing up to be prayed for, then my poor heart was too full for utterance; but I said within myself, 'Give God the praise.'

"And now, dear pastor, I have something to ask you. Although God is here in such wonderful power, yet we find Satan is also at work. He has his emissaries among—and especially among—the officers. We want religious reading to distribute among both officers and men. I read in the papers of your being connected with the association for distributing religious matter among the army, and the thought occurred that you would gladly assist me in this matter. We are dying for this mighty influence. Some souls can be reached in no other way. As yet, we have had little or no help in this matter. I have still another request to make, and that is for an interest in your prayers, that God will strengthen me and make me the humble instrument in his hands of winning souls to Christ. Pray for our regiment and especially the officers."

The Christian Commission immediately responded to the appeal, sending 250 Soldier's Hymn Books, 200 copies of Testaments, with Psalms, and \$56 worth of religious tracts and books, by express. N. Y. Obs.

### NOTICE.

AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the American Millennial Association will hold their regular Quarterly Meeting at the "Herald" Office in Boston, on Thursday, April 9th, at 10 A. M.

JOSIAH LITCH PRES.

F. GUNNER, Rec. Sec.

P. S. The change from Tuesday to Thursday, is in consequence of Tuesday being the day of publication. J. L.

### To Correspondents.

Correspondents should bear in mind the importance of writing in a legible manner. Punctuation and good spelling are among the good points of a correspondent to a newspaper. In the hurry of writing for the press people often neglect to re-read their productions, and, consequently, arrive at our office full of errors and omissions, and, as a matter of course, the poor compositors get all the blame.

Death is the passport to immortality.



### ADVENT HERALD.

BOSTON, MARCH 10, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Correction.

BRO. BLISS:—Some months ago I made a statement in the *Herald* explanatory of a report referred to by Bro. Himes in reference to himself and his reported change of views on the state of the dead; in which I gave my authority for the statement. I have seen Mr. Collier and learned from him that he did make the statement which my correspondent reported to me. But he now says as does Bro. Himes, that the discourse on the occasion referred to, was on the resurrection, and that there was nothing said on the subject of the intermediate state; from which he inferred that Bro. Himes believed in the death sleep. Bro. Himes also unequivocally denies having changed his views on that subject.

J. LITCH.

NOTE:—We reprint the above in order to correct the word "equivocally" and make it as it was designed, "unequivocally,"

### Death of Sylvester Bliss.

The death one who has filled so large a place in the history of any great enterprise as the subject of this sketch has filled in the history of the promulgation of the doctrine of the pre-millennial advent of Christ and his personal reign over a redeemed and restored earth, with the resurrected and glorified saints of all ages and climes, demands more than a passing notice.

Sylvester Bliss, the son of John and Lydia Bliss, was born in Tolland, Conn. June 19th, 1814. With his early history the writer is unacquainted. But the year 1842, found him in the city of Hartford, Conn. where he was engaged as a teacher, with more than ordinary success in his vocation. When the doctrine of the personal advent of the Saviour began to be discussed in that community, it was not to be expected that a mind like his, disposed to "prove all things and hold fast that which is good," would remain either indifferent or inactive to so great and momentous a subject. Accordingly he gave it his most serious and earnest attention.

The result of his inquiries was, that he most heartily embraced the doctrines presented for his consideration; not because others taught or believed them; he was not the man to do that; for as Rev. Dr. Thompson remarked at his funeral, he was a man who thought for himself; but because he found them taught in the word of God. And believing, he was not the man, who from policy, could or would keep silent in reference to them. Accordingly we find him at an early period sending forth his effusions through such channels as were open to him, in advocacy of what he regarded the greatest and most important work of the age, that of arousing the church and warning the world to prepare for the impending event,—the glorious, speedy appearing and kingdom of the great God and of our Savior Jesus Christ.

Like the apostle he could say, "I am not ashamed of the gospel of Christ." We are not able to say precisely at what time or under what instrumentalities his attention was called to the subject; but the first article which appeared in the "Signs of the Times," from his pen under the signature of B, was in the No. for June 29th 1842; and he continued his contributions weekly, or nearly so, from that time to the 9th of Nov. of the same year, when he was formerly introduced by Elder Himes to the readers of the paper, by the following notice.

NEW EDITOR.—We have now secured the services of Mr. S. Bliss, of Hartford, Conn., as an Assistant Editor of this paper. He has been favorably known by our readers as a writer in our columns over the signature of "B." We doubt not but that the friends of the cause will be pleased with this arrangement; and will rally and increase the subscription, so that we may be able to meet this new expense."

Nov. 2, 1842.

In the same number his name is inserted at the head of Editorial column as follows. J. V. Himes, J. Litch and S. Bliss, Editors.

From that date he continued his services in the capacity then announced, Assistant Editor of the "Signs of the Times," and of the "Advent Herald" after the change of its name, up to Jan. 1st 1860, when the Advent Herald passed into the hands of the American Millennial Association, and he was appointed sole Editor, which relation he sustained up to the time of his death.

With what ability he has sustained that relation the readers of the *Herald* need not be told; and the esteem in which he was held by his numerous readers has been abundantly attested in the letters of commendation which have from time to time appeared.

The high regard entertained for him by the board of the A. M. A., has been proved by his unanimous re-election year after year to the editorship of the paper, and the unlimited confidence placed in him as the business Agent and Treasurer of the Association. All these considerations are a higher and more glowing eulogy than any our feeble pen could write.

He was a man of the most rigid integrity and uprightness in all his business relations, with great executive ability to carry out whatever he undertook.

As a Christian, he was a firm believer in the Bible as a revelation from God to man; and whatever he found there inculcated, either of doctrine or duty, history or prophecy, clearly revealed, to that he bowed his faith and conformed his life. His faith in Christ as the promised Messiah, the atoning sacrifice for sin, the one mediator between God and man, the coming judge and glorious and everlasting king of David's royal line, the restorer of a ruined earth and lost race, was deep and abiding; as was also his personal trust in that Saviour for pardon, peace and eternal life.

Having united with the Congregational church in Hartford Conn., he continued that relationship, until his removal to Roxbury, when he by letter from Hartford, united with the Congregational church in Roxbury, of which Rev. Dr. Thompson is pastor.

But while his church relation was with the Congregationalist, his faith and hope were with all those who loved and waited for their Lord's return. From the time he first entered on his Editorial duties in 1842 to the time of his decease, his one great business in life was to assist in the promulgation of the glad tidings of the coming reign of the Messiah. From the writing of his first article for the Signs of the Times to the close of his career, through evil and through good report, whether foes assailed or friends erred and went astray from what he conceived to be the right path, he was not the one to falter or faint by the way, or shrink from the responsibility of his position.

As a religious controversialist, he has had few equals and no superior in this generation. It has fallen to his lot to stand in the front of the host in fighting the great battle which for the last quarter of a century has been waged on the question of the speedy, personal, and pre-millennial advent and reign of Christ. If not first in the field, he has been foremost in the ranks in conducting the written contest. Familiar with the scriptures, possessed of a clear and perceptive intellect, with an unusual power of concentration, he was able to grasp the scope and points of an opponent's argument, discern its weak and fallacious points and with almost certain aim, shiver them at a blow.

To pass his other controversial works, we dwell for a moment on his Review of Professor "Bush on the Resurrection," published in the *Advent Shield* of April 1845. This production is a masterly analysis of the scriptural doctrine of the Resurrection, and answer to all the cavils and objections of Swedenborgians, Spiritualists or Infidels against it; and will stand as a lasting memorial of the writer's ability.

While on the other hand the productions of his pen on the points involved in the materialistic controversy are many and profound, in which he abundantly sustained the orthodox side of the question. His editorials on points bearing upon this question are clear, critical, scriptural and logical; and have not been and probably never will be, successfully answered. The subject of his last editorials, was the great question of IMMORTALITY.

Professor Bush had the candor to say to him that his review of himself on the Resurrection, was the most thorough, able and courteous of any which had appeared against him.

The compliment was richly deserved. And such was the general character of his controversial writings. No matter how violent the attack upon either him or his cause, he was seldom betrayed into an angry or uncourteous word. In this respect he was an example of the magnanimous opponent and the Christian gentleman. But while thus courteous toward the person of an opponent, he did not spare

what he regarded as erroneous either in friend or foe. If the dearest friend he had on earth, advanced what he esteemed an error, it did not for any considerations of friendship or policy escape the criticism of his pen or voice.

But while firm in his faith and bold in its advocacy, he was also conservative. In this respect no man could have been better adapted to the station he was called to fill; where amidst so many conflicting views and ardent spirits engaged in their advocacy, he stood firmly by what he regarded the old landmarks and held back those disposed to run too fast, while he was prompt to encourage zeal in a good cause and in the right direction.

To his influence, in large measure, is due the organization of the Evangelical Advent Conference, as well as the American Millennial Association, two important measures to perpetuate the great cause to which himself and associates had devoted their lives.

As a friend, he was ardent in his attachments, kind, affable and cheerful in his intercourse, always ready to minister to the wants or wishes of others even to his own inconvenience; and if they had burdens to bear he was ready to bear them with the sufferer.

As husband and father, he was an example of what such should be. Few have ever been more anxious for the happiness of the wife of their bosom than that there should be nothing to mar the most perfect happiness around the domestic hearth, than the subject of this sketch, or were more successful in the accomplishment of their aim. And his sudden departure has left a chasm in the family circle never to be filled. He has left an affectionate wife, the wife of his youth, to mourn his departure; and two sons. Henry, who is in the army, aged 19, and Sherwood, at home, aged 10 years.

May the Living God prove the faithfulness of his promise to be the widow's God and a father to the fatherless.

Aside from his editorials already alluded to, are numerous other works of which he was the author or compiler; among them may be mentioned, "Memoirs of Wm. Miller;" a work of considerable merit, in which an analysis of that good man's character, labors, and writings is skillfully presented; an honor both to author and subject. "The Time of the End;" a valuable collection of testimonies from authors ancient and modern, on the pre-millennial advent and personal Reign of Christ, together with some original articles from the author's pen. It is a work which has received large commendation from the press all over the country. "A Commentary on the Apocalypse;" and a small volume on "Sacred Chronology." This latter, we regard as among the most clear and comprehensive works extant on the subject of which it treats. Not that we regard it as the sum of all wisdom, or the perfection of chronological science; but as coming nearer to a popular treatise on the subject, and bringing its general outlines more nearly within the reach of the people than any other with which we have met. In this volume he terminates the 6000 years from creation about 1880. In addition to these there are several minor works published in tract or pamphlet form, which have had an important influence on the public mind.

As a teacher and superintendent of Sabbath-school, he was eminently successful. None ever more perfectly secured the affections of a school than he did during the three years of his superintendence of the Elliot Sabbath-school in Roxbury. His presence seemed to kindle a genial feeling in the breasts of the whole school the moment he entered the room. Nor was his influence confined alone to the Sabbath-school. He was one of the directors of the public schools of the city; and as such secured a large place in the esteem of both parents and children; and whenever he appeared in the street, it was not uncommon to see him surrounded by a host of little ones to whom he never failed to speak a kind word and give a smile.

It is not to be wondered at, that when the news of his death began to spread and reached the schools, that sobs and tears forbade the progress of the usual duties; and that there was weeping along the streets as the children slowly and sadly wended their way homeward with the mournful tidings.

As a church member, he was, as everywhere else, prompt and faithful. For whatever his hands found to do, he did with his might. They will miss him at the church, in the Sabbath-school, in the public school; we shall miss him in the office, at the conference, at our firesides where the *Herald* was wont to come to cheer the weary pilgrim. And O, "They will miss him at home." That charmed circle is desolate: that widow's heart is filled with sorrow, and that orphan's steps have lost a guide.

But "we sorrow not as those who have no hope," for in the language of the text of Dr. Thompson at his funeral, "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus and

shall present us with you." Then and there we shall meet again if we are the followers of the Lord Jesus, and endure to the end.

His religious feelings were not of an excitable character; but his faith was clear, calm, steadfast in the Lord Jesus Christ, as his only Savior and hope. His last expression in reference to his religious prospects was to repeat to his pastor, as expressive of his own feelings, that beautiful hymn:—

Just as I am without one plea,  
But that thy blood was shed for me,  
And that thou bids me come to thee,  
O, Lamb of God, I come!

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To thee, whose blood can cleanse each spot,  
O, Lamb of God, I come!

Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings within, and fears without,  
O, Lamb of God, I come!

Just as I am—poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need in thee to find,  
O, Lamb of God, I come!

For the last two days of his life, his ability to speak had nearly failed him, and the agony of his body was so great as to prevent the collection of his thoughts. His breath grew shorter and shorter till four o'clock in the afternoon of March 6th, he ceased to breathe, and his weary spirit took its flight to rest in the paradise of God, till the glorious appearing of the great God, even our Saviour Jesus Christ, to be glorified in his Saints and to be admired in all them that believe.

His funeral was attended by a large concourse of weeping friends to take a last farewell of his earthly remains; when they were taken to Hartford, Ct., for interment.

Very dear hast thou been unto me my brother—  
peace be to thy memory.

J. LITCH.

#### Velocity of Error.

This is strikingly illustrated in a recent instance which occurred in N. Y. City.

A Reporter of the N. Y. Post, gave an account of a treasonable meeting said to have been held in that city, at which he said Mr. S. E. Morse, editor of the N. Y. Observer, occupied the chair.

This came out in the Saturday evening Post. To the Sunday papers it was a precious morsel of scandal and was trumpeted all over the country. The Monday morning papers far and near sent out the report to every town and hamlet, and almost every fireside and shop in the land. The result was, as soon as the editor entered his office Monday morning, a venerable Presbyterian minister was at his elbow, with an order to stop his paper. Others followed; then came letters from the country to the same effect; so that before night the prospects of the paper were nearly ruined. And until Monday evening no contradiction could reach the public. And then, who of all the pack which so greedily set the report in motion would take the pains to correct it? But the report was utterly false.

1. S. E. Morse has no interest in the Observer, having sold out long ago to his nephew. 2. Mr. S. E. Morse was not at the meeting and is an ardent Union man. 3. He has ever since the war broke out devoted himself to the support of the Government. And yet by the either careless, or malicious stroke of a reporter's pen his fair fame is seriously implicated and a most valuable periodical greatly injured.

J. L.

#### The Prophetic Times.

A new serial devoted to the exposition and inculcation of the doctrine of the speedy coming and reign of the Lord Jesus Christ, and related subjects. Edited by Rev. Drs. Seiss, Newton, Duffield and others. Ten cents per No. or \$1.00 per Vol. of 12 Nos.

Philadelphia, W. Z. Herbert 112 North 10th street.

We most heartily welcome this new champion of the great truths of this age, to the arena of conflict. The character of the first and second Nos. which have come to hand give evidence that it is destined to deal sturdy blows upon the head of giant errors, as well as elucidate the great truths of the coming and reign of Jesus, our glorious soon coming and everlasting king. We wish it God speed in its holy work, and enter it on our list of Exchanges.

For sale at this office.

NOTICE. All letters containing matter relating to the Editorial department of the Advent Herald, will please be directed to Dr. J. Litch, chairman of the committee on publication, 46 1-2 Kneeland St. Boston, who will discharge the duties of Editor until the meeting of the board in April next, that office hav-

ing been made vacant by the sudden death of our much beloved and highly esteemed Bro. Bliss.

In behalf of the Publication Committee.

R. R. KNOWLES.

#### Special Notices.

All letters containing remittances or relating to the financial department of this office, should be directed to Dr. Josiah Litch 46 1-2 Kneeland street Boston, who will act as Treasurer and business agent, until the vacancy occasioned by the death of our beloved brother Bliss are filled, which will probably be at our next board meeting in April.

For the Financial Committee.

ANTHONY PEARCE, Chairman.

Providence, March 12th.

#### Funeral Discourse on the Death of Sylvester Bliss.

Having been invited by Elder O. R. Fassett to deliver a funeral discourse on the death of the editor of this paper, in the Advent Chapel, corner of Hudson and Kneeland St. I have arranged to do so next Sabbath at 3 o'clock P. M.

J. LITCH.

P. S. I shall also preach morning and evening in the same place.

ELDER FASSETT, will preach at Salem next Sabbath, P. M., and evening.

#### The Beginning of the Reformation in England.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief." Tim. 1: 15.

"Thomas Bilney, a young Doctor of Divinity at Trinity College, Cambridge, England, was deeply concerned for his soul's salvation. He went to his confessor, and told his sins with sorrowful heart and face. The priest directed fastings, long vigils, painful penances, till his flesh wasted, his strength decayed and his spirits sank in despair. He heard of the New Testament in Greek, for the first time printed, by Erasmus; he obtained, and with trembling hand seized, opened, read:—‘This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.’"

He laid down the book and exclaimed, "What! St. Paul the chief of sinners, and yet St. Paul sure of being saved! O, assertion of St Paul; how sweet art thou to my soul. I, too, am like St. Paul, and more than St. Paul, the greatest of sinners. But at last I have heard of Jesus Christ. ‘Christ saves sinners.’" He had peace of mind and was saved! He was a new man; the Reformation was commenced. Such was the effect of God's word in England, the mother of Bible societies.

Bilney, Tyndale and Fryth, soon set Cambridge in a blaze by reading Erasmus's Greek and Latin Testament and declaring to all men that Christ alone saves sinners; and sinners believed and were saved. Justified by faith.

#### Scraps.

Said Pacha, late Viceroy of Egypt, is succeeded by a nephew of the celebrated Ibrahim Pacha, an energetic and enterprising man of about 40 years of age.

The dome of a church at Lacorno, Italy, was on the 9th of January crushed in by the weight of snow upon it, at a time when the house was crowded; 53 corpses of women were taken from its ruins.

Public sentiment in England is rapidly changing in reference to the war in this country, in favor of the North. Some of the most enthusiastic meetings ever held in that country have recently come off in favor of the North.

Garibaldi has been offered and has accepted the Presidency of a Revolutionary Association in Rome. In his letter of acceptance he speaks in the most determined manner of the prosecution of his great idea, to make Rome the capital of nationality. His reverses do not seem to have in any degree abated his ardor in the cause he has espoused. Rome must yet fall.

The Federal Gen. F. K. Warren at Houston Mo. Jan. 15th, in his address to his soldiers says:— "You have with eight hundred men actually engaged, met, and repulsed 6000 of the enemy. They had five pieces of artillery, you had two."

Such was the battle and victory of Huntsville, Mo. Alter Manoah, the father of Samson, met the angel and had received from him the promise of a son, he, like the whole class of despondents, cried out, "We shall surely die, because we have seen God." But his wife, sensible woman that she was, said, "If the Lord were pleased to kill us, he would not have received a burnt offering and meat offering at our hands, neither would he have showed us all

these things, nor would he at this time have told us such things as these."

So with the country at present. If God were pleased to destroy us, would he have broken up the Buchanan cabinet before it had completed its work, just by the removal of Maj. Anderson from Fort Moultrie to Sumpter? Would he have so held the sympathizers with rebellion in the North, that they could not move to assist it? Would he have preserved the national capital, with Fortress Monroe, and Pensacola and Baltimore forts? Would he have given us Norfolk, Newbern, Hilton Head, and the approaches to Savannah, with New Orleans, Baton Rouge, Island No. 10, Memphis, Forts Henry and Donelson, Nashville, Corinth, Murfreesboro and Huntsville, with Post Arkansas, all Missouri, Kentucky, Western Virginia and Maryland? Would he have given President Lincoln strength to stand to his post and issue his proclamation in the face of such influences as were brought to bear on him to prevent it? We have every cause for gratitude for the past, and confidence for the future.

There are thousands in this and other lands whose prayers day and night go up to God for our deliverance from rebellion. Dark as is the state of things, we never really had more cause for confidence than now. Hope is far more likely to give success than despair. Hope on then; hope ever.

Brigham Young has been arrested for polygamy, and held in the sum of 2000 dollars for his appearance for trial.

#### The Death of Bro. S. Bliss.

##### Action of the Trustees of the B. A. A.

At a meeting of the Trustees of the Boston Advent Association, held on Monday, March 9th, 1863, the following resolutions were adopted.

1. Whereas, God in His mysterious providence has removed from our number, as trustees of the Boston Advent Association, Bro. S. Bliss, who has filled the offices of Treasurer and Secretary of the board with great ability and fidelity:

Therefore resolved, that arrangements be made to supply the place thus vacated in the board of trustees, in accordance with the 18th article in the "Articles of Agreement" of the said Association, the provisions of which read as follows:

"And whenever, by means of such removal or otherwise, there shall be any vacancy in the board of Trustees, which shall reduce their number below five, such vacancy shall, with all reasonable despatch, be filled by substituting such person or persons as shall be appointed in writing by the proprietors of not less than a majority of all the shares in the association for the time being."

II. And, whereas, the deceased, our late Treasurer and Secretary was also officially connected with the A. M. Association as editor of the Advent Herald and business agent; and as that Association are largely interested in the property of the B. A. A. therefore resolved that in selecting a trustee to fill the present vacancy we suggest to the stockholders that reference be had to the action of the A. M. A. in filling their official vacancies that they may be represented in the board of trustees as heretofore.

III. Resolved, that we tender to the family of our departed brother, under their great bereavement, our sympathy and our prayers, that they may be divinely supported and profited under this afflictive dispensation of providence.

IV. Resolved, that the foregoing be published in the Advent Herald, that the parties interested may be prepared to act in accordance with the said 18th article of the "Articles of Agreement," at such time and in such manner as may be hereafter determined, and of which public notice will be given.

Signed JOHN EMERSON, Sec. pro tem.

#### Dates Worth Remembering.

- 1180, Glass windows first used for light.
- 1236, Chimneys first put into houses.
- 1252, Lead pipes for carrying water.
- 1290, Tallow candles for lights.
- 1299, Spectacles invented, by an Italian.
- 1302, Paper first made from linen.
- 1341, Woolen cloth first made in England.
- 1410, Art of painting in oil.
- 1440, Art of printing from movable types.
- 1477, Watches first made in Germany.
- 1540, Variations in the compass first noticed.
- 1543, Pins first used in England.
- 1590, Telescope invented, by Porta and Jansen.
- 1690, Jupiter's satellites discovered, by Jansen.
- 1601, Tea first brought from China.
- 1603, Theatre erected in England by Shakespeare.
- 1610, Thermometer invented by Sanctorius.
- 1619, Circulation of blood discovered by Harvey.
- 1625, Brick first made of any required size.
- 1626, Printing in colors invented.
- 1629, Newspaper first established.
- 1630, Shoe buckles first made.
- 1635, Wine made from grapes, in England.

1639, Pendulum clocks invented.

1641, Coffee brought to England.

1641, Sugar-cane cultivated, in the West Indies.

1643, Barometer invented by Torricelli, in Italy,

1646, Air-guns invented.

1649, Steam-engines invented.

1650, Bread first made with yeast.

1663, Fire-engine invented.

1756, Steam-engine improved by Watt.

1785, Stereotyping invented in Scotland.

#### Question.

BRO. BLISS:—Please tell me through the Herald, what you understand by the last clause of the 36th verse of the 18th Chap. of St. John "but now is my kingdom not from hence?"

G. W. G.

ANSWER. We understand the Saviour to mean, that as he had come to the Jews as their promised Messiah, and they had refused to receive him as such, his reign would not be established in this Kosmos, world or earth, but is to be deferred to the world to come, (Heb. 2: 5) the new earth, wherein dwelleth righteousness.

"But now," as things are, "my kingdom" or reign "is not here," but will be established at my glorious Second Advent.

Pro. Whiting renders the Greek word *enteuthen*, "from here;" Sawyer renders it "here," which latter seems the preferable translation; being as it appears to us, more in harmony with the whole passage.

J. LITCH.

THE "CHRISTIAN ERA," of this city, of March 6th, says; "The disciples of Miller, the second adventists, are again trying to raise an excitement.

They now set the 17th of August next as the day on which all sublunary affairs are to be wound up."

We wish to say to our friends of the "Era," that we do not regard such a statement as very "Christian," for the reason that, so far as we have any knowledge, it is not true, and it is not "Christian" to bear false witness against "thy neighbor."

#### Army News.

It was reported last week that the Federal Army had captured 7000 rebel troops and 26 rebel transports on the Yazoo river; and that the canal into Lake Providence was a success and works great destruction to the rebels.

Reports from South Carolina, represent the attack on Charleston as being imminent.

To the time of going to press there is little of interest which has come to hand from the army.

#### Acknowledgement of Receipts.

Those who have remitted money for the Herald for the last three weeks will please have a little patience with us till we get our affairs at the office into shape. The sudden sickness and death of the editor and business agent, leaving us without any instructions, leaves us at a loss as to many things which were perfectly familiar to him. The books of the office are with the finance committee; and as soon as returned, we shall be able to ascertain the state of accounts and make the regular acknowledgments.

TO CORRESPONDENTS. There is a large accumulation of correspondence which we have not yet been able to examine. But half a paper for two weeks and no paper for another week, has thrown us back, so that to get up again with the time we shall be under the necessity of abbreviating where we can, and perhaps some will have to be omitted. We will do the best we can for all.

TO LANGUAGE AND WORDS. It is estimated that there are 587 languages and general dialects in Europe, 937 in Asia, 226 in Africa, and 1264 in America, in all nearly 3000. It has been computed that there are 25,000 words in English, 20,000 in Spanish, 25,000 in Latin, 30,000 in French, 45,000 in Italian, 50,000 in Greek, and 80,000 in German. The alphabets of different nations contain the following number of letters; English 26; French, 23; Italian, 20; Spanish, 27; German, 26; Slavonic, 27; Russian, 41; Latin, 22; Greek, 24; Hebrew, 22; Arabic, 28; Persian, 30; Chinese, 214.

#### The Conscription Law.

The recent act of Congress, authorizing the President to call out the militia of the United States, directs the enrollment of all able-bodied men between the ages of 20 and 45, not excepting Quakers or ministers of the gospel. Only sons of widows are exempted. The payment of \$300 releases those who are drafted from service.

A Cherokee Indian has been admitted as a delegate in the rebel House of representatives from the Cherokee Nation.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## MY JOURNAL.

TOUR WEST No. 3.

Journey from Milesburg, Pa. to Pike, Iowa—Meeting at Pike.

Bro. Overturf is an Adventist of the right stamp. He is not looking for the Lord all the time, a hundred years hence! but believes that the time is near and within a few years at most. Therefore what we do must be done quickly. He with his noble wife, and several of his children, who sympathize with him in these views could not stand and see their neighbors go on in sin, unwarmed of the hastening doom of the ungodly. So they held a consultation, and decided to send for me to come, and preach to them, the gospel of the kingdom. And so, by the blessing of God I am here.

It is a farming country, a vast Prairie, with here and there a grove of oaks, and other kinds of timber. The farmers raise wheat and Indian corn as the principal products, though they raise almost all kinds of produce. Their fields of wheat and corn contain from 25 to 50 and in some cases 100 acres. For their wheat and corn they find a ready cash market at from 44 to 70 cts for wheat and 18 to 25 for corn. I am glad to find an intelligent class of persons here, who are interested in my visit among them.

I find however much sickness, and of late some have been suddenly taken away. And some too, that had made great calculations to attend the lectures on the coming kingdom, have been suddenly snatched away, "What is our life?"

This evening I gave my first sermon, to a full audience, and had the best reception, and feel hopeful for the future. All classes were touched and I think were made to feel the importance of personal religion.

Saturday Nov. 15. Spoke on the Parable of the ten virgins. And showed from this that when Christ comes, he will find the church and world in a mixed state, "Wise and Foolish," and hence the world could not be converted before the Second Advent. I then showed that the signs, and prophetic periods both, show that the Bridegroom will soon come. This new doctrine [to many of them new] was well received.

Sabbath Nov. 16. Gave three discourses. First on the "Witnesses," Rev. 11: 3. Second, the Seven last plagues Rev. 16: 3d. The Time of the restitution, Dan. 12: 12, 13. On these themes I had the most candid hearing, and believe conviction was fastened upon many hearts. We had some strangers from other parts, Bro. H. A. King, and Elmore, from Ill. and Bro. J. S. Brandenburg of Burlington, Iowa, were present and took part, and were a help to us in our work.

Our meetings were continued through the following week, over the sabbath, and closed on Monday evening Nov. 24th. Our meetings increased in interest to the close. On Saturday, at 2 P. M. we had a meeting to consider the propriety of forming an Advent church. I gave a discourse on the organization, and order of a Christian church. When Bro. Samuel Overturf was called to the chair, and Bro. J. S. Brandenburg was chosen secretary. And after remarks from Bro. Overturf, Brandenburg and others, it was resolved to organize an Advent church, located in Pike, Muscatine Co. Iowa. Bro. Samuel Overturf was chosen Elder of the church. They have thus raised the banner, and will hold regular meetings, and get help from abroad when practicable to carry forward the work. Let the believers gather around this new interest, and give it life and efficiency. May it give a clear light till Jesus comes.

Sabbath Nov. 23. Spoke this A. M. on the probable close of the 6000 years in 1868. Also of the Seven times of Lev. 26: which will probably terminate at the same time. In the P. M. gave the moral and celestial signs, which indicate the speedy coming of the Lord. At the close, Bro. S. Overturf was set apart as our Elder in the Advent church in Pike, by prayer, and laying on of hands by myself and Bro. Brandenburg, after which we had our

first season of "breaking of bread," together. We spoke of the time, and while we spoke of the event of the Saviour's soon coming "our hearts bounded within us." Oh! it was "good to be there."

In the evening the Methodists had a regular appointment in the house. But the minister gave way for me, and so I preached to the young people and he followed, in an earnest appeal in true western style. Bro. Brandenburg followed in a clear and faithful testimony on the coming of Jesus, now at the door. When we closed by singing the "Voyagers." We have had a good and profitable day.

Monday Nov. 24. Gave a lecture on the best way to live, in order to the highest attainment of moral, spiritual, and physical health. We had a full house, and though the lecture was severe on the habits of most present, it was received very kindly from the fact that their consciences were on the side of the speaker. I think with Dr. Lewis, that, "Ten persons die prematurely of too much food where one dies of drink. Thousands eat themselves into a fever, bowel diseases, dyspepsia, throat affections and other maladies.

The stomach is the reservoir which supplies the whole body. A fever, an inflammation, or some other malady appears. Look to the reservoir. There you will find the source of the disease.

The body is strengthened by what it can digest and assimilate. Every ounce more than this is mischievous. The larger eater is always hungry. The man who eats just enough suffers little from hunger.

The kind of food too, has something to do with health. This country is full of swine, and most persons here eat largely of this article. And nearly all eat also the bolted wheat bread, and suffer the consequences of this habit. With these staple articles they drink largely of tea and coffee, and the men and boys use the "filthy weed" freely. Living in this way, many are sickly, or sick, and suffer many things which right living would save them from. Besides they lose the high enjoyment and luxury of temperate and right living in a clear intellect, cheerful mind, and healthful body, which the word of God declares is a "temple of the Holy Spirit," if indeed we have been "born of the Spirit."

Tuesday Nov. 25th. I bid adieu, to Bro. Overturf and his kind family, with whom I had enjoyed a very pleasant visit. One of the daughters was sick with the fever of the country caught by her faithful attention to the sick in other families. I parted with her in the hope of recovery, but if not, with a good hope of meeting her in the kingdom. Bidding farewell to the rest, Bro. Brandenburg, and I took carriage, with Bro. Alonzo Overturf for Muscatine, and arrived at noon. Here I parted with Bro. B. who took the cars for Burlington, and I for Wilton, to preach in the evening. I felt sad to part with Bro. B. He is a devoted, Bible Christian. And he is a real Adventist. And has been true to the cause ever since he met Father Miller, and myself in Harrisburg over 18 years since. He is a light, in the Advent church. The blessing of God rest upon him.

Bro. Overturf has acted a generous and Christian part in my visit to the West, and God will reward him and his family who sympathize and act in concert with him for the cause.

Joshua V. Himes.  
Wilton Junction, Iowa Nov. 25, 1863.

From Sister E. Cope.

DEAR BRO. BLISS:—It with pleasure I send a little to help along our blessed cause. Brother Litch wanted to know if we will try to raise one thousand dollars to aid the A. M. A.; and so I for one send in my mite. If all my dear brothers and sisters will do the same, we shall raise a trifle any how.

I hope the Lord will give you strength according to your day. Very soon you will be called to enter into rest. Go on Bro. in the fear of the Lord and we will help you with prayers and our money. The Lord loveth a cheerful worker as well as a cheerful giver. Enclosed I send, &c. I have an only son in the army. O that God may spare his life. I have seen two of my sons laid in the silent grave, waiting the resurrection morn. O how I long for the time when we shall all meet on the new earth, and bask in the sunbeams of eternal light. I have no old papers to send, the Herald is the only paper I take, and when I have read it I send it to England, to my friends, and sometimes to my son in the army; but I suppose money will do just as well.

This from your sister in the Lord, waiting for speedy redemption. ELIZABETH COPE.

Eden, Camanche, Iowa, Feb. 16, 1863.

\* The prediction was soon realized. J. L.

There are in European Turkey and Western Asia under the missionaries of the American board, 20 churches, numbering 466 members, 58 of them added the last year.

## INK-DROPS FROM WISCONSIN.

POLITICS, BELGIUM, AND THE "THEBAN PRINCESS" MUMMIES.

From Bro. D. J. Robertson.

DEAR BROTHER BLISS:—I am well and bear with sorrow you are sick, which I hope may be light and short. We are progressing here steadily, two or three seeking the Saviour, and a good state of love and peace among the brethren. I was at Yardville the two past weeks to a protracted meeting. Wet and mud prevented large meetings, except 3 or 4, and it was like beginning anew each time. Two arose for prayer and were I think blessed. Bro. Hunter is with Bro. Boyer this week, and better weather and attendance. Several I heard went forward seeking the Lord. Our Bro. J. T. Laning, of whom I wrote before, has recently united with the Baptists and was received as a preacher with them. He sent me his profession of faith presented them on the Advent Doctrine. It was plain and strong, and they received him with the understanding that he would make it prominent in preaching. If he will be faithful in that, the Lord bless him, and make him widely useful. I understood they said they did not see how any could object to it in these times. We are sorry to lose any of the society and counsel of such good brethren, but may God direct and bless them. All the denominations need to be aroused and leavened, perhaps this is the Lord's way for it. God help all such as have gone to put the silver trump to their mouth, and give the certain sound. Proclaim the year of jubilee and the coming Bridegroom. Spread the light, and kindle the fire in every church of the land. I send you a few Scriptural rules for studying the Bible which I have noticed in reading it for myself.

1. A desire to know them, Prov. 21:9; 10, 34; Psa. 119:97.
2. Daily searching, Jno. 5:39; Acts 17:11; Ps. 1, 2: 119, 15, 148.
3. Humility, Matt. 11, 25; 1 Pet. 2, 2 Psa. 8, 25, 9.
4. Holy Spirit in the mind, 1 Co. 2, 13, 14 Jno. 2:27, 28, 29 Jno. 14, 26, 16, 13.
5. Comparing things, 1 Co. 2, 13, 14 Matt. 7, 7 Jno. 5, 14.
6. Prayer, Jos. 1, 5, 6, Isa. 46, 11 Jno. 16, 13; 1 Jno. 3, 22, 23, 24.

These are clear, sure and reasonable, and if followed fully, will ensure a saving knowledge of the principles of the Bible, and that is more than all tongues, sciences or wealth.

The conference of the Messiah's church has been requested, and appointed here, the 26th of May and we hope to have a general visit of preachers and people from N. England, and Canada. It is central and easy of access, 60 miles from New York, and from \$1.50 to \$2.00 fare according as it is the express or way lines. The Judgment day of nations appears to have come. The times of the last troubles are beginning. The great whirlwind is blowing. The evil spirits are going forth. The distress and perplexity is growing. The anger of the nations is rising. Depravity of the people increasing. The day of the Lord and the Judgment is at hand. Amen.

Trenton, N. J. March, 7th, 1863.

For the Herald.  
A Life of Trust.

A brother writes; since reading "Muller's Life of Trust" I have taken courage in the promises of the Saviour; and I have the witness that God hears and answers all who feel their need, and exercise faith in the Lord Jesus Christ, make known their wants to Him. There is a vast difference between the faithful fervent prayer of the righteous man, who always feels his unworthiness yet loves to find his place at Jesus' feet and welcomes the Spirit's teaching; and loves and fears God; and those that fear and hate God, for they see no comeliness in him. Their shame is their humility and their pride their trust; therefore they seek to better their case by hiding their sins and appearing just in decency before their Maker.

IRA CURTIS.

City of Des Moines, Iowa, Jan. 22, 1863.

From Bro. Ira Townsend.

When we look into the inspired volume and read that the end of all things is at hand, and that Christ is to be retained in heaven until the restitution of the same, it is safe to expect the fulfillment soon. But as the law dispensation (extended) to the gospel period so I believe the gospel time in which we live points to the world to come, and then will be gathered all things in Christ, not out of him all things even in him. Then the fifth universal empire will extend from the river to the ends of the earth.

From Bro. Croffut.

DEAR BRO. BLISS:—I have long desired to write for the Herald, and let brethren and sisters know that I am still watching and daily praying "Come Lord Jesus, Thy kingdom come." By the blessing

of God, through the kindness of Bro. Huse, I am still enabled to take the Herald, paying him for it in wine, as I have no other way to pay for it. How long I may be able to do this, I cannot tell; for unless God be pleased to restore health to me, my labor is about done. The rheumatism has taken strong hold of me; I have used many remedies, trusting in God; but none of them cure, or even give relief. For nearly three years I have come more and more under the power of the disease, and the Lord only knows what will be the result. But I still have strong faith that Jesus will yet heal me; and why not? He is the same now as ever. Did He ever refuse to heal when He was on the earth? He took our infirmities and bare our sicknesses. Bless his name! I will trust in Him. Brethren and sisters, all who have faith in my case, join with me in begging of the Lord to help me, to the praise of His name.

But even if I must suffer till He comes, it will not be long.

Hasten, O Lord the auspicious day.

And on the earth thy sceptre sway,  
Then sickness pains and groans shall cease,  
And health abound, and joy, and peace.

I know not the exact time of my Lord's coming, i.e. the particular day and hour; but I do know that it is near, very near; as evidences of its certainty accumulate and fill up the programme, and I shall be disappointed if Jesus does not come within six years. Well I have borne one disappointment, and if I live to have another, I trust God will enable me to bear it, and yet retain my confidence. Some of my advent brethren tell me the periods given in Daniel and Rev. are all in the past. Do you think so? It appears to me that each period must bring its predicted event, and that some one of the periods do reach to the end, i.e. the resurrection. I look back and see the period of 1260 days completed, and the Papal power loses its death-persecuting ability, from thence to be consumed and destroyed to the end. Dan. 7:25, again, Rev. 9:15, the hour, the day, the year, (391 years and 15 days,) with the event fulfilled, are some years in the past, and why shall not other events as surely and truly occur according to specified time, as these which have had their fulfillment? And why should it vex or trouble believers in the advent near, that some should look for the ending, of at least, one period, yet in the future? It is evident we have not understood all the periods; but this is conclusive evidence that we can know nothing more of "the appointed day?" The angel tells Daniel, "But the wise shall understand," Dan. 12:10; and, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," v. 12; "For thou shalt rest and stand in thy lot at the end of the days," v. 13; I have no theory of time to build up, but I want to know all the truth, If I can; for I feel it does me good, and I therefore rejoice in it. O, what a blessed thing it is to know the truth and the freedom which it brings! Blessed Lord, let thy Spirit guide us into all truth; and so we shall be enabled to shun error, and walk in love.

How deplorable it is that unprofitable questions divide and distract even those who are looking for the immediate coming of Jesus! Unconsciousness in death, the annihilation, and the non-resurrection of the wicked, the nonentity of deceased infants, have swerved the minds of many who might otherwise have helped the cause of truth. Now the result of these things is of no possible benefit, but is very injurious. It is in nearly the exact words of heathen reasoning in regard to death. Cicero reports Cato as saying:—

"Old age, it seems, must necessarily be a state of much anxiety and disquietude from the near approach of death. That the hour of dissolution cannot be far distant from an old man, is most undoubtedly certain, but unhappy indeed must he be, if in so long a course of years he has yet to learn that there is nothing in that circumstance, which can reasonably alarm his fears; on the contrary: it is an event either utterly to be disregarded, if it extinguish the soul's existence, or much to be wished, if it convey her to some region where she will continue to exist forever. One of these two consequences must necessarily ensue the disunion of soul and body. There is no other possible alternative. What then have I to fear, if after death, I shall either be insensible, or shall certainly be happy?"

How exactly is such reasoning to the sentiment of a respected brother and sister upon the death of a beloved daughter, who died unconverted: "It is a great comfort to us to be satisfied that she is not miserable." This I think is the legitimate consequence of the doctrine of unconsciousness in death and annihilation. Another result of this teaching is exhibited by an undutiful son, who refused to comply with his father's request. The parent, expositing with him, asks, "What will be the consequences

of such behaviour upon your future state?" "Well," he said, "Father, it makes but little difference, if your doctrine of unconsciousness and annihilation is true; I shall not suffer and so I am content." Can such doctrine be true? Can it be in any way profitable? I know that many highly esteemed adventists believe the doctrine profitable, but I do not; I believe it unscriptural. O Lord give wisdom! Thy word is truth, and though heaven and earth pass away Thy word will not pass away. It is good to be zealously affected in a good thing, Gal. 4:13.

Much zeal has been, and still is manifested in making this doctrine very prominent, by all its friends and advocates, whether it is a zeal according to knowledge or not; and whether such are doing a better work than Paul, who preached "Christ and him crucified" with "repentance towards God and faith in the Lord Jesus Christ" as a means whereby we obtain salvation. This is his testimony to the Corinthian church, "I determined not to know anything among you save Jesus Christ and Him crucified" Cor. 2:2. "And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of man but in the power of God;" v. 4:4. Again he says, Galatians, "Whatsoever a man soweth, that also shall he reap," "God forbid that I should glory save in the cross of our Lord Jesus Christ."

May we be led to follow Paul as he followed Christ.

Yours in love to all in Christ Jesus.

J. CROFFUT,  
Brooklyn, L. I., Feb. 13, 1863.

## OBITUARY.

DIED in Shiremanstown, Feb. 3rd 1863. Bro. GEO. RUPP, aged 18 years and 2 months.

In the death of our brother his parents have lost a faithful and loving son, his brothers and sisters, an affectionate brother and the church one of its most exemplary and promising members. He embraced the religion of Jesus two years ago, during a protracted meeting held in S. by Eld's Gates and Swartz. Shortly after his conversion he and a number of others were buried with Christ in Baptism by Eld. Gates. He was faithful and consistent in all Christian duties. When told he was not long for this world, he exclaimed, "The will of the Lord be done:—I have fought a good fight, I have finished my course, I have kept the faith; Hence forth there is laid up for me a crown of righteousness." &c. 2 Tim. 4:7, 6.

His assurance surpassed that of many aged Christians; never did he express a doubt as to his union with Christ, and of his going to be with Him. Though his sufferings were great, when asked how he was, would respond; "I am well; Jesus is with me."

He offered up many fervent prayers for his brothers, sisters and friends; and several have since given their hearts to God. [May the others pay their vows speedily.]

Five minutes before his death he prayed with a very strong voice, as did also Bro. Gates, "that the Lord would receive his spirit" and like Stephen "Fall on Sleep," whilst his pure spirit went "to be with Christ."

Eld Gates preached the funeral discourse from 2 Tim. 4:6, 7, 8. Eld. A. H. Long of the church of God and the writer participating in the services.

JOHN A. HEAGY.

## ADVERTISEMENTS

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for scalds on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl, as effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve, Mr. Farrington, a wealthy merchant and manufacturer,

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt-rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

**THE GOLDEN SALVE—A GREAT HEALING REMEDY.**—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1863. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '63

For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

**DR. LITCH'S RESTORATIVE:** a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

**DR. LITCH'S ANTI-BILIOUS PHYSIC.** As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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## Ayer's Sarsaparilla.

## Ayer's SARSAPARILLA,

THE WORLD'S GREAT REMEDY

FOR

SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford, Mass.

"I have sold large quantities of your SARSAPARILLA, but never yet on one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Erupcions, Pimples, Blotches, Pustules, Ulcers,

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled plates in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time, but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Sawin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Erupcions and Scrofulous Sores by the persevering

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 17, 1863.

## The Loved and Lost.

"The loved and lost?" Why do we call them lost?

Because we miss them from our onward road? God's unseen angel o'er our pathway crossed.

Looked on us all, and loving them the most,

Straightway relieved them from life's weary load.

They are not lost! They are within the door

That shuts out loss, and every hurtful thing—

With angels bright, and loved ones gone before,

In their Redeemer's presence evermore, And God himself their Lord, and Judge, and King.

And this we call "a loss?" O selfish sorrow

Of selfish hearts! O we of little faith! Let us look round some argument to baffle

Why we in patience should await the morrow,

That surely must succeed this night of death.

Ay, look upon this dreary desert path, The thorns and thistles whereso'er we turn;

What trials and what tears, what wrongs and wrath,

What struggles and what strife the journey hath!

They have escaped from these; and lo! we mourn.

A poor wayfarer, leading by the hand

A little child, had halted by the well To wash from off her feet the clinging sand,

And tell her tired boy of that bright land Where, this long journey past, they longed to dwell.

When lo! the Lord, who many mansions had.

Drew near, and looked upon the suffering twain, Then pitying spake, "Give me the little lad;

In strength renewed and glorious beauty clad; I'll bring him with me, when I come again.

Did she make answer selfishly and wrong—

"Nay, but the woes I feel he too must share!"

O rather, bursting into grateful song, She went her way rejoicing, and made strong

To struggle on since he was freed from all care.

## Lulu.

A few days ago, as I was going by the brick schoolhouse that stands on a beautiful, retired spot, a few streets from my home, I saw six or seven little girls sitting on the steps, all chatting away with animated faces and glib tongues. There was no sour face, no harsh voice, among

them; and I walked very slowly, for I wanted to hear what they were talking about.

"I think Lulu is the sweetest girl in our school, don't you, Bell?" said one of the little girls.

"Yes, I do. I have never seen any girl so good, and so clever, and so nice to kiss as she is."

"Nice to kiss!" said the first little speaker, Alice Monroe. "She's good enough to eat, I think. I always feel as if I wanted to eat her up. She always looks as if she loved every body, for she is always pleasant.

"She's always smiling, and that is the reason why I like her so much," replied Bell.

"I like Lulu because she's always patient and kind," said Nettie Graves, eagerly. "One afternoon last week, when I was hurrying to do my sums, and was crying because it was late, and I was afraid I should have to stay after school, she took out her handkerchief and wiped my eyes, and told me not to cry, she'd help me. I cried all the harder, though, just as I always do when any one is so very kind to me."

"Lulu must be a good girl," said Josephine,

"Good!" said Nettie; "yes, indeed, she is splendid! The other day she helped me to write my composition out plain and straight, and helped me about my geography, so that I was out of school with the rest."

"How delighted I should be to know her?" said Josephine.

"Do you want to know what we like her for?" asked Lizzie Morton. "We like her because she is so good to her mother, and so kind and gentle to us and to her sister."

"The reason why I like her," said Emma Hawley, "is because she always says the best thing she can for everybody, and she never tries to make out that anybody has done more than they have. Don't you know, the other day, when Mr. Lee was going to whip Charles Harbrook for throwing a stone and hitting a boy, she told him she thought he did not mean to hit him; so Mr. Lee stopped and inquired into it, and said he was satisfied the boy didn't mean anything. She saves many boys whippings, because she always says something to Mr. Lee that sets him to thinking."

"I like her because she's so good to the poor little girls," said Minnie Stevens. "She treats me just as well as if I was rich."

"Little Minnie loves Lulu," said Flora May.

"Minnie is as good as Lulu," said one of the girls.

But little Minnie Stevens had no words to say. She could not help thinking about the kind deeds done to her by Lulu, and so she sat down on the stone steps near by and wept.

## A Cute Lawyer.

When Gen. Butler took command of the city of New Orleans, the French and English residents, though naturalized, were anxious to show their national origin, so as to escape the emancipation of their human chattels.

After they had waited upon him, and solicited an answer, Gen. Butler calmly told the French delegation that by the civil code of their country, Frenchmen were expressly forbidden to hold slaves, and that by British law every subject of that country was liable to a penalty of £500 for each slave.

Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim; the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

God never takes anything away from his children but he gives them something better; if he takes away the penny of comfort, he gives them the shilling of grace.

## APPOINTMENTS.

## NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address is No. 18 Hudson street.

O. R. FASSETT.

## APPOINTMENT.

Nashua, March 15.

T. M. PEEBLE

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1/2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

## NOTICE.

Bro. William H. Swartz's Post Office address is No. 6 Horatio street, New York city.

## P. O. ADDRESS.

My Post Office address will be for the present Grantham, N. H.

W. A. EASTMAN.

January 4, 1862.

The Post office address of Elder Daniel Elwell, for the present year, will be Port Dover, Canada West,—having removed from Shippen, Pa.

## NOTICE.

Having with the approval of the church in this place, "addicted myself to the ministry of the saints" as an evangelist, I would say to the brethren and destitute churches in this vicinity that I will "wait on my ministering" as duty may require.

B. D. HASKELL.

Haverhill, Mass.

RECEIPTS FROM OLD PAPERS.

B. D. Lum, Seneca Falls, N. H., 80 pounds

Waterbury, Vt. 270 pounds.

A Congregationalist. 50 cents.

Mrs. M. Waldorf, Waterford, N. Y. 1.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set apart our respective names.

Samuel Prior, Yardleyville, Pa. 5.00

Stephen Sherwin, Grafton, 1.00

Martin L. Jackson, Milesburg, Pa. 2.00

Mill. Aid Society in Providence, R. I. 16.30

Millennial Aid Society in Shiremanstown, Pa. 9.00

" " " " New Kingstown, Pa. 4.50

Mrs. S. Blanchard, Barre, Vt. 1.00

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Church in Newburyport. 9.00

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Josiah Vose, Westford, Mass. ("or more") 2.00

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Church in Stanstead, C. E. 4.00

Joel Cowee, Gardner, Mass. 1.00

Joseph Barker, Kincardine, C. W. 5.00

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Helen Nichols, E. Warren, Vt. 1.00

Charles Merriman, Akron, O. 1.00

Miss M. A. Swartz, Coopers, Pennsylvania 1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

## BUSINESS DEPARTMENT.

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The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 36th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer,

## Agents of the Advent Herald.

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## RECEIPTS.

## UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money

# ADVENT HERALD

## VENUE

### MILLENNIUM.

WHOLE NO. 1137.

BOSTON, TUESDAY, MARCH 24, 1863.

VOLUME XXIV. NO. 11

#### THE ADVENT HERALD

Is published every Tuesday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

J. LITCH, *Business Agent,*

To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply, marked on envelope "For Office," I will receive prompt attention.

JOSIAH LITCH, *Co. Committee*  
J. M. ORROCK, *on*  
ROBT. R. KNOWLES, *Publication.*

TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.

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Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 20 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

For the Herald,

#### ACROSTIC.

A s we see the signs advancing,  
D ay dawn gleaming o'er the land;  
V iewed by faith's eye keenly glancing,  
E arth's redemption is at hand;  
N ature freed from man's pollution,  
T hrough the glorious Restitution.

H ear the Royal Proclamation,  
E arth shall have her Jubilee;  
R oll on, tidings of salvation,  
A ll around, o'er land and sea;  
L et it echo through creation,  
D uring the great Tribulation.

E. P. B.

Terre Haute, Ill., Feb. 24, 1863.

#### Foreign Correspondence.

FROM DR. R. HUTCHINSON.

DEAR BRO. BLISS:—The evening of the day on which I last wrote, I attended the Dedication of a superb Wesleyan Chapel, and heard a very impressive and useful sermon by the Rev. W. Arthur, of whom I had formed a high opinion from reading a popular work of his entitled, "The Tongue of Fire." He took for his text 2 Cor. 5: 1, and dwelt on the dissolving of the earthly house of this tabernacle,—on the building of God's house not made with hands,—and on the assurance we may have of our interest in this provision of grace. A Wesleyan who had heard me on the Advent, thought that if I could have added a little to certain parts of his discourse it would have been more complete.

Sunday, 15th Feb. I preached for the Rev. Mr. Sanderson, in Zion's chapel. Mr. S. was formerly a Wesleyan, but he and others, in order to enjoy greater freedom, have raised an independent body, known as "The United Methodist Free church." My own soul was warmed while I spoke from 2 Tim. 1: 12, and the word was food to a warm hearted Christian people. They are beginning to inquire when "the young minister from America" is going to preach to

them again. In the evening I heard Dr. Osborn of London—a Wesleyan minister to whom I listened 27 years ago. He gave a good sermon on the personality of the Spirit, and of his mission and work till Christ's return in glory.

Mon. 16th at 1 o'clock P. M. a public meeting was held in St. George's Hall, for the presentation of an address from the Chamber of Commerce of Liverpool, to Captain Lunt, commander of the ship George Griswold, as the representative of the American contributors of 15,000 barrels of flour to the relief of the distress in the cotton manufacturing districts of this country. The place was crowded by all classes, and suitable addresses were delivered by persons of distinction. The Rev. Mr. Denison, who came in the above mentioned ship, made an eloquent speech, and expressed his full faith in the restoration of the Union, though not as it was, but free from the institution of negro slavery. In the evening he delivered a lecture on the American Question. His text was Prov. 14: 34. His statements were most convincing, and some of them most affecting. Mr. Denison was formerly Consul of the United States for the Colony of British Guiana and has been serving for nearly two years as chaplain in the Hospital department of the United States army. His object in coming here is to present the real causes and actual results of the American war. Arrangements are being made for him to speak in different parts of Great Britain in aid of the great cause of freedom and humanity in America. He is a man of noble bearing—a good speaker, and a thorough abolitionist.

Tues. 17th, a lecture was delivered here by the Rev. Newman Hall of London, on the "American struggle in relation to negro slavery." The Rev. J. S. Jones, Incumbent of Christ's church presided. The lecturer was received by the vast assembly with loud applause, and explained that his object was to aid in diffusing correct information, both as to the North and South, in connection with the present great struggle—as there had been a great deal of misrepresentation, the consequence of which was that people had been induced to sympathise with the South; to draw back the sympathy of the people to the North; and to elicit the enunciation, the emphatic utterance, of that detestation of negro slavery which exists, which always existed, and which ever will exist in the heart of every true Englishman. England was always for freedom—freedom for the Italians, freedom for the Hungarians, freedom for the Russian serfs, freedom for the oppressed Poles (immense cheering), and freedom for the negro slaves (renewed cheering). The people of England as a whole must ever regard slavery as dishonoring the godly institution of labor throughout the world, as subverting the fundamental rights of humanity, and as trampling under foot the plainest precepts of Christianity (cheers). The Americans had been led to believe that we had become pro-slavery, by the hostility of some of our newspapers, by the silence of some of our Christian churches. The people had maintained a silence, while the so called leading organs which did not truly represent English opinion went on week after week, and day after day, uttering their onesided principles,—by some of our ports fitting out pirates (applause)—by the Lord Mayor of London en-

tertaining at his table the author of the Fugitive Slave Law, who said in his speech that he was received with a cordial welcome by all classes of society. After quoting an assertion that the metropolitan press had been tampered with by Southern agents, he remarked that the restitution of the old Union as it was, with the odious Fugitive Slave Law, would be a terrible evil. But the restitution of the Union was not the question. The great point now was, that there being war, begun by the South, the sympathy of England, if expressed, should be for the North more than for the South, because with the success of the North, more than with the success of the South, the cause of negro emancipation was identified (cheers). The promoters of this view would not be stopped, but would succeed. The working classes took it up first; the middle-classes were now following. It was so in the glorious teetotal movement; it was the same with free trade; it was the same with the abolition of slavery in the British possessions. The rev. gentleman proceeded to examine minutely the question of what had slavery to do with the present war; narrated seriatim the historical facts; contended that the South seceded solely on the subject of slavery; that the controversy had been a long one, the South making aggression, the North compromising to keep peace; that at last the North was driven into war; that the warfare of the North was justified by the principles and practices of all European nations; that the South were treacherous in the commencement of the war; that they went to war because they were defeated upon an election, without petition or other similar efforts; that (although he did not approve by far all that Northern officers had done) the South on a system put to death all negroes found in the lines of the North; drew a harrowing picture of the characteristics of the Southerners; declared emphatically that although England may alienate the North she can never embrace the South; reminded his hearers that the American insults to England came from the South; that the Prince of Wales was welcomed in the North; that the only place where his royal highness was insulted was Richmond, the capital of the Southern Confederacy; and that the Southerners had insulted us and our Queen by breaking the terms of her Majesty's Proclamation; argumentatively replied to the points which the pro-Southern party had raised in their favor; recapitulated the enormities of the Southern laws; asked that, as a free England and a free America were the hope of the world, in the interest of universal freedom and universal peace, we should maintain a good feeling between the two countries; advised those who quoted Scripture in favor of slavery to imitate the slavery of Scripture, as then they would not separate husband and wife, then the year of jubilee would come round, and then they would have got to Abraham's time—just 3,000 years behindhand (hear); he would keep them to the Bible, but up to it, which said, "Yea, break every yoke, and let the oppressed go free;" and in a brilliant peroration said that although our business as a Government was to keep neutral, we should show our earnest sympathy with our Abolition friends in America. The rev. gentleman was frequently cheered during his address, which was most eloquent throughout, yet occu-

pied three hours in delivery, and resumed his seat amid tremendous plaudits.

#### "JESU DULCIS MEMORIA."

MOTTO.—"How sweet the name of Jesus sounds

In a believer's ear!

It soothes his sorrows, heals his wounds,  
And drives away his fear."

[John Newton.

A correspondent of the New York Observer sends to that journal the following version of a Latin hymn from the Latin Prayer Book, *Paradisus Animae*, which has been credited, though perhaps erroneously, to St. Bernard.

Jesus thy memory sweet,  
Joy of our hearts most dear,  
When thou our souls dost greet  
Naught thus our sense can cheer.

There is no sweeter sound,  
More pleasing to the ear,  
No thought more grateful found  
Than that of Jesus dear.

Hope of the sadly meek!  
To those who ask, how kind;  
How good to those who seek;  
How blest to those who find!

Sweetness without alloy,  
The living fount of light,  
Exceeding every joy,  
Surpassing all delight.

No tongue can ever tell,  
Nor written words express,  
But he who loves thee well,  
Knows how that love can bless.

When thou the heart dost cheer,  
Truth sheds her living light,  
How vile earth's joys appear!  
Love glows divinely bright.

Who taste thee, more desire;  
Who drink, they thirst for more:  
No love their hearts can fire  
But his whom they adore.

He whom thy love inspires,  
Knows what his Lord would teach;  
How blest, whose strong desires  
No higher good can reach.

Jesus, like angels graced,  
What music to the ear!  
Naught sweeter to the taste,  
Nor to the heart more dear.

For thee I greatly long;  
When Jesus, wilt thou come?  
When fill with joy my song?  
When make my heart thy home?

O Jesus dearest friend,  
My soul to thee doth go;  
To thee my cries ascend;  
For thee my tears o'erflow.

Thou fount of pitying love,  
A light our land to cheer;  
Drive darkness from above,  
Let glory's light appear.

The heavenly choirs repeat,  
Thy praise in worlds above;  
Earth joys thy name to greet,  
And share the Father's love.

Jesus to heaven ascends,  
He rules above the skies ;  
My heart, too, upward tends,  
And to his presence flies.

Then let us offer praise,  
With vows, and hymns, and prayer,  
That he our souls would raise,  
His heavenly bliss to share.

For the Herald.

### The Sabbath Again.

BY W. H. EASTMAN.

BRO. BLISS:—Perhaps it may be thought as well by some, to let the subject of the sabbath rest; this I would willingly do, could I feel justified in suffering the arguments with which our position has been assailed by a sabbatarian, (Bro. Churchill) to pass by without note or comment. Believing his position to be untenable, and calculated to give the minds of those interested a wrong bias, I would therefore with candor examine his arguments upon the question in dispute.

Our brother finds no fault with the article he reviews, until he comes to this sentence: "The precept of itself, marks no one particular day &c." I would prefer the word appointed, to that of "marks;" the precept recognizes the day God had already appointed; the definite article is therefore needed, to give the true sense.

He also quotes this passage: "But with the change of dispensations, there has come about by some means a change in the day to be observed as a sabbath." And adds, "Let it be borne in mind, that the sabbath commenced Friday night at sundown and lasted until Saturday at sundown; Lev. "23: 32." The object of this paragraph being to make void our argument, that the example of Christ is in favor of the first day (Sunday) for a sabbath; inasmuch as his first two meetings with the eleven apostles, was on that day; and one of these meetings of his own appointment. This our friend does, first by taking advantage of the seeming discrepancy in the account given by the evangelists, of the place of this appointed meeting; and in attempting to make it appear, that the disciples were assembled on Saturday, rather than on Sunday evening.

He says, "hence the disciples came together on Saturday night for fear of the Jews, fearing to meet in the day time, as it says, "for fear of the Jews." Is our bro. aware, that this expression, "fears of the Jews" occurs only at the first meeting of Christ and his apostles? By what authority is the attempt made to place it 40 days later? Our friend observes, "It would appear that Jesus appointed to meet them away in Galilee, for the very purpose that they might meet in the day time on the Sabbath, &c." Well, where is the proof of it. He continued "be this as it may one thing is certain, that this meeting in Galilee was forty days after the resurrection, see Acts 1: 3." Is the fact that our Lord was seen in various places by his disciples 40 days, proof, that the appointed meeting in question, was at the end of those days! we fail to see it so. Our bro. adds, "and this was the time of his ascension." What did our Saviour ascend from some mountain in Galilee? Did he not ascend from Mount Olivet in Bethany? See Luke 24: 50, 51. It seems to us that the declaration of the angels, "Ye men of Galilee," can be no proof that Christ ascended from that country; they were no less Galileans whom standing upon Mt. Olivet, than in their native land.

But then this meeting says our brother, "was in the mountain, does a mountain have doors?" No, but houses in the mountain do; and we suppose our friend has read of houses and villages even being located in the mountains. Our correspondent continues, "Has not your correspondent got these meetings a little mixed" &c.—"quite a journey at least to go up into a mountain in Galilee from Jerusalem," that is in so short a time? Yes, and under the circumstances, it is reasonable to suppose, that they would be strengthened for any required emergency. There is not a word in all this narrative in question, from which it can reasonably be inferred, that

the meeting did not take place according to the appointment. The women were sent by the Saviour to acquaint the disciples of the appointment, as it is written in Matt. 28: 16; "there the disciples went;" that is, when the women went and told them that they had seen the Lord, and that he had promised to meet them in Galilee; they started immediately to comply with their Lord's request. "And when they saw him some doubted." Is it reasonable to suppose that after the disciples had been with Christ 40 days that any of them should still doubt his resurrection? Certainly not. But our bro. would feign make us believe this in placing this meeting 40 days from the resurrection. What is claimed from this Scripture is this; that our Lord did appoint to meet his disciples on the day of his resurrection, and that he actually did assemble with them on that day.

If our brother finds the account of the place of this meeting as given by the evangelists a little "mixed;" we shall cheerfully accord to him the privilege and responsibility of unmixing it; and reserving to ourselves the right of befriending passages of Scripture, which may be inadvertently pressed into his service in so doing.

But why dwell upon this point when if his argument in section 7 is correct, this meeting in question was not on Sunday, but on Monday. His words are,—"if so, this first meeting according to the Jewish mode of reckoning time, would have been on Monday, and on the second day of the week, &c."

It will be noticed, that the force of this argument, is made to rest upon the above mentioned mode of reckoning time. And also, that this is the great sabbatarian argument, against the example of Christ, and his apostles, as being in favor of Sunday for the sabbath.

Before we proceed to examine the truthfulness of this argument, let us first clearly understand the point at issue; it is this.

Is the night season which is the half part of a natural day of twenty-four hours, always made to precede the day by the Jews, in their mode of reckoning time?

It is easy to see, that, if days of twenty-four hours, are made, by counting from evening, to evening that the night is made to precede the day. Hence the arrival of evening, would be the beginning of another day. But if a mode of reckoning time should be adopted, dividing them from morning to morning it will be at once seen, that the relationship of the night to the day, would be exactly reversed; the night succeeding the day, and the approach of morning would be the beginning of a new day. Now while our sabbatarian friends are so fond of telling us, that the former mode of reckoning time was practiced by the Jews, why not also publish that they practiced the latter; for such is the fact; most clearly established, by their use of the term morrow.

I have yet to learn that this word had any different meaning with them, from what it now has with us. The word fixes the beginning of the day, with the approach of morning light. Webster defines the meaning of morrow to be, "the next day after the first." If on Wednesday I appoint to meet a friend to-morrow, such form of speech is understood to mean the intervening night, a part of Wednesday it is Wednesday, or Wednesday night, until the morrow, or the morning of Wednesday dawns. Now, the word morrow, or to-morrow, occurs in the Old and New Testament about fifty times; and we believe in every instance it has just the meaning we have described.

Let us take an example, the gathering of the manna; when the Jewish Sabbath was instituted. In Ex. 16: 21, we read: "And they gathered it every morning;" that is, from morning to morning; they could gather this early in the morning, for when the sun waxed hot, it melted. Verse 22; "And it came to pass, that on the sixth day, they gathered twice as much bread, two omars for one man. Verse 23; and he (Moses) said unto them, This is that which the Lord hath said; To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will brake,—and what remaineth over, lay up until the morning. Now the rest of the holy Sabbath, is here designated in cen-

nection with the sixth day by the phrase to-morrow; which phrase is explained to mean, the morning of the succeeding day.

So the Sabbath here, is made to commence in the morning of the 7th day, and not in the evening of the sixth. Take another example, in Jonah, 4: 7, it is written; "And God prepared a worm when the morning rose the next day." So the next day, or morrow, after the gourd had been made to grow a shade to Jonah, was when the morning rose. Some Hebrew scholars translate the passage: "And God prepared a worm in the rising of the dawn for the morrow." For further illustrations, see Crueden's Con., word morrow.

Can it be shown that any one was ever condemned for working on the evening of the sixth day in making preparations for the Sabbath? If not, how was it then any part of the Sabbath, save a preparatory appendage? Is our brother aware that his quotation from Lev. 23: 32, has nothing to do with the 7th day Sabbath?

With the subject before us in this light, we pass to notice, whether as your correspondent has informed us, our Lord met with the apostles on Monday or not. Let us turn again to Matt. 28: 1.

We read, "In the end of the Sabbath, as it began to dawn towards the first day of the week." Here appears the same mode of reckoning time, from morning to morning. The end of the Sabbath is here made to extend to the dawn of the first day. The expression denotes it was what we call twilight. John says, "It was yet dark;" that is, the darkness had not entirely disappeared. Mark records the time as being early in the morning; but as the day had dawned, considered the Sabbath past. Luke says, it was very early in the morning. Their united testimony, clearly proves this; that these women came to the sepulchre just at that time when the darkness of the preceding Sabbath night was being lost in the light of Sunday morning. Clearly placing the preceding night, not as a part of Sunday, but of Saturday.

So we have twenty-four hours, from Sunday morning for that day. Hence anything transpiring within the above mentioned period of time, should be recorded as taking place on Sunday, or Sunday night. Our Lord agreeable to a preconcerted and published design, shows himself to his disciples in various places during the day, and to the assembly of the eleven apostles in the evening. Consequently, his first meeting with his disciples, was not on the second, but first day of the week, or Sunday.

### Voices of Animals.

There is a chapter in the Natural History of Animals that has hardly been touched upon as yet, and that will be especially interesting with reference to Families. The voices of animals have a family character not to be mistaken.

All the Canidae bark and howl; the fox, the wolf, the dog have the same kind of utterance, though on a somewhat different pitch. All the Bears growl, from the Woite Bear of the Arctic snows to the small Black Bear of the Andes.

All the Cats miau, from our quiet fireside companion to the lions, and Tigers, and Panthers of the forest and jungle. This last may seem a strange assertion; but to any one who has listened critically to their sounds, and analyzed their voices, the roar of the lion is but a gigantic miau, bearing about the same proportion to that of a cat, as its stately and majestic form does to the smaller, softer, more peaceful aspect of the Cat. Yet, notwithstanding the difference in their size, who can look at the lion,

whether in his more sleepy mood, as he lies curled up in the corner of his cage, or in his fiercer moments of hunger or of rage, without being reminded of a Cat? And this is not merely the resemblance of one carnivorous animal to another; for no one was ever reminded of a dog or wolf by a lion. Again, all the horses and donkeys neigh; for the bray of the donkey is only a harsher neigh, pitched on a different key, it is true, but a sound of the same character—

as the donkey himself is but a clumsy and dwarfish horse. All the cows low, from the buffalo roaming the prairie, the musk ox of the

Arctic ice-fields, or the Jack of Asia, to the cattle feeding in our pastures.

Among the birds this similarity of voice in families is still more marked. We need only recall the barsh and noisy parrots, so similar in their peculiar utterance. For take, as an example, the web-footed family: do not all the geese and the innumerable host of ducks quack? Does not every member of the crow family caw, whether it be the jackdaw, the jay, the magpie, the rook, in some green rookery of the Old World, or the crow of our woods, with its long, melancholy caw, that seems to make the silence and solitude deeper? Compare all the sweet warblers of the songster family—the nightingales, the thrushes, the mocking-birds, the robins; they differ in the greater or less perfection of their note, but the same kind of voice runs through the whole group.

AGASSIZ.

### Sabbath School Exercise.

Continued.

46. David said, that false witnesses should rise up against the Messiah: "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. False witnesses did rise up; and they laid to my charge things that I knew not."

47. Matt. informs us what they did: "Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death: but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days."

48. David and Isaac, speak of his silence during his trial: "They also that seek after me lay snares for me, and they that seek my hurt speak mischievous things, and imagine deceipts all the day long. But I, as a deaf man, heard not: and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth there are no reproofs. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

49. Matt. says, "But Jesus held his peace." And again: "And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly.

50. David prophesied of insults that would be offered during his sufferings: "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."

51. Matt. informs us that such was the case: "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth."

52. David declared that in his agony they would offer him gall and vinegar: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

53. And so they did: "They gave him vinegar to drink mingled with gall, and when he had tasted thereof, he would not drink."

54. David and Zech. declared they would pierce his hands and side and feet: "For dogs have compassed me: the assembly of the wicked

ed have enclosed me; they pierced my hands and my feet. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

55. And so it came to pass: "Then came the soldiers and brake the legs of the first, and of the other who was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

56. David declared, that they should part his garments and cast lots upon his vesture: "They parted my garments among them, and cast lots upon my vesture."

57. Matt. says that scripture was fulfilled: "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did thy cast lots."

58. Isa. prophesied that he should die with malefactors: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors."

59. Matt. says he died between two thieves, 27: 38: "Then were there two thieves crucified with him; one on the right hand, and another on the left."

60. Isa. prophesied that he should be buried with the rich: "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

61. Accordingly Matthew's record is, "He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed."

62. Christ through David positively affirmed: "For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption."

63. Most fully and faithfully was this accomplished, as testified to by Peter: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God has sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses."

64. His ascension to heaven, after his resurrection was also foretold: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

65. Therefore we read: "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he had shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou at my right hand, until I make thy foes my footstool."

66. You have now had presented about thirty predictions and their recorded fulfillment, as illustrations of God's manner of accomplishing sacred prophecy. In each instance the prophecy has been literally fulfilled, justifying us in believing that the predictions yet to be fulfilled

at Christ's second coming will be as literally fulfilled.

This the angels declared at Christ's ascension: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them clothed in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

67. This Paul teaches when saying: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

68. This John confirms, when declaring: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

69. And this the Saviour settles beyond doubt, when replying to the question, "And what shall be the sign of thy coming?" "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powere of the heaven shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet: and they shall gather together his elect from the four winds, from one end of heaven to the other."

70. The fulfillment of these predictions records Christ in his final and endless office as King. As he has been a Prophet, and sacrifice, is now a Priest, and will be a judge; so when he comes again, he comes as King eternal, to sit upon the throne of David, and reign over the house of Jacob forever. Hence his language to the high priest, whom under the most solemn and awful oath he was demanded to tell whether he was the Son of God, he replied: "Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

### Our Second Missionary in Maine.

Eld. Thomas Smith having been quite unwell the past few months, too much so to travel and preach, he resigned his charge as missionary in January. Not knowing just the state of our finances, we did not feel certain that we could employ another, but on reflection, prayer, and consultation, we concluded that the many calls for labor indicated that God would bless our efforts in seeking to do more to supply the demand. The Mission Board concluded to employ Eld. D. M. Hanscomb, but on consulting him he replied that he was already constantly engaged in traveling and preaching, and could not enter the mission work at present. We then found that Eld. Charles H. Leverton could be obtained, as his previous engagements were all filled. We have therefore engaged him and he has entered upon the work. The brethren will

find him a faithful preacher of the gospel of the kingdom, and an humble prayerful christian, laboring for the union of God's people, and the salvation of sinners. He will heartily co-operate with the body in their efforts to maintain an undivided State mission cause. All who wish to aid in this mission can contribute, or subscribe to him wherever he goes.

I. C. WELLCOME, Secretary.  
Yarmouth, Me. March, 1863.

### Seven Sunday Ships.

Some years ago a merchant prince in this city, says the New York Observer, in the East India Trade, had a million and a half of dollars in silver to send abroad to purchase his stores. On each of seven consecutive Sabbath days he dispatched from this port a ship, with its proportion of the specie, until the whole sum was forwarded. It required about a year to make the voyages out and back, but at last they were completed, the cargoes arrived safely in this harbor, and the result of the operation was a

loss of five hundred thousand dollars. The affairs of the house became embarrassed, and the merchant died insolvent. It is not for us to say that the result would have been otherwise had the ships been dispatched on any other day. But it is a fact that they were sent out on that day in defiance of the religious sentiment of others, and in contempt for the scruples of his fellow-men on that subject. And although in all other respects his business was managed with prudence and ability, the frown and not the favor of Divine Providence attended his venture, and the result was his ruin. We cite such cases with no superstitious feelings. The world is governed by laws: laws of nature, of trade, of mind, and except in cases of miracles, all things move on under these laws of God. He rules. And in all the affairs of men, great or small, from the fall of a sparrow to the failure of a New York shipping merchant, He works by laws of His own making, and brings to pass those events which seem to us fortuitous, while they are parts of one consecutive and stupendous plan. From the beginning to the present day He has guarded the Sabbath by the intervention of His providence, and made it plain to all who know His law that He chooses that day for His worship, and on it men must not do their own work. They may if they choose, but in the long run, they will find that it does not pay to trample on the commandments of God.

RABBI ELIEZER said:—"Turn to God one day before your death." His disciples said, "How can a man know the day of his death?"

He answered them, "Therefore should you turn to God to-day. Perhaps you may die to-morrow: thus every day would be employed in turning to him."

### GIVE ME WISDOM:—

Now if the Lord should say to me,  
"What wish shall I fulfill to thee?"  
Should I, like Solomon, reply,  
"O give me wisdom from on high?"  
Wisdom to love the thing that's right,  
Oh this would give my heart delight.  
This wisdom then oh grant to me,  
That I may ever live with thee.

### For the Herald. The Story of the Cross.

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

The Apostle here brings before our minds a very important truth, viz., "Christ Jesus came into the world to save sinners." But lest this great truth should not rest upon our minds with sufficient weight, he prefaced it with these words, "This is a faithful saying and worthy of all acceptance."

There are many sayings at the present day that are not faithful; and so has there been in all ages in the past. Indeed there are so many false reports and sayings in circulation that we are slow to believe any story unless substantiated by good and reliable evidence. And this I conceive to be right, we ought not to give credit to any story without having evidence of its truthfulness.

But the declaration that "Christ Jesus came into the world to save sinners," is a faithful saying, so says the apostle, the truthfulness of the story does not rest on hearsay, or modern rumor report. History, both sacred and profane, declares that there was one called Jesus who did die the ignominious death of the cross; and sacred history declares by the mouth of many witnesses, that he came to save sinners. Our Saviour declares that He "came not to call the righteous but sinners to repentance." This was His mission, to seek and save the lost. Says the apostle "for this cause I obtained mercy," though the chief of sinners.

This is a faithful saying from a reliable source, even from an apostle of Jesus Christ who was moved by the Holy Spirit to speak the truth, and therefore we may add with the apostle, "and it is worthy of all acceptance." How was it with us my brethren when our eyes were first opened to see our lost and undone condition,

wretched and miserable, far from God by wicked works, having transgressed His law and incurred the penalty; and when about to give up to dark despair we turn our eyes to Calvary? how soon the clouds began to disperse: and O what emotions of love and gratitude were kindled in our bosoms, as the truth flashed upon our minds that Jesus came into the world to save sinners. Then could we exclaim with the apostle from the heart, "This is a faithful saying and worthy of all acceptance."

Most stories become stale and uninteresting after hearing them related a few times, I have heard temperance lecturers relate anecdotes that were quite interesting the first time hearing them, but after hearing the same repeated, they have not only failed to interest, but I have been led to turn away from them in disgust.

But the story of the cross though an old story is always new. For eighteen hundred years in the past, from generation to generation the same story has been repeated, and yet it is the most pleasing story that was ever told. It has lost none of its interest. It is just as precious now in the nineteenth century to the poor penitent sinner, that it was in the first. How many a poor sinner, as he has sat under the droppings of the sanctuary and heard the story of the cross, has had his heart swell with emotions of love to Him who has suffered and died that he might live. How many pilgrims while journeying toward the Celestial City have been strengthened and cheered on their way as their thoughts have been turned to the scenes that transpired on Calvary's mountain.

This story is adapted to the wants of fallen humanity. It tells man who now rests under sentence of death, that his case is not hopeless. It tells him that the price of redemption has been paid by the blood of Christ, and it is only through him that immortality and eternal life can be had. It points to Christ as our only Saviour and our only hope. No wonder the apostle exclaimed, "I glory in the cross." And "I determined to know nothing among you save Christ and Him crucified. And no wonder in view of this glorious truth he counted all things else as dross; not even counting his life dear unto himself. The cross of Christ opens to us a free salvation. It is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile? None are excluded from this privilege, "Whosoever will come, may come and partake of the water of life freely."

Around the cross cluster the most glorious truths that were ever uttered. Around it a light of glory sparkles far more brilliant than that which attended the giving the law on Mt. Sinai, "Christ Jesus came into the world to save sinners." What a glorious mission! What soul inspiring news. It revives the drooping spirit. It cheers the fainting heart. May this glorious truth be so indelibly imprinted upon our hearts that time cannot erase it. May it be the great subject of conversation and the burden of every song. Many it inspire within us true devotion and zeal, and a hope that maketh not ashamed, but that which will prove as an anchor to the soul, and as a supporter in the darkest hours, and in the deepest trials and conflicts; and when life's brief moments, are passed, when this mortal shall have put on immortality, we'll have a crown of life that fadeth not away, we'll have immortal lungs to praise our God forever that "Jesus Christ came into the world to save sinners."

D. E. ATWOOD.

### Blindness of Heart.

Is it not strange, that the more clearly God is revealed in His unfolding providence, the more He is forgotten? Even while some imagine that they can hear the clock of prophecy and providence, in harmony with the Divine will, striking the eleventh hour, and can almost see the breaking of the glorious morn, the great mass seem to be gazing on the wonders of earth and the events of time, and never cast the eye of faith beyond these grand results, to the coming glories of that kingdom to which they are hastening on, and which will unite in one heart and voice all na-

tions in the sweet anthem of salvation, the chorus of which shall be, "Hallelujah; the Lord God omnipotent reigneth."

### A Singular Discovery of Murder.

A few years ago, a Mr. Martin was murdered at a place called Bilgay, and this murder was afterwards discovered in a most singular manner. The crime was committed on the 9th of February, on the high road, at one o'clock in the afternoon. The shot entered Mr. Martin's heart, and he fell down dead. He was returning from collecting some small sums of money, and had only five guineas about him, of which he was robbed, as well as of his watch and ring. The charge of the gun was rammed down with a written paper. This had been carefully taken up and carried away with the body. The writing was still legible. On this piece of paper there were expressions which are used in glass manufactorys; but the paper was old, and bearing a date of near fifteen years back. Upon this single indication, the officer went to the owner of the glass manufactory at Bilgay, examined his books, and succeeded in finding an article relative to the delivery of some glass, of which the paper in question was the bill of parcels.

The suspicion immediately fell on the son-in-law of this individual. The man had been out of the country for ten years, and had only recently returned. Orders were given to arrest the person suspected. When the officers came to him, he was on his knees, in a state of terror. In his fright he confessed the murder and then showed where the watch and ring were to be found concealed beneath the thatch of his house. By this slight event of an undestroyed scrap of paper, justice overtook the offender. The remarkable manner in which offenders are detected was lately seen in the case of a robbery. After the robbery, an officer, while walking in the streets of London, met two men of ill-repute, and remarked that both of the men were wearing new boots. He took it for granted that these men had been confederates in some burglary, and that the boots were the spoil. Upon this slight circumstance, the officer apprehended the men, and these men proved to be the identical persons who had committed the recent robbery, to which there was not the slightest clue, had not the offenders been betrayed by their own boots!

### The Great Plague of 1666 in Scotland.

It was a fearsome time! whole households died, and there were none to bury them, neither would any go near to them; and these houses for the dead were avoided, till first the thatch fell in, then the walls, and then a green knoll covered all, giving them a burial, many, many years after it had been denied them by man. You see there Carradale Glen, where the plantings are, and where the river comes down from the mountains. Well, sir, in that glen, in the Great Plague, there was a man who took the sickness; and, hearing of what I've told you of the people dying in their houses, he feared he should not be buried. So this fear took such a power over him, that he prevailed on some of his friends to dig his grave; and he went and set by, and saw it done. When it was dug, he laid himself in the grave, with his sword by his side and presently he died; and his friends covered his body with the turf. Mac Caog was the man's name; and they will show you the grave to this day. "Uaigh-Mhic-Caoga" is its Gaelic name, which means "the Grave of Mac Caog." —Cuthbert Bede's "Glencreggan."

#### NOTICE.

#### AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the American Millennial Association will hold their regular Quarterly Meeting at the "Herald" Office in Boston, on Thursday, April 9th, at 10 A. M.

JOSIAH LITCH PRES.

F. GUNNER, Rec. Sec.

P. S. The change from Tuesday to Thursday, is in consequence of Tuesday being the day of publication.



### ADVENT HERALD.

BOSTON, MARCH 24, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### The Last Twenty-five Years.

Moses, Joshua, Samuel, David, Nehemiah, Stephen and Paul, have each set us an example of rehearsal of the dealings of God with his people. And no portions of the word of God are more calculated to quicken the faith and inflame the zeal of the church, than those summaries and rehearsals by the inspired men above named.

Twenty-five years have passed since the writer first had his attention called to the subject of the personal pre-millennial Advent of Christ, as the great restorer and everlasting King of earth. He had been educated in the faith of a second advent of the Saviour to raise the dead, judge the world, burn up the earth, dissolve the heavens, receive the righteous to heaven, and cast the wicked into hell. But he looked for this to be done after a thousand years of universal peace, introduced by the conversion of the world.

The Bible, he regarded as an inspired Book, sent from God to man to guide him to heaven. But he had fallen into the prevailing habit of spiritualizing rather than of interpreting it in accordance with the established laws of language. For instance: When he read Matt. 5: 5, "Blessed are the meek, for they shall inherit the earth," he felt himself in duty bound to say that it meant that Lazarus with his rags and crumbs, enjoyed more of the world than the rich man with his purple clothing and sumptuous fare.

When he read the 37th of Ezekiel, the vision of dry bones, he was wont to say that these bones were sinners dead in trespasses and sins. The prophesying to them, the preaching of the gospel. Their motion, the awakening of the conscience. Their coming to life, their conversion, &c.

Had he understood that the word of God was to be interpreted by the same laws of language by which all other writings are understood, he would have inquired, has the Spirit who inspired the vision interpreted it? when he would have learned that he had; and that he had said, "These bones are the whole house of Israel," not sinners dead in trespasses and sins.

But the Lord in his goodness had in store for him a revolution in sentiment and principles of biblical interpretation. In February 1838, he had occasion to sojourn for a season in the city of Lowell. In conversation with a ministerial friend, he was asked if he had ever seen Mr. Miller's Lectures on the second coming of Christ about 1843? He replied that he had not. But little more was said on the subject; but he thought such a view must be erroneous; for Christ cannot come till the time, times and the dividing of time, of the little horn, in Dan. 7: 25 is fulfilled; and the earliest date for its commencement is 606 A. D., when the emperor Phocas gave to the pope the title of Universal Bishop; and therefore it could not end before 1866.

A few days afterwards, a lady handed him the book with a request that he would read and tell her what he thought of it. He promised to do so; but verily believed he could refute the whole theory in a few minutes. With these feelings he sat down to the task. But those few minutes had scarcely passed before Mr. Miller had completely demolished his theory of the date and ending of the 1260 years, by showing that they began in 538 when the Emperor Justinian having decreed the bishop of Rome to be the head of all the holy churches, conquered Rome and left the pope supreme in that city. And 1260 years from that time the French took away the papal dominion, and erected Rome and Italy into the Roman Republic. This was precisely what the prophet said would mark the end of the period." The judgment shall sit and they shall take away his dominion, to consume and to destroy it to the end."

Being defeated in this first attempt, he had the Millennium to defend him against the idea of the speedy coming of the Savior. But before conclud-

ing the first lecture on Matt. 24th chapter, he found that there was in that prophetic history of the world no place left for a Millennium before the coming of Christ. That the scenes there described were all evil up to the very time of Christ's coming in the clouds of heaven. The conclusion was inevitable that Christ must come in person before a state of universal peace could be introduced.

But the next point was, "If Christ is to come before the millennium; and the earth is to be burned up at his coming, how can there ever be the period of foretold universal peace on earth?

Then came the glorious truth, the revelation of the mystery of the gospel:—Christ is the last Adam, the restorer of what the first Adam ruined and lost. The heavens are to retain the Saviour until the time of restitution of all things which God hath spoken by the mouth of his holy prophets since the world began. The mystery was solved, he held the key to the work of redemption in his hand. The Bible was a new book; each page beamed with light and glory; and the life-long yearning after a solution of the great mystery was at length gratified. He could now read the 20th of Revelation with the veil removed. The resurrection of the "Blessed and holy" will be a 1000 years before that of the rest of the dead: and the reign of Christ with them a real visible reign over a new and redeemed world. The Bible, he learned, is God's word, in which he speaks as he means, and means as he says.

With these great landmarks all plain before him, his old theories of the world's conversion, the burning up or extinction of the earth, the removal of the saints to heaven as their everlasting abode, all vanished; and he could read and believe as he read, "Blessed are the meek for they shall inherit the earth," in the most natural and literal sense of the words.

Then loomed up before his wondering eyes, a glorious and everlasting kingdom, in which "great David's greater son" should reign as "King of Kings and Lord of Lords," to endless ages. How glorious did the word of God and the plan of redemption which it revealed appear. The good news was as fire shut up in his bones; and he was weary with forbearing and could not stay, but felt constrained to speak it out. Nor has he yet been able to find a stopping place from the pleasing task of proclaiming the good news.

J. L.

To be Continued.

#### An Appeal.

To the patrons and friends of the *Herald* and the great cause. I have been requested to say a few words to you in view of the death of Bro. Bliss—for the living and the truth. His life and religion and death will be given by other hands. No death since that of Bro. Miller affects us so deeply, as none has occurred of one so vitally, and long and publicly connected with the advocacy of our faith. He has done it ably, consistently and pleasantly. Almost invariably correct, gentlemanly and kind in his language, and ever ready to hear both sides, and to rectify errors when they occurred. For about twenty years he has been connected with the editorial pen and post, as assistant, principal and business agent, —prompt, accurate, efficient. It will be difficult for us to supply his place as well. Some may possess qualifications he did not, without some which he did—but few will possess them all. Yet God can supply the vacancy he has brought upon us. Let us all ask him to favor us with his directing providence in finding and sustaining another. He who so long and wonderfully has blessed us hitherto, is willing to do all for us we ask in faith and unity. Bro. Litch takes charge till the board meets the 9th of April. Pray for him in his new and trying position of labor, aid him by adding subscribers, by a new and special effort, to save the *Herald* from embarrassment.

2d. By sending a special donation in money, or papers, or both, as you may be able, that it may continue its visits weekly.

3d. Write for it, and send suitable selected articles, that there may be a full supply of interesting and useful matter on hand. If these three things be immediately, faithfully, and constantly done all will be well. The paper will live and prosper. Who is willing? Who will try at once? Will you who read this? Why not? Is it not a good object? Don't you profess to be good? Don't you want to do good? Here is a chance? God has thrown it in your way. Turn not aside like the priest and Levite, to look on, and pass on, but be the good Samaritan. Be at some trouble and cost to relieve, and God will bless you in the deed. Can't you do as much as it costs you for tea! and you as much as it costs you for tobacco! and you as much as it costs you for political papers! or do you care more for these, than the truth and hope of the coming King, and Kingdom?

What! in these days of "trouble coming on all

them that dwell on the earth! What! when God is shaking all the nations to their overthrow! What! heap up treasures for the last days, to eat your flesh as fire. What! spend it on your appetites, pleasures, lusts, instead of laying it up in Heaven. What when God is speaking in awful judgments and signs, of the end at hand? Can't do anything! Won't do anything! What have you done! What are you doing? When will you ever do anything? if not now? Never has there been such loud voices of God in providence; Such calls and need from men, and never will be again. The time is short, and you must do something now or never! God gives you the chance, the call, the means, all it wants is the disposition and resolve, now let it be done, and present and eternal joy will follow.

Yours in the work and hope.

D 1. ROBINSON.

BRO. LITCH:—I send the poem in memory of dear Bro. Bliss, I wish it had more merit. I mourn his death immoderately and feel much unreconciled to this unexpected blow.—But God has permitted his removal and we must submit.

March. 17, 1863.

For the *Herald*.

Sylvester Bliss.

Memoria Sacrum.

Burned down to ashes are all life's embers,  
Borne away early in manhood's prime;  
Gone to thy rest in earth's still chambers,—  
How shall I mourn thee in feeble rhymes?

Twenty years the Reformer brave and clear-headed,  
Enduring life's trials, its ills, and its woes; Ed,  
Firm as a rock, undaunted 'mid perils,  
Gentle with friends, and calm with thy foes.

Thine was the task to enlighten the people

On the Kingdom soon to greet our eyes;

And joyfully herald the endless morning,

When this sad earth shall be Paradise.

Thou gavest the strength of thy youthful vigor  
To a noble cause most dear to thy heart;

And now when years have ripened thy wisdom,

The stroke has fallen,—and 'tis hard to part.

We shall miss thee, O' able and fearless penman,

Our guide and help in the years gone past;

Gone down to the grave, the Friend, Teacher, and

Brother;

With the sacred chair all vacant at last.

At! thy constant feet will be long in coming  
To greet as of old the loved ones at home;

Farewell! we will meet thee beyond Death's river,

To part no more when our Lord shall come.

D. T. TAYLOR.

Castleton, Vt., March, 1863.

Questions.

Permit me to ask you two questions through the Herald.

1st. Have you other profane testimony than Josephus concerning the belief of the Pharisees in the days of Jesus? If you have please give it.

2nd. Is not Paul at variance with the Pharisees in Acts 24: 14 to 21? If so then Paul was not "orthodox" if the Pharisees were, as presented under "Perplexing Questions" in your paper.

I propose the above to you because you tacitly admit the idea.

Yours in waiting for Jesus our soon coming King.

E. WOLCOTT.

ANSWER. 1. The following Jewish testimony, quoted from Landis on the immortality of the soul will give further confirmation of the faith of the Jews.

"Our references to the Jewish testimony must of course be independent of the canonical Scriptures, since what relates to that point has been presented on the foregoing pages. (See sect. 30.) It may to a considerable extent, be learned from the Apocrypha. See particularly Ecclesiasticus xv, 18; xxxiii, 14, 15; li, 9; Wisdom iii, And also from Josephus, Antiquities, Book i, chap. i, section 2, and Book xviii, c. i, section 3—5. In his work on the Jewish War likewise, B. ii, c. viii. sections 10, 11, 14. As these works are easily accessible by all, we shall not occupy space by citing their testimony."

The testimony of Philo is equally explicit. In his book on Rewards and Punishments he says: "For some indeed adopt the notion that death is the end of punishment; but in the view of the divine Judge this is scarcely the beginning. Hence, therefore, when for instance, a new crime has been perpetrated by any one, it is proper that a new punishment should be appointed for him. But what is that? Why that he should live a perpetually dying death."

The testimony of the Book of Enoch likewise ought not to be overlooked in this connection. Prof. Stuart (Bible, Repos. for July, 1840) has given an interesting account of it, and of its testimony respecting future punishment. It was undoubtedly

written during the first century, by a serious man, for serious purposes, for his great theme is the reward of the righteous, and punishment of the wicked, in the future state. He moreover seems evidently to have been a Jew. Now he speaks in the clearest manner of the separate state of the soul or spirit. And speaking of the wicked he says: "Never shall they obtain mercy, saith the Lord of spirits." "Henceforth I will not have mercy upon them, saith the Lord of spirits." "Their evil deeds shall become their greatest torments, when their souls shall be made to descend to the receptacle of the dead."

The writer of the Acts of the Apostles, the evangelist Luke, has stated the faith of the Pharisees in reference to the existence of angels and spirits, as well as the doctrine of the resurrection. Acts 23: 8, 9. "For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees part arose, and strove saying, we find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." The testimony of Luke an inspired historian as to spiritual existence, and the testimony of Josephus a prosane historian, mutually corroborated each other.

2. We do not perceive any variance between Paul and the Pharisees, in the passage referred to, for Paul declares that he hoped or expected what they themselves also allowed, "that there shall be a resurrection of the dead, both of the just and the unjust." Their great objection to Paul's teaching was, that he preached through Jesus the resurrection of the dead.

For the Herald.

#### "Retribution" No. 3.

BRO. BLISS:—You further say in your reply to me in the Herald of Feb:—

"There are three words rendered hell in the Scriptures; but hades should never have been thus rendered."

True, in this we are agreed. Hence, does it not follow, that *sheol* should never have been rendered "hell?" as *hades* in the Greek, is the same as *sheol* in Hebrew, and the only word in the Old Testament rendered "hell?" Hence, is there any word in the Hebrew scriptures that should be rendered hell? If not, is the word hell, in its equivalent, to be found in the Old Testament at all?

And if we take the ten hells out of the New Testament which came from the word *hades*; Then, strictly speaking, have we the word "hell" but nine times mentioned in the entire scriptures? As Mark, 3: 43, 45, 47, are parallel with, is a repetition of Matt. 5: 29, 40; and Luke 12: 5, is also the same as Matt. 10: 28.

Two other words remain which are rendered "hell;" viz: Gehenna and Tartarus—the former is really found but eight times in the New Testament as spoken by our Saviour and one of the apostles, is found in Matt. 5: 33, 23, 30, 10: 28; 18: 9, 23: 15, 33; and in James, 3: 6—and the latter is found but once; as in 2 Pet. 2: 4.

Now, if "hell" is the only place in which the sinner is to be punished after death; does it not follow that no sinner is ever punished in "hades?" If so, has "the rich man" been punished at all as yet? since the place where he went was "hell?" And if so, how is it that you were led to say in this same reply to me, in speaking of the "rich man?"

And when he sought only for one drop of water to cool his parched tongue he was referred to his vanished enjoyments: "Son, remember that thou in thy *zoe* receivedst thy good things, &c."

Now, are you not in what may be called a "dilemma," in this matter?

Again you say:—

"A resurrection from Tartarus in Hades and subsequent consignment to Gehenna, does not necessarily involve any cessation of punishment," while passing from one place of punishment to the other!

Now, in regard to this extant, I will raise a few questions:—

1. Do you intend to say that Tartarus is in Hades? If so, please give us the proof.

2. If there is no "cessation of punishment" as you say, to the wicked in passing from *hades* to *gehenna*; and *hades* is not hell—as you say—but *gehenna* is; does the sinner suffer the same kind of punishment in *hades*, as he will finally suffer in *gehenna*?

3. If the "rich man" is now tormented in the "flame," in *hades*; will there not be flame in *gehenna* fire? And if so, will not the fire in which causes the flames in both places, to be the same in its nature and in its effects?

4. If so, why not call *hades* hell; the same as to call *gehenna*? What shall we call this, but a "dilemma!"

T. M. PREBLE.

Concord, N. H. Feb. 29, 1863,

#### REPLY.

As the foregoing did not come to hand till after the sickness of Brother Bliss, he was not able to reply to it. It is therefore proper that we should remark: 1. That although it is generally agreed that *Hades* would have been better left untranslated, or, if translated, to have been rendered "The invisible world," according to its own etymology yet it was held by the Jews cotemporary with Christ, to be a place of temporary rewards and punishments, till the resurrection and day of judgment. Thus Josephus in his discourse on *Hades* states the doctrine.

"Now as to *Hades*, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. *Hades* is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behavior and manners.

In this region there is a certain place set apart, as a lake of unquenchable fire, whereto we suppose no one hath hitherto been cast, but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment; as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in *Hades*, but not in the same place wherein the unjust are confined."

This being the sense in which it was understood in his day, does Christ's discourse in Luke 16th, conflict or agree with it? It certainly does not conflict.

2. *Sheol*, the Hebrew word corresponding with the Greek *Hades*, must have substantially the same meaning. It is used in this sense in Isa. 14: 9, 15. "Sheol from beneath is moved for thee to meet thee at thy coming; it stirreth the dead for thee," &c. "Yet thou shalt be brought down to Sheol, to the sides of the pit." Psa. 18: 5, "The sorrows of Sheol compassed me about." Psa. 116: 3, "The pains of Sheol got hold upon me." This certainly was not the pains of the grave, "There is no work, nor device, nor knowledge, nor wisdom." We should always bear in mind that *sheol* sometimes is used for the grave, the place of the body in death; and sometimes for the place of the soul. That when used for the place of the soul, it is represented as a place of consciousness, and when used for the grave, it is a place of unconsciousness. There is no such thing as harmonizing all the instances of its occurrence on any other principle; but on this principle they are perfectly harmonized; and *Sheol*, like *Hades*, is to the wicked a place of pain and sorrow.

3. It does not matter how many or how few times the word *Gehenna* is used by the Savior and his apostles, provided it is used unambiguously to signify the place of future punishment. If it is once thus used, it is just as true as if used a hundred times. It is not the number of times a word is used in any given sense, but its explicitness, which gives it its importance.

*Tartarus*,—the word rendered hell in Peter, was not coined or originated by him, but had long been used by the Greek Classics, as shown by Robinson in his Greek Lexicon. He says of it that "In Greek mythology it was the lower part of the abyss of Hades, where the shades of the wicked were imprisoned and tormented;" giving several references to Homer and other Greek writers who used the term thus. The apostle, using this classical word without defining it, must have used it in its common acceptation. If he had intended any other meaning to be attached to it, he would have told us in what peculiar sense he used it. Not having done so, we are left to derive its meaning as we do the meaning of the greater part of the Greek words of the New Testament, from their use by classical authors. If Bro. Preble can show us that the word has any other meaning we shall be happy to have him do so.

#### Lazarus.

BRO. BLISS:—If you please I would like you to answer this question. In John, 11th chap. did Lazarus get well after the sickness referred to in v. 2, before he fell asleep, as in v. 11. If he did not, how do you harmonize the 4th and 14th vs. or if he did get well, how do you harmonize the 11th and 14th vs. L. B. P.

When Jesus said, "This sickness is not unto

death," He meant that though Lazarus should actually die, he was to be recovered from it, and not then go to his final rest. He did die, and was dead four days; but being then raised and restored to his friends—his final death being deferred for a period, his sickness was not unto that death.

#### Death of H. K. Johnson.

We learn that our long afflicted and endeared sister, Helen M. Johnson, whose poetic effusions have often cheered the readers of the Herald, has gone to her rest. We have not yet received any particulars.

#### Book and Newspaper Atmosphere.

I am sure you know that a great many things we read—books, periodicals, and the like—afflict us not so much by the ideas they convey, as by the general atmosphere with which they surround us. If we read, week by week, a clever, polished, cynical, heartless publication, it will do harm insensibly. It will mold and color your way of thinking and feeling much more than you would think. You like its talent, you know; but you disapprove, sometimes very keenly, its general character and tone; and you are so on your guard against these, inwardly protesting against them each time you feel them, that no effect will be produced by them upon you. You are mistaken in thinking so. You breathe and live in a moral atmosphere, which is quite sure to tell on you. You are cast on a current; and it needs constant pulling against it to keep you from drifting with it. And your moral nature is not—so to speak—even on the stretch with the oars; even in an attitude of resistance to the malaria. Yes, that clever, heartless, cynical paper will leave its impress on you by degrees. And on the other side, you know that the influence of writings which are not obtrusively instructive, may sink gently into our nature and do us much good. There is not much formal teaching in them; but as you read them, you feel you are breathing a healthy atmosphere; you are aware of a quiet but decided and powerful current, setting steadily toward what is good and magnanimous and true.

We find the above among the selections in the "Pittsburg Christian Advocate." It is a true sentiment, and is worthy of being pondered. Every book, paper, or word spoken, leaves an impress more or less distinct on every reader or hearer. How important, then, the admonition to take heed how we speak, write, hear or read.

#### Receipts in part only to the date of this paper.

T. Hunt 1159; J. Clifford 1158; H. Hause 1153; B. Drake 1166; J. L. Clapp 1179; Phebe Pearce 1164; W. Colton 1157; S. B. Raymond 1186; C. N. Ford 1153; Ezek. Palmer 1157; A. D. Whittemore 1153; J. M. Hollister 1153. \$1.00 each. Sally Kaiser 1182; A. Small 1179; S. Clifford 1186; W. D. Henry 1023; M. H. Stevens 1190; T. C. Morril 1187; B. Debeck 1188; Mary H. Borden 1188; O. Weed 1190; I. Lenz 1179; J. T. Beitel 1179; S. S. Howe 1127; H. Parker 11d2; A. Weldon 1197; H. Norton 1135; E. Loder 1153, \$2.00 each. Jas. Craig 1195; L. Crandall 1195; J. Kent 1127; J. W. Heath 1189; \$3.00 each. W. B. Weeks \$1.50, 1192; B. B. Bixby \$4.00 1179;

#### To CORRESPONDENTS.

Mrs. L. Darbee, your Herald is paid to 1179. Have not the number you desire. The paper has been sent regularly, but was not published the week of Bro. Bliss' sickness. Voice sent.

Mrs. A. Hill. Is the paper to be changed from Elmore, Vt., to Worcester, the one now sent to Robert E. Hill?

THE REVOLUTION IN GREECE.—Of 10,107 votes given at Athens, Prince Alfred had 10,091! The Duke of Leuchtenburg had only four. Those who are familiar with the politics of Greece, are surprised at this result. It can be accounted for upon the theory that there is a salutary dread both of Russian autocracy and Jesuit intrigue; and in no other way can the phenomena be explained. In fact the people say that they will not have a Roman Catholic for their Prince—so all Germans are at a discount.

It is somewhat remarkable that nothing is said about the re-baptism of Prince Alfred as a condition of his assuming the crown. It seems to have been taken for granted that he would continue a Protestant, though he were to become the King of Greece. The fact indicates a great change in the public mind. A few years ago, it would have been regarded as utterly inadmissible—*Boston Traveller*.

Life is the time to prepare for the world beyond this.

#### War News.

Federal Victory in Tennessee. Washington, March 21. The following has been received at the headquarters of the army:

MURFREESBORO', March 20. MAJOR GEN. HALLECK, General-in-Chief:

Gen. Reynolds reports from Col. Hall's brigade, on a scout near Milton, on the road to Liberty, that he was attacked this morning by Morgan's and Breckinridge's cavalry—about 8 or 10 regiments—and after a few hour's fight, whipped and drove them with a loss to us of 7 killed and 31 wounded, including one Captain. The rebel loss was 30 or 40 killed, including 3 commissioned officers, 140 wounded and 12 prisoners, including three commissioned officers.

W. S. ROSECRANS, Major General.

The Cin. Gazette has additional particulars of the Milton battle. Our forces were commanded by Col. Hall, of the 105th Ohio, who, finding that he was being attacked by superior numbers, fell back to a commanding position, and sent a courier to Murfreesboro' for reinforcements, promising to hold his ground until they arrived.

Part of the rebel cavalry dismounted and attacked our position with great impetuosity, but were repulsed at every point. Section first of the Harris battery, kept up all this time a most effective fire. The enemy enraged at its execution massed their regiments, and charged the battery with hideous yells. The First Missouri regiment, which was lying concealed behind the battery, waited until the enemy were within 30 yards, when they opened a destructive fire, causing them to recoil and finally to retreat in confusion from the field, leaving their dead and wounded.

Col. Hall's victory was complete before the reinforcements arrived. Among the rebel killed was one Colonel, one Captain and three Lieutenants. Our own loss was 7 killed and 31 wounded. The battle lasted about four hours.

CINCINNATI, March 22. A special dispatch from Paris, Ky., to the Commercial, says the rebel Col. Clarke surrounded Mt. Sterling Ky., at two o'clock this morning. Our forces—amounting to 200—fought from the houses for four hours, but were finally compelled to surrender. The rebels then burned the town. It is believed that Clark intends to attack Paris to-night.

The Federal Gunboat Chillicothe, commenced a bombardment of Fort Pemberton on Saturday the 14th inst., but without decisive results.

There is no special news from Charleston as yet. There is a rumor that Port Hudson is being evacuated by the rebels. Doubtful.

It is reported that the Federal Steamer Vanderbilt has had a battle with the pirate Florida, and that the pirate escaped.

The Lake Providence Canal is completed ready to let in the water, and isolate Vicksburg.

Federal officers in Richmond prisons are put to hard labor.

Gen. Hooker's army is said to be in excellent discipline, health and spirits.

A SURGEON in the U. S. service in Va., under date of March 20th, says:—"The prospect of a speedy termination of the war is to me favorable. Hooker appears to be doing nobly with the army of the Potomac. Burnside has been tried, and not found wanting.

Some able and excellent men are never able to get down to the level of children. A man of this class, a learned theological professor, was once engaged to address a Sunday-school. He read a number of verses from the Bible, and then said:—"Children, I intend to give you a summary of the truth taught in this portion of the Scripture." Here the pastor touched him, and suggested that he had better explain what summary meant. So he turned round and said to the children:—"Your pastor wants me to explain what summary means, and I will do so. Well, children, summary is an abbreviated synopsis of a thing!"

THE GOSPEL RAINBOW. In the Bible Society all names and distinctions of sects are blended till they are lost, like the prismatic colors, in a ray of pure and perfect light: in the missionary work, though divided, they are not discordant; but like the same colors displayed and harmonized in the rainbow, they form an arch of glory ascending on the one hand from earth to heaven, and on the other descending from heaven to earth—a bow of promise, a covenant of peace, a sign that the storm of wrath is passing away, and the Sun of righteousness with healing in his wings breaking forth on all nations.

#### Appointment.

CONCORD, Sunday, March 29th. According to recent arrangement, I expect to preach in Concord the last Sabbath in each month, till other arrangements shall be made.

T. M. PREBLE.

## CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Sister A. M. Atwood.

BRO. BLISS. I have thought of the request that was made at the Conference at Springfield that those that were there should write every few months a few words of exhortation or encouragement and have it published in the "Herald," and often have wished that I could see that request complied with. I should be very glad to hear from many that I have not heard from since that time, to know whether they are still striving for that "inheritance which is incorruptible, undefiled, and that fadeth not away," and thinking perhaps there might be some that would be glad to hear from me, I would say that I am still "looking for that blessed hope of the glorious appearing of the great God our Saviour Jesus Christ," and expecting not only to see Him as He is, but to be made like Him.

Dear brethren and sisters is it not a blessed hope? and can we not bear a few trials and sorrows if need be for Jesus' sake? Let us bear the cross a little longer, fight a few more battles for the conflict will soon be over; and then the crown will be ours. Let us therefore be faithful to the end, for it will profit us nothing that we have endured trials and afflictions in the past for the sake of Christ, if we lay off the armor before the victory is won.

As I look around, I see some who but a few years ago were rejoicing in this same "blessed hope." But where are they now? we do not see them at the prayer-meeting encouraging the saints and exhorting sinners to flee from the wrath to come as we once did. I fear that they have forgotten Paul's exhortation; "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another and so much the more as we see the day approaching." O, that the spirit of the Lord might operate upon their hearts in such a way as to show them that they are not only bringing leanness on their souls, but are a grief to the children of God, and are standing in the way of sinners. What a fearful thing it is to be a stumbling block in the way of others, O, that we might all realize it.

Offences must needs come, but woe unto that man by whom offences cometh.

As to the state of the cause in this place I would say we have no stated preaching, but our prayer and conference meetings are very interesting. The spirit of the Lord is with us; we have been, and still are passing through severe trials, yet we have some things to cheer and encourage us. A few wanderers have returned, and two that never before confessed Christ have been enabled to do so for a few weeks past, one of those is my aged father. He has ever had great reverence for the religion of Jesus, but as he says, his proud heart would not let him confess Him to the world. He now regrets it very much, and is trying to make amends for the past by improving every opportunity to confess Christ, and warn others not to run the fearful risk of putting off a preparation for eternity to so late an hour as he had done.

O, the goodness of God in sparing him after being pronounced dead by his physician, to confess Christ and leave an evidence that he truly loves the Lord.

By this providence our cup of rejoicing has been made to overflow. Truly God moves in a mysterious way, His wonders to perform. Yours in hope of soon seeing the King in his beauty. A. M. Atwood. Low. Hampton, Feb. 26, 1864.

From Bro. Thomas N. Lee.

DEAR SIR:—I enclose three dollars to continue the Herald a little longer; for I do not know how long I shall be able to pay for it. I am an old man, with limited means; but having kept pretty well posted for about twenty-five years past in regard to church and State, I do not know how to dispense with any of my papers. I believe you are vindicating the truths of the Bible. I belong to

the M. E. Church, but think they are in great error in regard to the conversion of the world. I do not know of one Adventist in our church, and but two who are Baptists in this region, except some Seventh Day Baptists. Yours respectfully,

THOMAS N. LEE.

Sabine, Mich., Feb. 10, 1863.

From Bro. J. L. Clapp.

BRO. BLISS:—The apostle tells about knowing that tribulation worketh patience and patience experience and experience hope—our experience whilst in this life is various; but all should be so used as to be profitable to us. My late experience I would so use, and glorify God thereby. On Sunday, the 22d of Feb. I was taken up in the street, in front of my house for dead. The circumstances were these;—on arriving home from meeting with my wife and another woman, both of which sat on the back seat of the cutter and I sat on the extreme forepart; as they got out, I started my horse for the barn, keeping my seat. The starting of the horse and my weight, pitched the forepart of the cutter down against the horse's heel, which started him, and he commenced running and I trying to stop him. This is all that I can recollect about it; but I found, after gaining my senses, that I had a bruised head and face, with blood flowing freely; on the top of my head a wound three inches long, and near my right temple, another, more like a bruise; but more than the other; and on other parts smaller wounds; but how they were made I know not. In this I have experienced how easy a matter it is for a man to be killed and know not what hurt him. Another part of my experience is the peace of mind I enjoyed after finding myself still preserved by God—I could but say all is right and it seemed to me that I felt the words of Jesus to be true,—"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you;—let not your heart be troubled neither let it be afraid." John 14: 27.

This experience I consider worth more than silver and gold. I would not exchange it for all that this world can give—it confirms hope—yes, more it demonstrates to us all that hope aspires to, and is an earnest of the glories of redemption. And this "hope maketh not ashamed, because the love of God is shed abroad in the heart."

The worldling cannot appreciate the Christian's hope, neither Christian experience—because he had a mind at enmity with God—and without one single attribute in harmony with God—therefore while in such a state can have no religious experience such as we have been talking about;—let him come into harmony with God by a reconciliation to him—then how rich his experience may be, and how abounding his hope, going on from one degree of grace to another until he shall have arrived to the perfect stature of a man in Christ Jesus. The object of the gospel is to bring man to this state of perfection, that he may ultimately enjoy all the fulness of God; and inasmuch as he has said that his word shall not return unto him void, but accomplish that for which it was sent, let us brother be faithful in the proclamation of that word even to the end. The tendency of the age in which we live is, to lower down and slight the word of the Lord by explaining it away. I am glad to see the life and death question discussed in the Herald, with so much candor. I have long thought there was a depth to that question that lies far beneath the surface but not so far as to be unfathomable.

Relative to the cause in Homer, I would say a word. Death, apostasies and moving to other parts, and I may add wicked influences among ourselves, have reduced our numbers greatly; and although faint and feeble, a remnant are pursuing on hoping to win the prize. We hold meetings sabbaths and one evening in the week; and are glad that we can say that of late things look a little more encouraging; a little more spiritual life, a little larger attendance and our meeting not entirely unprofitable.

Bro. Chapman will please accept this as an answer to his to me of Feb. 9th 1863.

Homer, March 4th, 1863.

From Rev. D. I. Robinson.

BRO. LITCH:—The notice of your preaching your 1-4 of century sermon at Newburyport, waked up old reminiscences in my experiences on this great subject as linked with yours. Soon after it must have been, when you preached at Nashua, N. H. where Silas Green, I think was preacher and Jared Perkins was P. S. he was present and heard you preach. I was then engaged in lecturing on slavery and had first been on to Utica to a great Methodist anti-slavery convention, where many noble and able men were met. Many of them now dead, a few of them living to see these times. On the way at Whitehall I saw Bro. Miller's first book of lectures the language was so incorrect, the time to examine it so short, and the subject so new, and they told

me he was an old farmer, that I took a prejudice against it: I thought he was ignorant and knew not what he was about. On my return to Concord N. H. I met Bro. Perkins who had just come from hearing those two discourses of yours. He was all a fire with them, and told me about them. He asked me what I thought. I told him I did not think much of it. He said he did. I told him I had seen the book from which I supposed you got your views, and examined it for some hours. I thought it was from an old farmer who did not understand what he was driving at. He said he had heard you on the chronological periods and he thought there was something in it, for they were given in the Bible, and for us to understand, and if we could find where they began, we could tell when they would end. That I admitted, but that was the difficulty, for there were several dates where for ought we knew, they might begin and therefore we could not be sure, at which they ended. He went back from his feeling and conviction. But his remarks and feelings had an effect on my views. "They were in the Bible for us to study and find out" sunk into my mind, as true and weighty and led me to think favorable on the subject from that time.

The next year I went to Portsmouth, N. H. and there your pamphlet had fallen into the hands of two or three members of the church, who embraced the views, and were interested that I should also, I was willing to read, but had a revival on hand and a sick family, and not much time to examine it fully. Soon a preacher called and told my wife that there was a man preaching in Boston, Lowell &c. that the end of the world was at hand, and the Lord was coming soon, and that it would be right away, in a few years. She replied that was too good news to be true, but she hoped it was so. In Feb. Bro. Miller came and lectured for near two weeks to crowded audiences, and the people, women and children, would go out in the storm, snow a foot deep, and no paths, a mile to hear. I was having revival meetings about four evenings in the week, and could go to but a part of them. At first I did not, like, but the latter part I liked better, and I was the only minister the last night with him. Edwin Burham, D. Millard, and Br. Barry, had been and spoken out in favor. I wanted to, but had no opportunity. Not on the time, but that it was near, which I embraced. Then I was convinced it was near and have been ever since now more than ever, never was positive on a definite time, though favored 1844 as probable but always held this is the age for it and still do I have no confidence in the times set now as certain. It was four years before I left the church to preach it fully. Which I did on the advice of Gershom F. Cox, and a conviction of duty to truth and the needy flock..

From J. B. Knight.

The Herald must be sustained. It has become almost a life necessity to God's waiting people. It is consistent and magnanimous in its course. It is the watchman of the world's observatory giving the ominous signs of the times. It is the harbinger of the greatest and most thrilling event the world ever saw—the personal visible glorious coming of the King of kings. It is a wise expositor of prophecy, its prophetic views never having been successfully controverted. It gives prominence to those doctrines and views that inspiration makes prominent, and reflects the light of the Bible in a world of moral darkness. It is a weekly missive of love, truth, reproof and encouragement to all who love Christ's appearing. It is a barometer indicating the coming of the final storm, and a voice of warning to an ungodly world. Let me repeat it, the Herald must be sustained, and will be sustained, for I am sure that this sentiment finds an echo in many thousands of devoted hearts.

Would to God I could make it a donation, that it might go to thousands of the poor of this world who cannot subscribe for it, but to whom it would be as gushing waters in a desert. Whatever betide, God will take care of His own cause. We can rest on this while we continue to pray and labor.

Yours, looking for the coming One.  
San Francisco, Feb. 15. 1863.

From Bro. Lawton Wade.

BRO. BLISS:—I cannot bear to stop the Herald; for it has cheered me many times in my pilgrimage during the last twenty years that I have taken it. As the Saviour said, John 13: 1. "Having loved his own, He loved them to the end." So I feel in regard to the Herald. Having loved it, I want to love and help sustain it to the end. I well recollect how eager I used to be to have the day arrive for the Herald, or Signs of the Times as it then was, come laden with the blessed hope of life and immortality through Christ, the restitution of all things spoken by the mouth of all the holy prophets since the world began. I feel that I have received great light on

those truths, and I am trying to hold fast the beginning of my confidence firm unto the end. We need all the help we can get in these times of trouble through which we are passing. May the Lord bless and sustain you.

When I think of loved ones in the army, I have a great desire to have our troubles come to an end when we can greet them at home; but when I look at the word of the Lord, and see the perilous times which are to come in the last days, the time of trouble which is coming on the earth, the future looks dark. But my hope is in God, whose ways are not our ways; for as the heavens are higher than the earth, so are His ways higher than our ways. He does not willingly afflict nor grieve the children of men. I feel that God is love; and what he does he does in love. The great business of our life here is to trust in him and lean not to our own understanding. He will yet be glorified in his saints, and admired in all them that believe.

Your brother in Christ.

Pomfret, Ct. Feb. 28, 1863.

From Sister L. L. Canfield.

BRO. LITCH:—Our hearts are all saddened by the intelligence brought to us in the Herald of the death of our highly esteemed editor. To learn of the death of one with whom we have formed so pleasant an acquaintance through the paper, seems like parting with a near friend; but God's ways are not our ways. There are few individuals that will fill his place—answering all the perplexing and varied questions with that spirit of mildness and love which has ever characterized his writings. His loss will be deeply felt by the church of Christ, and it is our earnest prayer to God that he will raise up one to fill the place of our lamented brother fitted to feed the scattered flock with meat in due season. While the readers of the Herald have lost a faithful and efficient editor, the church with which he was connected a worthy member, the Sabbath-school a beloved superintendent, and the country a loyal citizen, yet the family circle must feel the most keenly the sudden bereavement. May the grace of God sustain them, remembering that our heavenly Father doeth all things well. We have the blessed assurance that he sleeps in Jesus, and according to the faith he cherished, will be raised in the last day, clothed with life and immortality. O, what a glorious hope to that afflicted circle of mourning ones, to know that in the future there is a home promised where all is joy and peace and where sickness and death will never enter.

May the Herald be in the future what it has been in the past, only as the number and spirituality of its correspondents shall be increased. Let us go on and stand for the truth, for the time draweth near when he that is to come will come and will not tarry. May none who are looking for the return of the nobleman become cold and indifferent; but may we all strive to enter in through the straight gate; doing nothing through strife or vain-glory, but be sober and hope to the end for the grace that shall be brought unto us at the appearing of Christ.

Let us continue to hold up to a careless world the great truth of the soon coming King, and wait patiently for him.

Cabot, Vt., March 16, 1863.

From Elder I. H. Shipman.

DEAR BRO. LITCH:—I am exceedingly pained at the death of Bro. Bliss. He has served us long and faithfully and his memory is blessed. But how can we give him up? How little did I think I should never see him more in this world when I parted with him at the house of Dr. Thomas at Waterbury? But alas, such is human life. But we have the assurance that although all flesh is grass yet the word of the Lord endures forever; and although we have not the faithful and able council, faithful instruction and clear expositions of our dear and lamented Bro. yet the foundation remains, and I hope none will falter in the race but all gird on the armour anew and pray God to raise up others to fill the place of the fallen may the rich blessing of God's sustaining grace rest on his dear family in this sad bereavement. We have reason to thank God he has been spared so long and never did I realize the benefits of his labors more than on reading his replies to correspondents in the last Herald. May God give us all grace to submit with the Spirit of humility to our Father's decree.

Yours for the soon coming kingdom.

Sugar Hill, N. H. March 16th 1863.

From Sister Ann Hill.

DEAR BRO. BLISS:—I wish your readers would take their papers for January 20th, and read over again, carefully and prayerfully the article on Watchfulness; also that they would take heed to the "Antidote to Dull Preaching." I thank God

that I was never much troubled with dull preaching, for if I cannot hear well, I can pray, and praise the Lord for what I know. Whenever I have thought the preacher labored under disadvantages, I have looked up and asked God to help his servant, and bless his word. Many times has my own soul been abundantly blessed while thus engaged. It is almost, if not quite half a century since I adopted this mode, and have always found it profitable to myself, and not unfrequently have my feeble prayers been answered for others.

Williamsburg, N. Y. Feb. 23, 1863.

From Bro. D. Bosworth.

DEAR BRO. BLISS:—As it is encouraging to the disciples of our Lord to hear of the revival of God's work, I write to inform you of his gracious dealings with us. A little company here have been for a long time sighing and crying, "O Lord revive thy work!" The last Monday in Jan. Bro. Litch came to our assistance. The same evening I was summoned by telegraph to see my father who was supposed to be dying. Found him alive—had the satisfaction of seeing him give himself to God at 77 years of age, and so far recover that I left him Saturday the last day of Jan. and returned to the assistance of Bro. Litch. Found the good work already begun. On the last Tuesday evening, Bro. Litch was with us, eight went forward for prayers. We continued the meetings through the week, the work increasing till Sunday Feb. 8th when 20 went forward for prayers. Monday morning I left for Low Hampton to see my father again. Found him gaining in health, and joyful in the love of God. Returned on Tuesday and found Bro. Shipman preaching to our people. He staid with us one week, leaving last Wednesday. During that time the numbers seeking had increased to some 35. Since he left we have continued our meetings, and others have been added to the seekers after life. To-day we have buried 4 happy converts into the likeness of Christ's death, and others have signified their wish to enjoy the same privilege the first sabbath in March. To God be all the glory! Pray for us that the good work may go on.

Yours.  
D. BOSWORTH.  
Waterbury, Vt. Feb. 22, 1863.

From Bro. N. Hale.

BRO. BLISS:—Our minister has given three lectures on the 12th chap. of Revelations, the first verse to the 12th inclusive—brings out the history of the United States from the commencement up to the present time. I would like some further explanation through the Herald, something respecting the woman which had a crown of 12 stars—there being 13 states. He said the red dragon, spoken of was a destroyer which caused our fathers to leave their native land and come over to this country. The war spoken of there is the present one—a political war—a war existing between brother and brother. He thinks it will come out right in the end. For my part, I do not know; it looks rather dark, as far as this world is concerned. God only knows when the final end will be.

Respectfully yours,  
NELSON HALE.

The woman in Rev. 12, must we think represent the church; the twelve stars, the twelve tribes of Israel; the man child, our Saviour as the Son of man; the great red dragon, Satan and his ministers; the war, the contest in the Roman empire between the ministers of Jesus and those of the religion of Satan, &c. &c. We regard any application of those symbols to the United States, as unauthorized, and as a departure from the true teaching of that Scripture.

ED.

BRO. BLISS:—Though many weary miles are between us, and we have never met, yet through the medium of your valuable paper, and knowing we belong to the same household, I claim an acquaintance.

BRO. Himes was with us last week until Saturday, when he left for Amboy. He preached every afternoon and evening to a large audience, considering the unpleasant state of the weather, and the few friends we have to the cause here. There was a deep interest manifested, and many are inquiring "when we can have another Advent preacher visit us." We all feel stronger, and look forward with greater joy to the time "when the wilderness shall blossom as a rose, and sin and sorrow shall flee away," our elder Brother shall return, and make us partakers of His glory in His everlasting Kingdom.

Hoping we will remain faithful to the end, I close.

A friend to the cause,

N. McCAIN.

Ottawa, Ill., Feb. 19, 1863.

There are in European Turkey and Western Asia under the missionaries of the American board, 20 churches, numbering 466 members, 58 of them added the last year.

From E. T. Welch.

DEAR BRO. BLISS:—The little church in this place and vicinity is in a good condition, united in love and looking for the blessed hope, giving evidence of love to God and His dear Son, loving the appearing of the latter, and rejoicing therein. Our fellowship is with the Father, and the Son, and we earnestly seek to be guided by the Spirit, and word. How very necessary are they in these times of speculation and departures.

Oceanport, N. J. Feb. 20, 1863.

"YE SHALL REAP."—Think of this, you that are well, nigh-weary of well doing; you that stand alone in a godless household, and who sometimes grow disheartened amidst the coldness, and the opposition, and the jeering; you have enlisted under Christ's banner, but who, if you have not actually forsaken house and lands for His sake, have at least felt constrained to let pass many a golden opportunity; you have been for years watching for a soul, it haply ye might win it, and who still see it as far from the kingdom as ever; you who have long been contending with a wicked temper or an unholy passion, and who dare not say that you have gained any sensible advantage over it—O be not weary!

Think of the joy of harvest. Think of the day when you shall rest from your labors, and these works shall follow you. Think of the day—the humbling, afflicting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory. Be not weary in well-doing, for in due season you shall reap if you faint not.

Dr. James Hamilton.

FILLED WITH THE SPIRIT. The Rev. John Fletcher, Vicar of Madeley, the distinguished and devoted Christian, and advocate of the truth, once said: "We must not be content to be cleansed from sin. We must be filled with the Spirit." One asked him: "What is to be experienced in the full accomplishment of the promise?" "Oh!" said he, "what shall I say? All the sweetness of the drawings of the Father; all the love of the Son; all the rich effusions of peace and joy in the Holy Ghost, more than ever can be expressed, are comprehended here! To attain it, the Spirit maketh intercession in the soul, like a God wrestling with a God!"

THUNDER AND LIGHTNING. The N. Y. Inquirer, in noticing a volume of sermons by a preacher whose style is exceedingly turgid says:—

"The thought is usually good, but his style is often at fault, as that of sensation preachers is generally bad. They proceed upon the erroneous impression that it is the thunder that kills, not the lightning, and hence they stun our ears with sounding words, powerful phrases, and storm at us with the dictionary generally. But this is neither good common sense, eloquence, nor poetry. It is a pity that really good thoughts should often be maimed or marred by a spasmodic and overstrained manner of presentation."

OBITUARY.

ELIZABETH FLANDERS, departed this life Jan. 8th 1863 in her 63rd year. Sister Flanders was a Christian for over 40 years. She early embraced the Advent doctrine, and united with Messiah's church and people in worship. She was faithful to the end, and died as she had lived, peaceful and happy.

Shiremanstown, Pa. J. A. HEAGY.

## ADVERTISEMENTS

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl as seen in this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of scrofulous yes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve, Mr. Farrington, a wealthy merchant and manufacturer

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fill my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

BOSTON, July 12, 1859. BRO. WHITTEN: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '63

For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cents.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—tf

## PUBLICATIONS FOR SALE,

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THE WORLD'S GREAT REMEDY

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From Emery Edes, a well-known merchant of Oxford, Mainz.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

## CHILDREN'S DEPARTMENT

*"FEED MY LAMBS."*—John 21:15.

BOSTON, MARCH 24, 1863.

## Palestine.

Blest land of Judea! thrice hallowed of song,  
Where the holiest of memories pilgrim like strung;  
In the shade of thy palms, by the shores of the sea;  
On the hills of thy beauty, my heart is with thee.  
With the eyes of a spirit I look on that shore,  
Where the pilgrim and the prophet have lingered before,  
With the glide of a spirit I traverse the sod  
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear  
Thy waters, Genesaret, chime on my ear;  
Where the Lowly and Just with the people sat down,  
And thy spray on the dust of His sandals were thrown.  
Beyond are Bethulia's mountains of green,  
And the desolate hills of the wild Gadarene;  
And I pause on the goat-crags of Tabor to see  
The gleam of thy waters—O dark Galilee.

Hark, a sound in the valley! where swollen and strong  
The dark river, O Kishon, is sweeping along;  
Where the Canaanite strove with Jehovah in vain,  
And thy torrent grew dark with the blood of the slain.  
There down from his mountain stern Zebulon came,  
And Naphtali's stag with his eyeballs of flame,

And the chariots of Jabin rolled harmlessly on,  
For the arm of the Lord was with Abi-  
noam's son.

There sleep the still rocks and caverns which rang  
To the song which the glorious prophets sang;  
When the princes of Issachar stood by her side,  
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill before me is seen,  
With the mountains around, and the valleys between;

There rested the shepherds of Judah, and there

The song of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw

Their shadows at noon on the ruins below;

But where are the sisters who hastened to greet

The lowly Redeemer and sit at his feet!  
I tread where the twelve in their wayfar-

ing trod,  
I stand where they stood with the chosen of God—

Where His blessing was heard, and His lessons were taught,

Where the blind was restored, and healing was wrought.

O, here with His flock the sad Wanderer came—

These hills He toiled over in grief are the same;

The founts where He drank by the way-side still flow,

And the same airs are blowing which breathed on his brow,

And throned on her hills sits Jerusalem yet,

But with dust on her forehead, and chains on her feet;

For the crown of her pride to the mocker hath gone,

And the holy Shechinath is dark where it shone.

But wherefore this dream of the earthly abode

Of humanity clothed in the brightness of God?

Were my spirit but turned from the outward and dim,

It would gaze even now on the presence of Him!

Not in clouds, and in terrors, but gentle as when,

In love and in meekness, he moved among men;

And the voice which breathed peace to the voice of the sea,

In the hush of my spirit would listen to me!

## The Advent Herald to the Lambs of the Flock.

Come all about me, my dear children and listen. I have sad news for you. Our old and loving friend, who used to send me to you as the bearer of so many pretty stories and beautiful verses, is dead. O, it is very sad; and I do not wonder that so many dear children ask, "What shall we do?" for he was a dear friend of children. Nothing pleased him better than to tell them some amusing, affecting or instructive story, or to repeat some beautiful lines that would cheer their hearts and make them smile, although it was sometimes through their tears.

Do you not remember, some of you, a story he sent you by me a few years ago, of a little boy who asked his father, "Who killed my grandfather?" And his father replied: "Death killed him." Then the little boy, with his eyes full of tears, and his heart ready to burst with sorrow for the loss of his dear old grandfather, asked, "And will nobody kill death?"

Now I want to tell you, dear children, what I have been repeating for more than twenty years, that the Lord Jesus Christ is soon coming from heaven to kill death. He came once, and death killed him. But in three days he conquered death, and came out of the grave alive, went away into heaven, and has promised to come back again. And when He comes He will conquer death once more, and call all His dear children, old and young, out of their graves, all beautiful and glorious, to reign with him forever in his kingdom.

O, he is a precious Savior, and I hope you will remember Him always! Try to love and serve him all your lives, and then when He comes and calls our old friend, the editor of the Herald, from his grave in Hartford, Conn., you will see him, and know that it is your old friend SYLVESTER BLISS, who so often instructed you and sought your welfare.

And I hope that the Lord will provide some one in his place who will send me to you weekly with such instruction as will please you, and make you wise unto

salvation, through faith that is in our Lord Jesus Christ.

Your weekly messenger,

THE HERALD.

God never takes anything away from his children but he gives them something better; if he takes away the penny of comfort, he gives them the shilling of grace.

## APPOINTMENTS.

## NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address is No. 18

udson street.

O. R. FASSETT.

## APPOINTMENT.

Nashua, March 15. T. M. PEEBLE

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1/2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

## NOTICE.

Bro. William H. Swartz's Post Office address is No. 6 Horatio street, New York city.

## P. O. ADDRESS.

My Post Office address will be for the present Grantham, N. H. W. A. EASTMAN.

January 4, 1862.

The Post office address of Elder Daniel Elwell, for the present year, will be Port Dover, Canada West,—having removed from Shippen, Pa.

## NOTICE.

Having with the approval of the church in this place, "addicted myself to the ministry of the saints" as an evangelist, I would say to the brethren and destitute churches in this vicinity that I will "wait on my ministering" as duty may require.

B. D. HASKELL.

Haverhill, Mass.

## RECEIPTS FROM OLD PAPERS.

B. D. Lum, Seneca Falls, N. H., 80 pounds  
Waterbury, Vt. 270 pounds.  
A Congregationalist. 50 cents.  
Mrs. M. Waldorf, Waterford, N. Y. 1.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

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Charles Merriman, Akron, O. 1.00

Miss M. A. Swartz, Cooper's, Pennsylvania 1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

## BUSINESS DEPARTMENT.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

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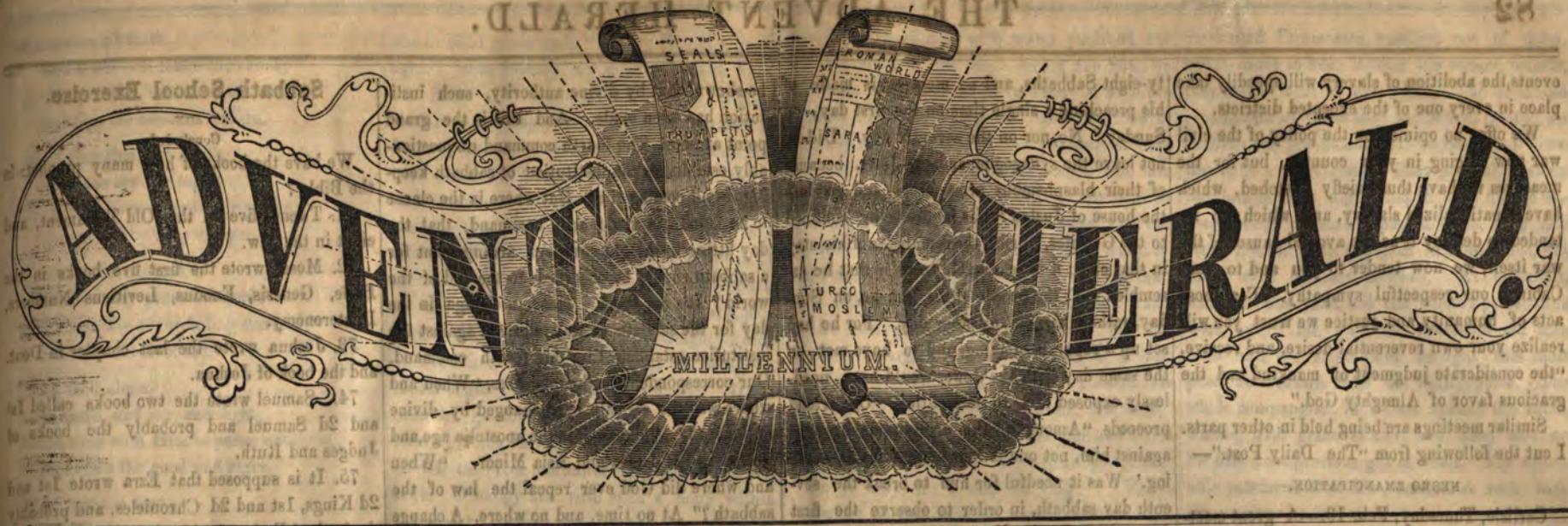
UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it



WHOLE NO. 1139.

BOSTON, TUESDAY, MARCH 31, 1863.

VOLUME XXIV. NO. 12

## THE ADVENT HERALD.

Is published every Tuesday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

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J. LITCH, *Business Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply marked on envelope, "For Office," will receive prompt attention.

JOSIAH LITCH, *Committee*  
J. M. ORROCK, *on*  
ROBT. R. KNOWLES, *Publication*.

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\$1, in advance, for six months, or \$2 per year.  
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Those who receive of agents, free of postage, will pay \$2.50 per year.

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RATES OF ADVERTISING.—50cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

For the Herald,

## Foreign Correspondence.

FROM DR. R. HUTCHINSON.

## Concluded.

Wednesday evening the 18th, the distinguished English Orator, Henry Vincent, Esq. delivered a lecture here on "The American war, and its consequences." The Mayor of Manchester was to take the chair, but being hindered, Charlton R. Hall, Esq. presided.

"Mr. Vincent, who was most heartily greeted, said it afforded him great pleasure in again appearing before a Liverpool audience, for he was sure they would give him a fair and impartial hearing. The theme on which he was about to expatiate was, indeed, a great one. In the great struggle which was now going on in the vast territory of America we must recognize the doctrine that there was a Divine Providence, and in doing so we should see that what was now going on in that land was nothing new in the history of the world; but it was the way in which the Almighty taught the nations of the earth that the only basis upon which social institutions could safely rest was that of moral rectitude, individual honesty, justice, and truth. He was not going to debate the question of slavery, for he would not degrade himself by doing so, as he thought the man who needed any argument to convince him that slavery was wrong was morally dead (hear). He then gave a brief narrative of the constitution of the United States; he, in eloquent language, denounced the institution of slavery, and remarking upon the assertion that the Federal Government had not attempted to abolish slavery in the loyal States, he explained the difficulties with which they had to contend. It was said, too, that many of the Northerners were slaveowners, but he might remind them that Liverpool was not always clean-handed (hear, hear). What a mercy she was now; and there was nobody in this town who had now an interest in slaves and slaveowners (laughter); while, however, our own great Wil-

berforce and heaps of other worthies were struggling against the system of slavery, there were plenty of people in Liverpool who found that the slave trade was necessary to the prosperity of this country (hear, hear). Although to the apologists of slavery in this country he said shame on those persons in England who could for a few Confederate notes belie the reputation of the national character; and who dare lift up their tongues and pens even for a moment, in extenuation of a power that was so great a crime (cheers). In exceedingly sarcastic terms he commented on the conduct of those who derided the North; and characterised Abe Lincoln as an honest, a plodding, conscientious, and a remarkable man. He recapitulated the acts of the Federal President since his accession to his high and responsible office, and contended that the conduct of that statesman had been peculiarly conciliatory, and quite in accordance with the oath he had taken on his accession. He expressed his own private opinion that the Union would be restored; others entertained the very opposite opinion, but there was a grander, a more awful question than that of Union, and that was the question of slavery, which he believed was bruised and wounded, and had received a blow from which it could never recover. In a brilliant peroration, couched in highly figurative and beautiful language, he said he had faith in his countrymen; faith that they would be found to range themselves on the side of freedom, and, apostrophising his mother country, called upon her to give its sympathy, its prayers, its love, its religion to the slave, not the slaveowner. The distinguished orator, to some of whose remarks there was occasionally a feeble dissent, sat down amidst terrific and long-continued cheering.

The Rev. Chas. Wheeler Denison, the chaplain of the American relief ship Geo. Griswold, expressed the pleasure with which he witnessed the great change that was taking place in the public mind of this country as to the true cause—slavery—of the present war. He had himself served in the Federal army with the rank of a captain of cavalry; he had on one occasion, with his own hands, hurled down the Confederate flag—the flag of treason; and he asserted that the South were fighting for slavery, the North for freedom (cheers). He asked Englishmen for their sympathy on behalf of his countrymen. The North would never give up the cause in which they were engaged so long as there was a single star on its banner or a stripe on its folds.

Last evening, 19th, an immense meeting, which crowded the Royal Amphitheatre to its utmost capacity, was held to express sympathy with the Northern side of the American civil war. A more unanimous meeting is seldom witnessed on any question on which public opinion is at all divided; and the hearty demonstrations of the vast concourse were all the more massive and valuable from the fact that the able speeches were not of a sensational character. The following resolutions were passed in the midst of tremendous applause:—

That in the opinion of this meeting the war now raging in the United States of America originated in the institution of slavery and in the antagonism which that system inevitably presents to the institutions of freedom.

That in its emancipation policy, the Federal Government is entitled to the generous sympathy of every Englishman, and to the moral support which such sympathy always affords.

That this meeting abhors the attempt, now made for the first time in the history of Christendom, to establish an empire avowedly founded on slavery "as its chief corner stone."

That the following address to President Lincoln be signed by the chairman on behalf of this meeting, and forwarded to the Hon. Charles Francis Adams, the United States Minister in London, for transmission to his Government:—

AN ADDRESS FROM THE INHABITANTS OF LIVERPOOL, ENGLAND, TO THE HON. ABRAHAM LINCOLN, PRESIDENT OF THE UNITED STATES OF AMERICA.

SIR.—Some 240 years ago a Dutch man-of-war entered the James River in Virginia, and landed twenty negroes slaves—the first ever imported into the Continent of the New World.

In the year 1860, by continued importations and by natural increase, that number had increased to four millions.

These two facts describe an evil which has been ever since pressing with accumulative weight upon the honor and prosperity of your country.

It is with mingled pain and pleasure that we remember the existence of negro slavery in our own West India colonies—with pain, that England should ever have soiled her fame with that accursed institution—with self-gratulation, that her free spirit at length broke all the bonds of vested interests, and bade the oppressed go free.

But our slavery was only Colonial. It did not pollute the life-blood of the people at large by actual contact. At home it was regarded as much in the light of an error of our statue book as the crime of our nation. It occupied but a small portion of England's vast possessions, and did not affect the organization of labor anywhere else. The interest of a class were identified with its maintenance, but not those of the whole mercantile community. Even thus limited, Englishmen still blush to think it was ever permitted within the realm.

But the slavery of the United States is and has been a far greater calamity both at home and abroad. The area of its occupation is immeasurably wider, the number of victims far greater, while it has become so thoroughly identified with national life in the South as to be always styled the Domestic institution. And if on these accounts the difficulty of its abolition be greater, so also is the danger of its maintenance.

The framers of a constitution which was expressly designed "to secure the blessings of liberty," in an evil hour recognized, from motives of expediency, an institution which they too readily believed would speedily die out. Could they have foreseen the time when, so far from perishing, it would have been endued with more vigorous life—when their descendants would not only seek out new territory for its extension, but would even carry it back in ignominious triumph to lands whence, by a feebler Government but with more enlightened policy, it had been expelled—how would their noble hearts have been dismayed at such sad degeneracy!

But so it has been. The peculiar adaptability of Southern soil for the growth of cotton com-

bined with mechanical ingenuity in simplifying the process of its manufacture has not only given a larger value to the labor of the negro, but has created an inter-state slave trade from which the Father of the Revolution would have turned away in disgust.

The Presidential Chair and all the higher offices of the State have, during a long succession of years, been occupied, with but few exceptions, by slaveowners. The influence of the Government has been given to the extension and protection of slavery. And though it is true that each State in the Union had been alone responsible for the maintenance of slavery within its own limits the nation has identified itself with the institution by permitting it within the District of Columbia and the Western Territory, both alike common to all.

Worse than all, several of the Slave States have broken out into open rebellion for the avowed purpose of founding an empire, to be indefinitely extended, and based upon the perpetual organization of slavery, as the natural condition of the negro race.

To the national participation in the guilt of slavery one party in your country have always been opposed. With a holy and devoted enthusiasm they have tended the lamp of freedom in full faith that sooner or later it would scare away the darkness. Every fresh exertion of the slave power has only served to deepen their earnest, augment their numbers and increase their influence; and the nation has at length awakened to a sense of its responsibilities. Your own election to the chief magistracy was an evidence of its determination that involuntary servitude should, at all events, never exceed the limits it had then attained. And here we call to mind your own words: "I have always hated slavery.

\* \* \* I believe the Government cannot endure permanently, half slave and half free." No longer harassed by those sectional proclivities in the Cabinet which formerly prevailed, and pursuing a strictly constitutional line, Congress has abolished slavery in the District of Columbia and throughout the territories of the United States. It has recognized as Sovereign States the Republic of Hayti and Liberia, and it has conceded to England the long withheld right of search, thus rendering a treaty for the suppression of slave trade something better than an empty form.

Constitutionally armed with powers derived from Congress, you, sir, as President of the United States and Commander-in-Chief of the National Forces, have forbidden the return of fugitive slaves seeking refuge within the lines of the Federal army. In September last you issued a proclamation, declaring that you would consecrate the new year to Liberty by decreeing freedom to every slave within the limits of the rebellion; but at the same time, tendering pecuniary aid for the immediate or gradual emancipation of the slaves of loyal States. Both these promises you have faithfully kept, and two Slave States have since accepted your proposal. That the Edict of Freedom has not been universal in its operation is owing, we know, to the limit placed upon your power by that constitution which you have sworn "faithfully to preserve, protect, and defend," and under which treason alone can justify you in compulsory emancipation. But we feel assured that, by the inexorable logic of

events, the abolition of slavery will speedily take place in every one of the excepted districts.

We offer no opinion on the policy of the civil war now raging in your country, but for the measures we have thus briefly sketched, which have denationalized slavery, and which are intended to destroy it as the avowed cause of the war itself, we now tender to you and to your Cabinet our respectful sympathy. For those acts of humanity and justice we trust you will realize your own reverential desire, and receive, "the considerate judgment of mankind and the gracious favor of Almighty God."

Similar meetings are being held in other parts. I cut the following from "The Daily Post."—

#### NEGRO EMANCIPATION.

Carlisle, Thursday, Feb. 19.—A great meeting was held this evening in Carlisle, to express approval of the emancipation policy of President Lincoln and the Federal Government, and to condemn the past career and ultimate aims of the Slave Confederacy. James Ross, Esq., presided; and the meeting was addressed by Mr. Sutton, Dr. Christie, Councillors Hargrave and Slater, the Rev. W. A. Wrigley, Mr. J. D. Carr, and others. The meeting was most enthusiastic, and the resolutions were carried with only three dissentients. The conduct of the Lord Mayor in feting the author of the Fugitive Slave Law was strongly reprobated.

Bro. Bliss, I send the above reports without delay thinking that your readers in America, who are all lovers of negro freedom will be pleased to know the sentiments which are being expressed on this matter in the mother country.

Your's looking for "the day of redemption."

For the Herald.

#### The Sabbath Again.

BY W. H. EASTMAN.

Concluded.

In paragraph eight our correspondent says, "It was our Lord's custom to meet on the sabbath;" What, after his resurrection? He was here after that, forty days; yet I fail to find proof that he ever assembled with his disciples on Saturday, during all that time.

Our brother notes all the passages, where the phrase, first day of the week occurs: and invites his readers to examine and see, if the assembling Christians on that day, (Sunday) had become "general." I trust they discover, in 1 Cor. 16: 1, 2, what is clearly stated in Acts 20: 7, that Sunday, was the day for Christian assemblies to meet. Why lay by them in store as God had prospered them, on the first day of the week; but upon the supposition that they were wont to assemble on that day? Is there no expression of universality in "churches of Galatia?"

Our correspondent slips his Sabbatarian rule upon Paul's meeting in Acts 20: 7, and makes it at once "evident, that this was Sunday morning, at break of day, that their meeting broke up." Is Sunday morning the morning of the morrow after the first day of the week?

It the first day began on Saturday night even; it could not have ended until Sunday night; so the morrow after the first day, would have been Monday morning.

Reckon it which way we will, the meeting must have broke up on Monday. He further observes; "Let us see if this was Paul's manner of keeping the Sabbath," &c. That St. Paul spent most of the Jewish Sabbaths in preaching the gospel to the Jews, is not disputed. But this by no means proves, that he preferred the 7th day to the first as a day of rest and worship.

It is the custom of 7th day preachers up this way, to conform to the present usages of the Christian church, and present their views to the people on Sunday. Would it be right for me from this circumstance, to attempt to prove, that they preferred Sunday to Saturday, for the Sabbath? If not, why does our friend attempt to place St. Paul in principle in a like predicament?

Acts 18: 11, is quoted; "And Paul continued there a year and six months, teaching the word of God among them." And from the passage this inference is drawn, "Here Paul preached seven-

ty-eight Sabbaths, and no mention is made of his preaching a single time on the first day, on Sunday." No, nor on the seventh day. Did he not leave the synagogue and the Jews, because of their blasphemous proceedings, and go into the house of Justus? His labors being confined to the Gentiles, during the remainder of his stay in that city; it is reasonable to infer that he assembled w't the people of his charge, on Sunday, rather than on any other day. For he had set up a separate meeting, and to have met on the same day with the Jews, would have needlessly exposed him to persecution. Our friend proceeds "Among all the accusations brought against him, not one is found for sabbath breaking." Was it needful for him to break the seventh day sabbath, in order to observe the first day, as one of holy conversation and rest? Some of our sabbatarian friends do not consider it necessary to work on Sunday, to show their faith in the seventh day sabbath? And so Paul thought it best to conform somewhat to Jewish customs especially in this matter of the sabbath, since it was no embarrassment to him in preaching the gospel. Our brother inquires: "If Paul had changed the sabbath as is asserted, would it not have been against the customs of the fathers?" Acts 28: 17.

It is quite evident, that Paul, did not allude to the Sabbath, in this expression, "customs of fathers," or any other precepts of the law. He fully declares the cause of his difficulty with the Jews, in verse 20: "Because that for the hope of Israel, I am bound with this chain." What most exasperated the Jews, was his preaching through Christ, the resurrection from the dead; in doing which he did nothing contrary to the "customs of the fathers"—the prophets; see Acts 26: 22. Yet in a certain sense, he did so many things contrary to the fathers. He did declare that the force of the ceremonial law had come to an end, and practiced accordingly; (except where conformity thereto did not embarrass him in preaching Christ) it was not customary for the fathers to do this. Law customs peculiar to the Jews as a typical people, must now give way to new customs, suited to a new dispensation.

The day that was made a Sabbath at the exode, was made expressly for the Jews. When they perished as a nation this day peculiar to them as a Sabbath went with them. And that Paul did so contrary to the custom of the fathers, in lending his influence in establishing the first day as the Sabbath, is a plain fact in Bible history; the time having come for such a change to take place.

But we are to bear in mind, that the fourth command, is no way affected by this change. It still demands a remembrance of the sabbath day to keep holy; that a seventh day of rest holy to the Lord, shall succeed every six days of labor. But that day of twenty-four hours, that is to be the seventh or sabbath, as appointed by God independent of the fourth command did not occasion the appointment of the Jewish Sabbath, as some seemed to argue; but the 7th day, that of the fourth command. Hence, while on the one hand the appointment of a new day, does no violence to the command in question, on the other it holds fast to its requirements, the day appointed. God appointed no doubt what we call Saturday, by the mouth of Moses, a sabbath for the old dispensation, and the Jews. And the fourth command held them to its observance. When he gave up Israel, he gave up with them their appointed day for the sabbath; and in its stead appoints, by the example of Christ and his apostles what we call Sunday, a sabbath for the new dispensation, and the Christian church; and the fourth command binds us to keep it.

In the 11th paragraph, our correspondent quotes as follows:—"May it not be well to inquire, what law has been isolated in this change in question, if all would have met, the issue in the argument. In the twelfth paragraph, our friend makes this inquiry, "By instituting another day in the room of the one God blessed and sanctified, do we not desecrate the day, and profane His holy Sabbath; putting no difference between holy and profane. Yes, unless it can

be shown, that by divine authority, such institution has been made. And this is the grand point at issue. The fourth command unquestionably establishes the institution of sabbath keeping, in all coming time. But where is the clause to be found, in the fourth command, that the day fitting to the old covenant arrangement for a sabbath should be observed to the end of the world? It's not there. Hence a change in the day for the sabbath no way militates against the institution established by the fourth command. Our correspondent further inquires, "When and where was the sabbath ever changed by divine authority?" We answer in the apostolic age, and in the land of Judea and Asia Minor. "When and where did God ever repeal the law of the sabbath?" At no time, and no where. A change in the day to be observed as a sabbath, and a change in the law by which such a day is to be governed, are quite two things. "Jesus says, the sabbath was made for man." We agree with him.

"What mortal man has a right to change the law of God, written with his own finger?" No mortal man has a right to do it. We wait to be shown, that we in the least degree change the fourth command, in the observance of Sunday as the sabbath. "We might safely defy the universal world, to show where God has ever changed the Sabbath, or disannulled it."

The Christian world everywhere, by some means, have come to the conclusion, that Sunday is the sabbath under the new covenant instead of Saturday, which was appointed for the old. But in so doing, have not concluded that they have changed the sabbath institution, or disannulled any portion of the decalogue.

In paragraph fourteen, this quotation is made, "But if the Jewish sabbath was made for the Christian church, why should our Lord and his apostles, after his resurrection, pass clearly by it, and by their example teach us, that the first day was to be kept as a sabbath of rest, in preference to the seventh; certainly, all the day of his resurrection he appoints to meet with his disciples: the seventh day from this appointed meeting he is with them again." We still consider this to be a plain, fair account, of that matter.

Section fifteen, is devoted to showing how the above account has been fixed all right, (?) by the popular rule among our sabbatarian friends of confuting time; with what success, our readers are left to judge for themselves.

He quoted again as follows, "It will be observed, that they are never found after Christ's resurrection, as Christian churches, keeping the seventh day." No; we affirm the same statement, and call for Bible proof to the contrary. Hence says our correspondent, he rests his argument by saying: "And there is the strength of the argument in favor of the day we Christians keep; the example of Christ and his apostles; this we have, and it must be shown that this example never happened, or the church must be expected to hold her former course in this matter." We heartily endorse the same sentiment now, and close our article.

#### Galileo.

In 1862, Galileo, then a youth of eighteen, was seated in church, when the lamps suspended from the roof were replenished by the sacristan, who in doing so, caused them to oscillate from side to side, as they had done hundreds of times before when similarly disturbed. He watched the lamp, and thought he perceived that, while the oscillations were diminishing, they still occupied the same time. The idea thus suggested never departed from his mind; and fifty years afterwards, he constructed the first pendulum, and thus gave to the world one of the most important instruments for the measurement of time.

Afterwards, when living at Venice, it was reported to him, one day, that the children of a poor spectacle-maker, while playing with two glasses, had observed, as they expressed it, that things were brought nearer by looking through them in a certain position. Every body said, "How curious!" but Galileo seized the idea, and invented the first telescope.

#### Sabbath School Exercise.

Concluded.

We have the books of how many prophets in the Bible?

71. Twenty-five in the Old Testament, and eight in the new.

72. Moses wrote the first five books in the Bible, Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

73. Joshua wrote the last chapter in Deut. and the book of Joshua.

74. Samuel wrote the two books called 1st and 2d Samuel and probably the books of Judges and Ruth.

75. It is supposed that Ezra wrote 1st and 2d Kings, 1st and 2d Chronicles, and probably the book of Esther, beside the book of Ezra.

76. Nehemiah, who was the cup-bearer to Artaxerxes, King of Persia, wrote a book bearing his name.

77. Job, the patient man has given us a book filled with wonders.

78. David the sweet singer of Israel, composed most of the Psalms found in the book of Psalms.

79. Solomon is the author of the book of Proverbs, Ecclesiastes, and the song of Solomon.

80. Then we have the prophecy of Isaiah.

81. And the prophecy of Jeremiah and his lamentations; he was the weeping prophet.

82. And the prophecy of Ezekiel, prophet of the captivity.

83. And the prophecy of Daniel, the wise.

84. And the prophecy of Hosea, the reprobate.

85. And the prophecy of Joel, the terrible.

86. And the prophecy of Amos, the herdsman.

87. And the prophecy of Obadiah, Edom's prophet.

88. And the prophecy of Jonah, the runaway.

89. And the prophecy of Micah, Jerusalem's comforter.

90. And the prophecy of Nahum, the prophet of Ninevah.

91. And the prophecy of Habakkuk, the praying prophet.

92. And the prophecy of Zephaniah, the judgement prophet.

93. And the prophecy of Haggai, the prophet of the second temple.

94. And the prophecy of Zachariah, the comforter of Israel.

93. And the prophecy of Malachi, the last of the Old Testament prophets.

96. And the book of Matthew.

97. And the book of Mark.

98. And the book of Luke.

99. And the book of John, who is the author of the gospel by John, the three general letters and the book of Revelations.

100. Paul who wrote a letter to the Romans, two to the Corinthians, one to the Galatians, Ephesians, Phillipians, Colossians, two to the Thessalonians, two to Timothy and one to Titus, Philemon and the Hebrews, making fourteen in all.

101. James, has given us one book.

102. And Jude one book.

103. All these make the book called the Bible, which is the oldest, truest, wisest, noblest, most wonderful and best book in the world. Good people love it, and bad people hate it, which proves that it came from God. The fact that the Bible is such a book is a sufficient reason why all should receive it, love its truths, and obey its precepts. The results of so-doing are seen among those who receive it as it is, a revelation from God. And the effects of not having its blessed light are seen in heathen lands and in the life and character of those who reject it in christian countries.

The benefits of studying it are seen in our school, and the same blessings are offered to all who will come and share with us.

#### Have Faith in Truth.

"Have faith in truth;  
And in the True One trust;  
Though bright with fancy's brightest hues,  
Abhor the lie thou must."

Make sure of truth,  
And truth will make thee sure;  
It will not shift, nor fade, nor die,  
But like the heavens endure.  
God's thoughts, not man's,  
Be these thy heritage;  
They, like Himself are ever young,  
Untouched by time or age.  
God's words, not man's,  
Be these thy gems and gold;  
And these thy never-fading stars,  
Still radiant as of old.  
With God alone,  
Is truth, and joy, and light,  
Walk then with Him in peace and love,  
Hold fast the good and right.  
Hold fast the true:  
The truth can never change;  
It grows not old—'tis ever one,  
However vast its range.  
Great truths are great!  
Not once but evermore;  
There is an everlasting youth.  
A spring bloom never o'er.

The stars that shine  
To-night in these calm skies,  
Are the same stars that shone of old.  
In primal Paradise.

The sun that once  
At a man's voice stood still,  
Is the same sun that nightly sets  
Behind yon western hill.  
Man and his earth  
Are varying day by day;  
Truth cannot change nor grow  
Feeble, and old, and grey."

For the Herald.

### Thoughts in the Sick Room.

It is night—calm, peaceful night; when man may dismiss the toils, and find relief from the cares and perplexities of the day in sweet slumber; while watched by Him who sleeps never, but from His great eye of love nightly watches the welfare of a sleeping world. I repair not to my couch to night for a loved one lies prostrate, needing the ministrations of some friendly hand and gladly do I endeavor to render such service as is permitted mortals to bestow upon the suffering. It is a solemn scene; week after week and month after month has disease been preying upon the system of a bosom companion, and now the trembling limbs, the sunken eye, the failing voice, and the emaciated form, unmistakably bespeak the near approach of the dreaded tyrant, Death, to claim his victim; I feel as though I was in the presence of that relentless foe, who for nearly 6000 years has been cutting down the finest portion of God's workmanship, until he has made earth one vast charnel-house, and the sea a mighty receptacle for his victims. I know that last great enemy is near, and that his awful presence will be realized as he sunders affections tender ties and causes the wheels of life to cease their rounds;—and the cherished one is borne away to the silence of the grave—called to join the great congregation of the dead. After a long protracted restlessness, a little quiet is granted, an earnest as it were of that peaceful rest which the tomb will soon afford; and while he sleeps I muse; I think of the long life-mission so faithfully accomplished; of the varied trials met and overcome; of the heavy rod of affliction borne with meekness; of the daily round of duties performed with patience; I think of his devoted attachments to the ordinances of the house of God and of the deep interest ever manifested in the cause of the coming One; and feel assured that it will be well with him beyond the present life; that the crown of the victor, and the reward of the overcomer will be his; but I would hear from his own lips of the innermost feelings of his soul, now when the things of time are receding, and eternity draws so near: so I ask him if he fears to cross the chilling flood? he answers nay, and adapts the language of the illustrious Paul who when the time of his departure

was at hand exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith." Triumphant words, the mighty warfare is accomplished, the Christian course is finished, the faith of the ancient church has been contended for and kept: but this is not all, he adds, "Henceforth there is laid up for me a crown of righteousness," &c. Ah! that crown, before which all the combined crowns of earth sink into insignificance; who shall speak its worth or who describe its grandeur? perhaps nothing can be added to the weighty words of Scripture, which speak of it as being "a crown of glory which fadeth not away." It has been the glorious anticipation of all the holy ones: looking forward to this has enabled them to bear the cross and suffer reproach for Christ's sake. O happy one, with such a hope within thy breast; blessed shall be thy sleep of death, because it will be in the Lord; and thy waking shall be supremely blest, for it shall be to immortality; and cheering thought! that waking will be ere long; yes, soon thou shalt answer to the prophetic call of Isaiah "Awake and sing, thou that dwellest in dust:" the latter day comes on apace, when with the man of Uz thou shalt stand upon the earth, and in thy flesh see God; and soon thou shalt receive with the patriarchs thine inheritance in the land of promise.

"When earth shall rend her million tombs,  
And sea give up their dead." Thou shalt arise immortalized and glorified, thine eye shall no more be dim with age, the forehead wrinkled with care, nor a staff be needed to support the tottering frame; we shall commit thee to the dust in sure and certain hope of a better resurrection; the separation will be brief, the re-union eternal.

As for thee, O death, we acknowledge thee a mighty conqueror, but we rejoice in the assurance that thou hast been conquered by one yet mightier than thyself, and though for a time thou didst hold dominion even over the Son of God, he burst thy strong bands, and arose the first fruits of them that sleep; and as Jesus died and rose again, even so them that sleep in Jesus will God bring with him. O fellow-travellers to the better land, may this soul-sustaining hope incite us all to renewed diligence in our pilgrimage to the better land—renewed diligence in our preparation for its glories: the scenes of the last day are just before us; if death passes us by, the trump of God shall soon summon both the waking and the sleeping to the judgment; are we prepared to stand in that day? let us look about us and see if we have on the whole gospel armor; let us ever be found at our post fighting the battles of the Lord that when in the expressive language of Dr. Watts, "Death itself shall die," we may be among those who shall live forever.

Haverhill, March, 19th 1863.

S. A. COBURN.

### Report of the Executive Committee of Messianian Board of Missions in Canada West.

Dear brethren, your Committee in presenting to you a statement of their doings during the past year deeply regret that so little has been done by them to give efficiency to so noble a faith as is embodied in our principles of Divine truth. Let every member of Messiah's church refresh their memories with a reperusal of the same; it will do them all good, as truth always does the upright in heart. We are sanctified through the truth; thy word is truth. Soon after our Conference held on Feb. 6th, we felt our responsibility and desirous to act for the general good of the cause, fully persuaded that the cause was the Lord's, and we his servants; the question, "What is our path of duty?" come up; the scoffer is bold and defiant, and saying, "where is the promise of his coming?" for since the Fathers fell asleep all things continue as they were from the beginning of the creation." For this they willingly are ignorant of that by the word of God the heavens were of old and the earth standing out of the water and in the water, whereby the world that then

was, being overflowed with water perished, but the heavens and the earth which are now, by the same Word kept in store reserved unto fire against the day of judgment, and perdition of ungodly men. Their are vast numbers of poor careless sinners all around us; some who are our relatives, and some members of our families who are without God and have no hope; what can be done to wake up these out of their slumbering state, and arouse them up to a sense of their lost and ruined condition. The church wants to be revived, confirmed and built up, her borders enlarged, her piety raised to a high standard, and additions made. "Blessed are the pure in heart, for they shall see God." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Be ye holy, for I also am holy." "Be ye therefore perfect even as your Father which is in heaven. Where is the man, who will with the blessing of God do us all good? who is sufficient for these things? God hath made men his honored instruments in accomplishing much good in the past, and why not at the present? Glory be to his adorable name, he hath not forgotten to be gracious; He is with his servants now accomplishing his designs and purposes with this generation in preparing a bride for their Lord's return. Who will be one of the wise virgins? who will have oil in their vessels with their lamps, and be ready to enter in with him to the marriage? Christ will have a bride, who will exclaim, when he comes, "this is the Lord, we have waited for him, and his wife hath made herself ready?"

We had a short acquaintance with Elder Reynolds, heard him preach a few times, the friends appreciated his labors and we were all favorably impressed that he would do us all good, with the blessing of God. Your Committee concluded to give Bro. Reynolds a call to come up and labor with us as a missionary for a season, if he saw his way clear, with the encouragement we gave him. He consented to come: he arrived, we engaged him for two months; he fulfilled his agreement and the friends were generally well satisfied at the expiration of the time above mentioned; the Cainsville church gave him a call to become their pastor half of the time for one year. Wellington Square Church the other half. Our prayer is that God will endow him with gifts and graces, and make him a very great blessing to both churches and other places where the way may open before him. We hope all the brethren and sisters will co-operate with him, and work harmoniously together for the good of the cause; that sinners may be converted, backsliders restored, the saints quickened to duty and diligence, so that they come behind in no gift waiting for the coming of our Lord Jesus Christ. And when Christ who is our life shall appear then may we also appear with him in glory. Your Committee has done but little since their engagement with Bro. Reynolds ceased. We see the necessity and importance of Missionary work, if funds could be raised and a man of the right stamp be found to enter the field. A devoted and persevering man with the blessing of God attendant on his labors would accomplish much good. We hope an effort will be put forth, and made a general one, for the sole purpose of sustaining a good brother in the missionary field. If our hearts were warmed up with the love of God, and we acted in view of the judgment, the object could be obtained; our faith is scriptural and is built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone.

Respectfully subscribed,

JOHN PEARCE.

JOHN LAMPKIN.

CHARLES ROWLY.

persecuted Protestants received one of them, and in order to keep it from the wicked priests, they had to hide in the cellar. The pious old grandfather of the family sometimes invited his children, and grandchildren to his house, as if there was to be a great feast. They generally sat up to a late hour at night, and to keep up the appearance of a feast, pipes, tobacco, beer and other liquors were provided in abundance, but these were scarcely touched. At midnight, when all was quiet and the wicked persecutors were out of the way, the venerable old man went into the cellar and brought this most precious treasure from its hiding-place. The whole company sat in silence around the table, waiting with great anxiety and deep emotion for this most precious gift of God. The venerable patriarch took his accustomed seat, took the precious book from his bosom, kissed it with deep emotion and pressed it to his heart, shedding tears of joy and gratitude. The whole party was deeply affected. Next the precious treasure was handed round, beginning with the oldest, and each one in turn kissed it, and pressed it to his heart. One that could read then selected a portion of Scripture and read it over three or four times, until all had it by heart, so that all could eat and drink of the bread and water of life. After this the sacred volume was again deposited in its hiding-place, and there remained until another feast came round. These pious Christians showed in their walk and conduct the power of a living faith.

*Lutheran Observer.*

### The Bible.

We should love the Bible, and read it every day. It is the best of books. There are many other good books, but none so good as this. Other books there are which teach us how to do business in this world; but the Bible shows us how we must love one another, and how we ought to love God and prepare for heaven. All this we could not learn from other books. If we had not the holy Bible we should not know much about God or heaven, or what would become of us after we die; we should not know anything about the creation of the world, how long the world had been made, or how men became sinful; nor should we know how men can become better. But these things are made very plain to us in this blessed book, so that children can understand much about them.

Men wrote the Bible, but the Lord told them what to write, and how to write, by his holy Spirit, so that it is not man's word, but God's word. When men make books they are not all true. A great many of the books that are made are full of idle tales, and some contain very wicked things, and had better never been made. But the Bible is all true, and should be obeyed by every person, both old and young. The best people that have ever lived have loved the Word of God, and obeyed it; and may we all read our Bible every night and morning, and pray God to save us in his kingdom at last!

### Prayer.

Father, I have wandered far—  
Oh, be now my guiding star,  
Draw my footsteps back to Thee,  
Let my struggling spirit free,  
O'er the chaos of my soul,  
Let one ray of truth illumine  
And dispel the thickening gloom!  
God of truth, and peace, and love,

Hear my prayer!  
Draw my restless thoughts above—

Keep them there!

Father, save me at this hour,  
From the tempter's fearful power—  
Purify the hidden springs  
Of my wild imaginings—  
I have thought till thought is pain,  
Searched for peace, till search is vain;  
Out of thee I cannot find  
Rest for the immortal mind;  
Now I come to Thee for aid—

Peace restore,  
Let my soul on Thee be stayed,  
Forevermore.

M.

### The Bible in Persecution.

The following touching incident was related by Chancellor Wrangel, the Swedish Lutheran minister, at a Synod of Lutheran clergymen, held 1760, at Wicaco. Wicaco was then several miles from the good city of Philadelphia, now it is in the city. A little over one hundred years ago, some Bibles were sent to the persecuted Bohemian brethren. A certain pious family of

## Music.

I am persuaded that music is designed to prepare for heaven, to educate for the choral enjoyment of paradise, to form the mind to virtue, purity and devotion, and to charm away evil and sanctify the heart to God. A Christian musician is one who has a harp in his affections, which he daily tunes to the notes of the angelic host, and with which he makes melody in his heart to the Lord. Does he strike the chord with his hands, it is to bid lute and harp awake to the glory of God. The hand, the tongue and the ear form a kind of triple chord not to be broken. Bring music to this test, and your vocal powers will not be spent in vain. The instruction of your childhood will supply you through life with a fountain of pleasure drawn from the true source of legitimate recreation. Sing the songs of Zion, and amidst the vibrations of the air may true prayer and praise ascend to heaven, and enter into the ears of the Lord God of our salvation, and then will the harmonious combination be complete.—Leigh Richmond.

For the Herald.

## A New Tract, or Pamphlet.

I wish to say to the brethren that I have just finished writing a work on the question "Should Christians fight?" At this time of almost universal temptation to rise in arms to defend the claims of man, I have looked with much anxiety for some one of our writers to furnish a word to enlighten men on the Christian's duty in this matter. As none has offered, and much perplexity exists, I have ventured to attempt it, giving the principal arguments of each side, under the titles of "Demas" and "Christian," with the scriptures relied on by each, quoting freely from the writings of the early church, some from the Reformers, and citing the views of the most able and pious Protestant ministry. Taking a look at the astonishing conduct of the mass of ministers and church members of this time, and presenting a scriptural reason why they are astray; briefly noticing "the hour of temptation," Rev. 3:10, as the cause, and also noticing what is coming on the earth. It will be in market as soon as it can be got through the press.

I. C. WELLCOME.

Yarmouth, Me., March 3, 1863.

A clergyman in changing his residence writes as follows:—

BRO. BLISS:—I have just removed from W. While there, the good Advent brethren subscribed for the Herald for me, a kindness I greatly appreciated. Though a minister of the Congregational denomination, I love my Advent brethren and sisters, and the Herald, and more than all the glorious doctrine of our Lord's second coming. I shall be glad to have the Herald still, and will send you my subscription as soon as convenient. May God speed you in your work. Your brother in Jesus.

Feb. 2, 1863.

## NOTICE.

## AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the American Millennial Association will hold their regular Quarterly Meeting at the "Herald" Office in Boston, on Thursday, April 9th, at 10 A. M.

JOSIAH LITCH PRES.

F. GUNNER, Rec. Sec.

P. S. The change from Tuesday to Thursday, is in consequence of Tuesday being the day of publication.

J. L.

MODEL OF THE TABERNACLE BUILT BY MOSES IN THE WILDERNESS.—Described by Moses, Exodus 25th chapter and onward. Elder J. Pearson of Newburyport has gotten up a beautiful model of the old Tabernacle, for the benefit of his Sabbath-school. His first exercise on it was exceedingly interesting. The church was crowded to overflowing and multitudes went away for want of room. We hope he will get up a series of questions for children to study and answer, and give his exercises in different places. We believe it will do good.

## APPOINTMENT.

I will spend Sunday April 12th, in Hartford, unless the church has a previous supply for the day.

J. LITCH.



## ADVENT HERALD.

BOSTON, MARCH 31, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

To the New England and Providence Conference of the M. E. Church, by an Ex-member.

DEAR BRETHREN:—Nearly twenty-two years ago, the writer of these criticisms retired, by location from the Providence Conference, from a deep conviction of duty, to devote himself to the ministry of the Word in a sphere not consistent with the economy of your Conference. But although thus separated from your connection, he has never ceased to feel the most lively interest for your welfare; and the deepest grief at whatever detracted from your purity of doctrine or spirituality. He has been a close observer of your course, and has rejoiced in your prosperity. And it is with the deepest emotions of sorrow that he has perceived what he fears, nay, what he is certain, is a great and growing departure from the faith of Methodism, the faith of the Bible.

Your Baptismal confession of faith, professes among others these three particular points of doctrine, which every member of the M. E. Church either has or is supposed to have professed under the solemnities of an oath (if baptism is as you profess, a sacrament, an oath, steadfastly to believe).

1st. That Jesus Christ was dead and buried, descended into hell, *Hades*, that he rose again the third day, ascended into heaven where he sitteth on the right hand of God the Father, and:—

2d. That he shall come again to judge the quick and the dead.

3d. That he or she believes in "the resurrection of the body, and in the life everlasting."

With the knowledge of these facts, and with the solemn vows upon me taken at my ordination, and which I have never discarded, to be "diligent to banish and drive away all erroneous and strange doctrine":—

You will pardon me if I intrude myself upon you and respectfully ask your attention for a few moments at least, to a matter of the greatest importance. The following book notice and criticism cut from an exchange by the late editor of this paper, and left upon his table, has met my eye, and effected my heart. And it is to some of the facts here adverted to, your attention is invited:—

"THE CELESTIAL DAWN; or connection of earth and Heaven. By Rev. W. F. Evans, author of 'The Happy Islands,' &c. 12mo., pp. 266. Boston: JAMES MAGEE. This book is written with care, and shows a wide range of reading and well matured convictions. In thought and style it is a superior production. But we are surprised at its doctrines.

These are purely Swedenborgian, though the name of Swedenborg, we believe, is not mentioned in the book.

That a Methodist minister, and a member of one of our Annual Conferences, should advocate views so widely divergent from the commonly accepted doctrines of Methodists, if no notice

is taken of it by the Church, will show that Methodists in America are not so particular to oppose

what they deem heresy as their Wesleyan brethren in England. There a member of the Conference was rebuked, and withdrew we believe from the

Connection, for advocating the theory of the trans-

mission of a Christian character from parents to

children—a deviation from the commonly received

doctrine much milder than the doctrines of the

book before us. It may, however, be thought best

to follow the example of Wesley himself, and allow

the utmost latitude of belief, provided only that the

heart and life be right. On that point we express

no opinion now, but impartial critics must describe

the book as we find it.

The Swedenborgian doctrines of the book that we refer to are principally the following: That heaven is no particular place, but that there are different heavens, and especially three, corresponding with the advancement of men and angels in love; that the Atonement is simply the reconciliation of the

man to God, the sufferings of Christ having no vicarious nature whatever; that the Scriptures are veiled, having several distinct senses, the first or literal sense being comparatively of little value; that prayer should gradually but rapidly rise into such a character as to discard all language whatever, except perhaps that of the Lord's Prayer; that angels are men who once lived on this earth; that when a good man dies he has his resurrection, and there will be no future and simultaneous resurrection, and no resurrection of the body whatever; that the second coming of Christ is now, and is spiritual, and will never be anything else, and that the new Jerusalem is already established on the earth.

We express no opinion on these doctrines now except that they are not Wesleyan and are Swedenborgian, and that if the early Methodist preachers had believed them they would have produced much less effect in the world, leading only a few to a religious life instead of the hundreds of thousands whom they have taught to believe in conversion and holiness, who live by faith on the Son of God, and die in hope of a joyful resurrection.

From this we learn, 1st. That this book was written by a Methodist minister, a member of one of our Annual Conferences. 2d. That it was published by "JAMES P. MAGEE," the accredited Methodist book-agent in Boston. 3d. That the Atonement is simply the reconciliation of the man to God; the sufferings of Christ having no vicarious nature whatever. 4th. that there is no real Trinity except in manifestation. 5th. That the Scriptures have several distinct senses, the first or literal sense being comparatively of little value. 6th. Passing over other points, That when a good man dies he has his resurrection; and there will be no future and simultaneous resurrection, and no resurrection of the body whatever. 6th. That the second coming of Christ is spiritual and is now, and will never be anything else.

These points are in Methodist doctrine, cardinal and vital; each one of them being enunciated in the most distinct manner. Has the church of my early choice and first love, so far departed from her faith as to sit silently by and permit her ministers and book-agents, from their high position, to deny and assail each one of them?

Why I fear that it is a deep-rooted disease, a festering sore on your venerable body, is not alone because of the book of Messrs Evans and Magee; but in the *Christian Advocate* and *Journal* of N. Y., the great organ of Methodism, in the issue for Nov. 24th, 1862, a sermon from Rev. Dr. Strickland, preached on the occasion of the death of Maj. Gen. Mitchell, advancing substantially the same sentiments, was published without note, comment, or dissent, being thus silently endorsed by the editor of that paper. "There is no intermediate state," said Dr. Strickland. "The very moment the soul leaves the body, its tomb, the spiritual body bursts from its chrysalis state and bathes its glory plumage in the beams of the Sun of righteousness." And yet, it is not these isolated facts which excites in the mind of the writer, so painful apprehensions as to the hold these heresies have on the Methodist body; but the state of mind in that body which would permit such sentiments to go forth from these high places without arousing universal remonstrance throughout the ranks of Methodism, both from ministers and people.

It is that state of mind in the Methodist body which would induce Methodist publishers and Methodist ministers to suppose that the Methodist people would so patronize such sentiments as to make the publication of them profitable.

And another, perhaps the greatest cause of alarm is, that the doctrine of the resurrection of the body is so seldom referred to even on funeral occasions. Most ministers on these occasions speak of the departed saints as having already reached their eternal home and reward; and make no more account of the resurrection than if the doctrine were not in the Bible. How is this, if there is no departure from the faith? The almost uniform teachings are such as would be perfectly satisfactory to modern Spiritualists or Swedenborgians.

Is it right, at a time when this doctrine of the resurrection is so violently assailed, to thus pass it by in silence? Is it not consistent with your ordination vows to be diligent to drive away error?

Were there existing at the present time, that jealous care for the maintenance of sound doctrine which characterized the fathers of Methodism, would your Ministers and publishers so far presume on your forbearance as to give utterance to sentiments so subversive of all your fundamental doctrines; and to such denial of their baptismal vows and professions of faith?

But if these doctrines, put forth by Mr. Evans, and Dr. Strickland, and published to the Methodist people by the *Christian Advocate* and *Journal* and Mr. Magee, are subversive of Methodist faith:

our common Christianity is also equally periled for it strikes a deadly blow at the Bible itself. What can be more dangerous heresy than the doctrines that "the scriptures have several distinct senses, the first or literal sense being comparatively of little value?" This is the root of the whole mischief. It is the most direful and dangerous sentiment which can find place in the faith of any people. Adopt it, and you have no rule of faith or duty, except what each person's fancy tells him is the sense of the Bible. This principle once admitted, and Protestantism is worse than Romanism; for Romanism has a court of appeal: the consent of the Fathers; the decisions of the councils; the decisions of the Pope. But Protestantism has discarded all these and proclaimed "The Bible alone," teaches the religion of Protestants. And if the literal sense of that Bible be discarded, what and where is our rule of faith? Whose fancy out of the *one* of the *variety* of meanings, is to be received as the true one? Not the consent of the Fathers; not the decisions of councils: not the Popes! Who then shall be the oracle? Your general Conferences have adopted and put forth formulas of faith, in your articles of faith, and in your sacramental services; they are treated with contempt by your ministers and publishers.

But departing from the only authoritative standard of faith, the Bible—trampling your own formulas under foot, it is but a matter of course, that each great doctrine should be repudiated in its turn.

The doctrine of the resurrection of the body, was the great lever with which the apostles moved the world. But in the creed of these pseudo Methodists in high places, it is given to the winds. "There is no resurrection of the body whatever." Then said Paul, "Christ is not risen." "And if Christ be not risen our preaching is vain and your faith is also vain; and ye are yet in your sins." And this is not all, "We are found false witnesses of God; because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not."

What is there left of Christianity, if Mr. Evans and Dr. Strickland are correct? If Christ did not come forth from Joseph's tomb alive the third day, He was what his enemies before Pilate, called him.

"We remember that that *deceiver* said, I will rise again the third day." Could they have presented His dead body the third day to the people, they would have made good the charge. But have they ever presented it? Or does the "Man Christ Jesus" live? Not in His "Spiritual body, the very instant his soul left the body, bursting forth from its chrysalis state;" but the *man* who lay in Joseph's tomb three days, does he live again? Have we a living Christ?

Deny that resurrection of the body, and Mr. Evans' conclusion is inevitable: "Christ's second coming is now, and He will never come in any other way."

If he is not risen, if he will never come again "The Son of Man," then what of all the great and precious promises made to the fathers, Abraham, Isaac and Jacob, of an everlasting possession of the land of Canaan where they sojourned? Gen. 17: 8. Heb. 11: Acts 7. What of God's oath to David, to raise up Christ to sit on his throne forever and to have for his possession the uttermost parts of the earth. 2d Psalm, and 132d. What will become of the promise in Ps. 37th, and Matth. 5: 5, that "The meek shall inherit the earth," "dwell therein forever and delight themselves in the abundance of peace?"

For twenty-five years the writer has seen the inevitable result of admitting the spiritualizing system then apparently very harmless and lamblike; but now developed, not in your own connection alone, but in most if not all professed evangelical denominations or Swedenborgianism; and so large a number of both ministers and laymen are tintured with it, that to attempt its extirpation would endanger the existence of the body. If any of you doubt the strong hold these heretical doctrines have on your denomination, let him lay the axe to the root of the tree, and teach the literal resurrection of the literal body in the same manner in which John Wesley preached it; and expose the sophistical teachings of spiritualism; and he will in a vast many congregations, find what he little expects.

Forty or fifty years ago the "standing order" of Congregational Churches, monopolized Massachusetts. There had been little competition to wake them up to the vital truths of the Gospel, till the Methodists and Baptists came round, preached the new-birth and its kindred doctrines. This awakened a spirit of inquiry among the people as to the faith of their ministers. "What does our ministers believe?" said one and another:—Till at length the people began to demand that their ministers should preach their sentiments. And word went out, Mr. C. is going to preach his sentiments next Sunday. The result of the movement was, that probably more

than three fourths of the Congregational Churches of the State were filled with Unitarians of the Socinian school, and were in possession of nearly all the church property in the State.

A similar movement at present demanding of all ministers an unequivocal avowal of sentiment on the points involved in Mr. Evans' book would greatly surprise you. Let the trial be made by all who love sound doctrine and adhere to the "old-landmarks," whether ministers or laymen. It can do you no harm, to probe this gangrene to the bottom; it may do you good.

The whole current of sentiment is tending toward modern Spiritualism, and every religious body should be on their guard in that direction.

The apostle Paul, 2d Thess., 2d chapter, and 1st Tim. 4th chapter, foretells a great departure from the faith, an apostasy or falling away in the latter times, giving heed to seducing Spirits or the teachings of demons. Are we not in such a crisis at this time? Hundreds of thousands, within the last ten years have through the teachings of demoniacal Spirits gone into precisely the doctrines of Mr. Evans and Magee.

No man holding the sentiments of Mr. Evans' book can be an honest man and remain in the M. E. Church, with its well known profession of faith, any longer than it will take to get out of it. That church requires, we repeat again, every baptized person to say, I "steadfastly believe" Christ was buried and rose the third day from the dead, has gone into heaven and will from thence come again. That they "steadfastly believe" in the resurrection of the body. How can Mr. Evans or any one else be honest, and remain in your church and deny these doctrines?

How can ministers, P. Elders, Bishops and Conferences, fulfil their vows and not drive away such errors and false doctrines?

Do not be deceived by the specious forms of speech of Spiritualistic professors and teachers. Till they feel quite sure of their prey, they are accustomed to

make loud professions of faith in the Bible, in Christ,

in the resurrection, &c. But bring them to the

point:—Is the history given by Matthew and Luke, of the birth of Jesus of Nazareth true? Is he the

only begotten Son of God? They will deny it. If

asked in general terms is Jesus Christ the Son of

God, they will generally say, "Yes, and we are all

the sons of God." But the question in the other

form is the "Spear of Ithuriel." Ask them, Did

Jesus rise from the dead? and they will generally

say yes. But ask them, Did the body of Jesus of

Nazareth which hung on the cross and expired,

which was taken down and laid in Joseph's tomb,

come forth alive the third day? And they will say

no. These two questions pointedly put, will develop

all forms of infidelity; no matter how covered up

with fair speeches, it will show itself under the

power of those questions. Spiritualism is the most

inveterate foe of Jesus Christ and his religion; there

is no concord between them. Let all who receive

Christ as revealed in the gospel, and who love his

name, stand fast in the faith, quit them like men

and be strong.

Your fellow-servant in the vineyard of our Lord Jesus Christ, waiting for his coming and kingdom. With Christian salutation, Yours, &c.

J. LITCH.

#### A Big Thing.

We found in our Newspaper box at the Post Office the other day, a note from N. J. in which the writer says, "I see by an advertisement that you have a big thing and propose to give information to those desiring it. I am anxious to know what the big thing is. Send immediately." Although we have not advertised anything under that name, yet we do not know as anybody has bigger things than we have at this office; so we sent him a copy of the *Advent Herald* and of the "Restitution," by S. Bliss. We can conceive of no bigger thing than the entire renovation and restitution of man and the material creation from sin and its effects, till the

"Desert shall blossom as the rose, the lame man leap as an hart and the tongue of the dumb shall sing." "Your God shall come with vengeance, even God with a recompence; He shall come and save you."

Let all who want to do a "big thing" scatter those tracts.

#### Patience Needed.

We receive word from various subscribers that they have not received their papers for two or three weeks. It is possible the fault lies here in some instances, but to the best of our knowledge, the papers have been regularly sent to all the subscribers. The direction is done by machinery and it is hardly possible to fail of being correct. We are getting acquainted with the affairs of the office more fully than at first, and hope to get everything correct which is wrong.

#### A Child's Liberal Faith.

A little girl some half a dozen years old, brought home from school a prettily engraved card, on one side of which was a certificate of her merit as a scholar, and on the other, the text "Knock and it shall be opened." This fell into the hands of Willie, a younger brother, who gravely inspected it, and then plied his mother with inquiries as to its meaning. The explanation of the testimonial of his sister's merit, was easy; but the text taxed the mother's patience and time. She told the inquisitive little fellow its meaning; described the beauty of Heaven, as the revelator saw it, with its golden pavements, its river of pure crystal, its fadeless light and splendor, and unmixed pleasures. She explained to him the easy condition of gaining admission, simply to knock at the gate. Willie thought a moment, and then exclaimed, "But, mamma! if it is such a beautiful place, why not leave the gate open?"

N. B. Mercury.

"Little Willie," is not the only one who is puzzled to know why the gates of so beautiful a place are not left open, that all may freely enter! The City is guarded for the same reason that the city of Washington is guarded to keep the rebels out. As soon as they lay down their arms and take the oath of allegiance to the king, they can obtain a

pass. But we are told in the Bible—of a time coming, when the great rebellion against God and His Son, will be crushed; and that then the "Gates shall be open continually." "They shall not be shut at all by day; for there shall be no night there."

Rebels will never be permitted to enter in, "For there shall in nowise enter into it anything that is unclean, or that worketh abomination, or maketh a lie; but they that are written in the Lamb's Book of Life." Such characters will knock when it is too late: For when the master of the house is risen up and hath shut too the door, then shall ye begin to stand without and to knock and to say Lord, Lord, open unto us. Then will I profess unto them I never knew you: depart from me all ye that work iniquity."

All then, who wish to enter should knock in time.

#### For the Herald.

#### Errata.

It is true that ancient Israel "had a Secession," And also that the seceders went to destruction; but that is not what I meant to say in my letter before the last. But *succession* instead.

In the last letter, the following passages should read:—

"Every one reads this prophecy [Dan. xi.] to about the middle, according to *book-nature* and the rest just as he pleases. A King, and Kingdom, up to v. 21, is allowed the natural *Import*."

"The same person is represented as executing the military expedition, v. 29, and the "former" v. 24 and the "latter" v. 40."

Some drop a king or nation and introduce a new one about vs. 31—6, but inspiration does not."

Yours as ever,

A. BROWN.

#### The Marriage of the Prince of Wales.

#### THE CEREMONIES.

Windsor, Tuesday, P.M. March 10.—This royal borough never presented a more joyous and animated scene than it did this day. The main thoroughfares were decked out with garlands and flowers, which were looped up across the road, and flags and banners waved in all directions. A handsome triumphal arch was erected across the Castlehill, and the Windsor Volunteers were drawn up in front of Henry the Eighth's Gateway, leading to St. George's Chapel. The streets were filled with elegantly-dressed people wearing wedding favors, and the trains on the Great Western and South Western lines brought hundreds down from town. All was life and animation, the church bells rang out merry peals, and the weather was bright and sunny.

At half-past 11 o'clock the roads were cleared for the royal procession, and public expectation had not long to wait, for the advance of the Life Guards announced the approach of the royal cortège.

The youthful members of the Danish royal family excited much interest, the band of the Guards played the National Anthem. They were very loudly cheered. Princess Helena and Princess Louisa were exquisitely attired, and Prince Leopold and Prince Arthur elicited much observation. The Crown Princess of Prussia and the little Prince Frederick William of Prussia, and the Princess Louis of Hesse were loudly cheered.

But the great ovation was reserved for the bride and bridegroom. The National and Danish anthems were played as they alighted from their several state carriages. The royal circle having arrived, and the various members of the royal family having been conducted to their seats, a procession was formed, and escorted the bride and bridegroom down the nave to the altar, where they were arranged in the

prescribed form. On reaching the choir, and as the procession entered, the march from "Athalia" was played by the organ and her Majesty's band.

His Royal Highness having been conducted to the *haut pas*, the procession was formed for escorting the bride.

Their Royal Highnesses the bride and bridegroom, with their illustrious relatives, bridesmaids and other distinguished personages, having been arranged round the altar, the Archbishop of Canterbury, assisted by the Bishops of London, Oxford and Chester, read the marriage service. At its conclusion a salvo of artillery on the Longwalk announced the happy union. The bride looked charming but pale, and went through the ceremony with calmness.

The ceremony commenced shortly before 1 o'clock, with the chorale by the Prince Consort; "Triumph March," by Beethoven, being played during the entrance of the possession into the chapel.

Amidst a profound and impressive silence the Archbishop [of Canterbury] commenced the service, his clear voice penetrating every portion of the sacred edifice from east to west with the well-known word: "Dearly beloved, we are gathered together here in the sight of God and in the face of this congregation to join together this man and woman in holy matrimony." His Grace appealed to the royal couple at this time standing before him, to declare, if they knew any impediment why they might not be joined together in holy matrimony, having met no response, the Prince of Wales handed the ring to the Primate, who handed it back again to the Prince, who placed it upon the finger of his bride, with the words: "With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then the Primate, in the name of the same Holy Trinity, declared the royal couple to be man and wife concluding the ceremony with a blessing. Her royal Highness the Princess was given away by her father, the Prince Christian.

At the conclusion of the ceremony, after the archbishop's benediction, the Queen, who had been most deeply affected, knelt and buried her face in her handkerchief. The bride and bridegroom then joined hands, and, turning to the Queen, gave more a nod of kindly friendship than a bow of state, which the Queen returned in kind. In another minute the Queen, giving a similar greeting to the Princess, quitted the closet, and the procession commenced leaving the chapel.

His Royal Highness the Prince of Wales probably never appeared to so much advantage as upon this important occasion. His Royal Highness wore over a full general's uniform, with the stars of the Garter and the Indian Order, the magnificent flowing mantle of the Order of the Garter, and in it looked a model of youthful grace and manliness. His step was full of firmness and dignity, and his whole carriage that of a prince.

Those who had seen her Royal Highness last flushed and smiling on the previous Saturday at Gravesend, were perfectly astonished at the new and serene character which her beauty had now assumed. Her tread was perfect in maidenly majesty and dignity, and her pale and intensely thoughtful face showed how conscious she was of the mighty race she had to run.

The newly married couple soon after the close of the ceremony took their departure for Osborne to spend the honeymoon.

The royal plate on the Prince of Wales' breakfast table was of the value of ten millions of dollars!

The Queen's gift to the Princess Alexandra is a parure of opals and diamonds, from a design by the Prince Consort for the Princess Alice.

In the evening, London was brilliantly illuminated in honor of the occasion. In the crowd some several persons were crushed or trampled to death; and many more severely wounded and bruised.

#### WELCOME.

BY ALFRED TENNYSON.

Sea-king's daughter from over the sea,  
Saxon, and Norman, and Dane are we,  
But all of us Danes in our welcome of thee,  
Welcome her, thunders of fort and of fleet!  
Welcome her thundering cheer of the street!  
Welcome her, all things youthful and sweet,  
Scatter the blossom under her feet!  
Break, happy land, into earlier flowers!  
Make music, O bird, in the new-budded bower!  
Welcome her, welcome her, all that is ours!  
Warble, O bugle, and trumpet, blare loud and tall!  
Flags, flutter out upon turrets and towers!  
Flames on the windy headlands flare!  
Utter your jubilee, steeple and spire!  
Clash, ye bells, in the merry March air!  
Flash, ye cities, in rivers of fire!

Welcome her, welcome the land's desire,  
Alexandra!

Sea-king's daughter as happy as fair,  
Blissful bride of a blissful heir,

Bride of the heir of the kings of the sea,  
O joy to the people, and joy to the throne,

Come to us, love us, and make us your own;

For Saxon, or Dane, or Norman we,

Teuton, or Celt, or whatever we be,

We are each all Dane in our welcome of thee,  
Alexandra!

#### War News.

It is reported that the canal opposite Vicksburg, is so far a success, that six iron-clads and twenty transports with fifteen thousand men have passed through it and are below Vicksburg.

Major General Grant, in a letter to Surgeon Gen. Hammond, dated Headquarters of the Department of Tennessee, before Vicksburg, which has been received here, says as to Surgeon J. R. Smith's inquiry into the sanitary condition of his army:—

"I know a great deal has been said to impress the public generally and all officials particularly with the idea that this army was in a suffering condition, and mostly from neglect. This is most erroneous. The health of this command will compare favorably with that of any army in the field, I venture to say, and every preparation is made for the sick that could be desired. I venture the assertion that no army ever went into the field with better arranged preparations for receiving sick and wounded soldiers than this. We have hospital boats expressly fitted up, and with the Government and voluntary supplies it is a great question whether one person in ten could be so well taken care of at home as in the army here."

There has been no authentic news from South Carolina of any movement on either Charleston or Savannah. But startling news may now be expected from all quarters of the field of action.

AN INTERESTING RELIC. Dr. Perkins exhibited at the missionary meeting at Lyndon, last week, a copy of the New Testament which he found in Persia, which was seven hundred years old. It was written in the ancient Syriac language (the same spoken by Jesus Christ when on earth), upon parchment, with a reed for a pen. Of course the volume was bulky, though not as large as we should suppose a Testament made in that way would be. It was not thicker than a Webster's unabridged, and not more than two-thirds as large. Dr. Perkins found three or four copies of the Testament in this form in that country, which were, if we understood him, the only written language that the people had. By the aid of these he made a language for the Nestorians, and instructed them in it for nearly thirty years. Dr. Perkins said also that this New Testament, which had been transcribed in this rude manner several times, and handed down from the time of Christ, was, in every important respect, the same as the Word which we now have—a remarkable proof of the authenticity of our Bible.

INFANT BAPTISM IN RUSSIA. It is a curious thing that among the Russians, the father and mother of an infant not only cannot stand as sponsors so it, but they are not allowed to be present at its baptism. The godfather and godmother, by answering for the child, become related to it and to each other, and a lady and a gentleman who have stood as sponsors to the same child are not allowed to marry each other.

In christening, the priest takes the child, which is quite naked, and holding it by the head so that his thumb and finger stop the orifices of the ears, he dips it thrice into water; he cuts off a small portion of the hair, which he twists up with a little wax from the taper, and throws it into the font; then, anointing the baby's breast, hands and feet with the holy oil, and making the sign of the cross with the same, on the forehead, he concludes by a prayer and benediction.

THE BEAUTIES OF NEWSPAPER PUBLISHING The *New York Times*, referring to the expenses of newspaper publishing at the present time, says white paper, the most expensive of all articles which enter into the composition of a newspaper, now sells for eighteen to twenty cents per pound, while ten cents has hitherto been the outside price. A ream of 480 sheets costs from \$9 to \$10, and returns to the publisher, at a cent and a half a sheet, after being printed, \$7 20. On the cost of white paper alone, therefore, there is a loss of over \$4 on every thousand printed. Add to this the cost of news, composition, machinery for printing, reporterial and editorial wages, tax on advertisements, tax on gross receipts, and the amount of profit on newspaper publishing at the present time is not so great as to present a very tempting inducement for people entering into such enterprises.

## CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## MY JOURNAL.

## TOUR WEST NO. 4.

Meeting in Wilton, and Muscatine.

Tuesday Nov. 26. Came from Pike to Wilton Junction, and was met and received very cordially by brother L. H. Covell, I find here, a small company of true and faithful ones looking for the Lord. Here we met Bro. J. Covell, who came from Sweetland, ten miles with a wagon load numbering in all twelve souls, hungering for the bread of life. Father J. Covell, was one of the earliest of the believers in Ohio, who moved here some years ago, and he had been faithful, and has large family relations, and others in the faith, who rejoice with him in the "blessed hope." I had seen Bro. Covell and family in Ohio in my visit to Fairfield in that state many years ago; our meeting here, west of the Mississippi was a joyful one. He is still firm and strong in the faith giving glory to God. And so also his children in the Lord; with others that have been added to the Lord, through the labor of Bros. Morgan and Chandler, who were invited here by Bro. C., and were blessed in bringing souls to Christ. But being without a preacher for sometime, both in Sweetland and at the Junction, the cause has got low, and my visit was hailed with delight. I spoke three evenings to large and deeply interested congregations, on the present reign, and the time of the Second Advent. Several ministers were present, among whom was the pastor, with whom I had a pleasant interview. He represented himself pleased to hear, as he had not examined the subject. I was glad to know that while the Advent brethren and sisters were fed and cheered with the words of promise, and hope, that the citizens generally were waked up to look into these things. They took tracts and made many inquiries, on the subject of our hope. Thursday Nov. 27. Finished my work with the "little flock" in Wilton. I may notice an incident at the close of one of my lectures. A gentleman rose and said:—"I have been much gratified with the lecture this evening, and heard many things that I believe; but I wish to ask a question." I will be happy to hear it sir. "I wish to know, what is to transpire at the end of these periods. When Daniel "stands in his lot," what is to be the condition, and the future of this world?" This will be taken up in another lecture; but I will reply briefly. We expect Christ to come personally from heaven, with all his saints or holy ones. Then the dead in Christ shall rise and be glorified. Next the living saints will be changed to immortality. "And what then?" They shall live and reign with Christ a thousand years, on the earth, purified. The rest of the dead live not again till the thousand years are finished. "And what then?" Then the wicked dead will be raised, judged, and cast into the lake of fire. "And what then?" Then the saints with Christ will reign on the earth, the New Earth, forever and ever. "Well, I do not object to the time or the place of the reign. But I object to the resurrection of the corrupt, or material body. I think that will not take place; but when we die the soul assumes a spiritual body forever, in which it exists, and will exist forever, in the glorified state. But the material body is cast off as nothing worth." Well sir, if I should give up Christianity. Christ is the first fruit, and we shall be like him. "Our vile bodies shall be fashioned like his glorious body." "And what knowledge have we of any other body. "Well I will illustrate. Swedenborg, gives an account of a man in "Spirit world," who had been a miser, and just before his death, he was very anxious about a note which was due, and so after his death, in the "Spirit world" he was observed to be sad and anxious by his associates, who asked him the cause. He told them, there was a note due him, and he could not afford to lose the money, he was in need of it, and must have it. But said they to him, you will have no need of it here. You have no body of flesh. Putting his hands together, he said yes I have. Then

putting them on his head, I have a head and hands and body. Oh! but it is not the mortal, but the spiritual body! And he did not give up the anxiety, and note, till finally he found though he had a body of flesh. Now said he though I am not a Swedenborgian yet this case illustrates my idea of the body we shall have after death. I then quoted the passage in 2 Cor., 15: 50—57. "O grave where is thy victory." Now if nothing is to come out of the grave, at the resurrection, then there is no "victory." And Paul, the great expounder of the Christian faith and hope, was in error. But I must hold to Paul, and Jesus, the great master, who says all that are in their graves shall hear his voice, and shall COME FORTH!

This is the substance of a very interesting conversation with an enquirer, both at the Chapel and at my lodging. God bless him and give him light.

Friday Nov. 28. Taking leave of Bro. Covell and family, I took the car for the city of Muscatine, ten miles, where I was kindly received by Justin Washburn. There are seven or eight believers here, who let their light shine, and who wish to have something done to stir up the community, on the fact that Jesus is soon coming. Judge Washburn procured the Baptist Chapel for the lectures, and had the meeting fully advertised. This gave us full houses of the best and most intelligent members of about all the denominations, with many of the ministers. I gave four lectures and the last on the 12th of Daniel to a very crowded house. I have seen nothing west of the Mississippi like this either for numbers, intelligence, or interest. It was difficult for me to get away. We hope many were enlightened, and will be prepared for the coming kingdom. We had a good number of believers present who come in from the surrounding country, some of whom we had not before seen, and others who came from the East, with whom we had been acquainted in former years. This was cheering to us all, as they gave us sympathy and prayers. At the close, brethren met in conference and agreed to hold an Advent Camp meeting the coming season in the vicinity of Muscatine with a view to stir up the people of central Iowa to the great subject of the Lord's coming. Here my mission in Iowa ends for this time. I have had a good reception, and some success. The waiting saints have been cheered up and waked up anew to the work of publishing the tidings of Jesus nigh. And some have been blessed with the forgivness of sins and the preparation for the kingdom. The people of the young state of Iowa are a kind and generous people. A wide and effectual door is open for gospel labor. May God bless them with wise and faithful teachers to prepare a people for his kingdom.

JOSHUA V. HIMES.

From Elder M. B. Laning.

BRO. BLISS:—On Sunday, the 13th inst., I rode over to Cooper's, (40 miles) where brothers Jackson and Hollon, (two faithful laborers) had been holding a protracted meeting for more than a week past. I arrived there just in time for the evening service, and spoke for them from the solemn words of Jer. 8: 20, "The harvest is past, the summer is ended, and we are not saved." There was a good congregation for a week evening, and all listened with deep interest to the discourse. At the close of the sermon an invitation was given to the anxious for salvation, to manifest their desire by coming forward and designating themselves as seekers of religion. Six little boys and two young ladies presented themselves at the altar of prayer. It has been question with many, whether children so young are really impressed with the Holy Spirit. But my observation of the change produced in such on professing faith in Christ, together with my own experience, and the repeated admonitions and invitations to such in the scriptures, has settled the question in my mind, that the Spirit strives with them at an early age, and seeks to draw them from the paths of the destroyer, ere he has fastened his fatal chain around them and effected their ruin.

On Saturday evening I spoke again, from Col. 1: 12. Three important questions are suggested by this scripture. First who are the saints in light? Secondly, what is their inheritance? Thirdly, what is the meetness required of us to be partakers of this inheritance? Without holiness no man shall see the Lord. "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart;" Ps. 24: 34. We had a good hearing again, and several were still inquiring "What must I do to be saved?" After the service on Sabbath morning, we rode four miles to a creek where two little girls "put on Christ" by baptism.

They were the subject of a precious revival, and since their conversion have manifested their faith by a holy life. As they come "up out of the water," their prayer was, "Jesus keep me faithful." Fear not; Jesus will do his part, only commit all to his care. This is not the first time that children have

"followed in the steps of their adorable Lord," and united with Cooper's Church. Bro. Jackson, (the beloved pastor,) delights to perform this interesting service, and thus show his Pedo-baptist brethren what he understands by "infant baptism." In the evening we again assembled in the sanctuary and listened to a discourse from brother Hollon, founded on 2d Pet. 2: 1. It was a clear elucidation of the fact that, "many false prophets are gone out into the world." He bore down pretty hard upon the ministry, those in the stand not excepted; but the discourse was timely and hit the mark. Men in these days have "itching ears" and are better pleased with sensation preaching than with the "sound doctrine" of the word of God; and ministers have learned pretty well to adapt their teachings to the desires of the natural heart. I noticed considerable disturbance in the congregation, especially during the social meeting, and was astonished to learn at the close of the meeting that those who were most forward to disturb the meeting were members of the M. E. Church. O, when will the world be converted; if, the professed church of God treats his worship with such base contempt? Cooper's Church is one of the most flourishing in Pennsylvania. It was, I believe organized by Bro. Bizer, when he labored in that region a number of years ago. For want of ministerial labor it was somewhat scattered until brother Jackson settled in Milesburg and commenced his pastoral labors. It then took a new start and has been steadily growing, and increasing its numbers and usefulness ever since.

Some from their midst have been laid away to sleep in Jesus, awaiting the glorious epoch of the Second Advent when they shall rise from their slumbers, and unite in the everlasting song "Unto him that loved them." Some of their numbers are serving in the army of their country. The elements composing this church are of a valuable kind. They are firm and steadfast, in the fundamental truths of the Bible, and show their faith by their works. They are truth-loving, and Bible-searching christians. It has been remarked of them, "It is no use to argue with a member of Messiah's Church, for they are all preachers." Brother Swarty has had the happiness of seeing nine of his thirteen children brought to the Saviour. The oldest (Rev. W. H. Swarty,) is now pastor of the church in N. Y. City. They meet with considerable opposition from the world and professing church, who are jealous of their growing strength. May they while they "contend earnestly for the faith once delivered to the saints," first "sanctify the Lord God in their hearts," and so "be ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear," not through fear of man, but of God. Bidding them farewell, and expressing a hope of soon meeting them in the everlasting Kingdom of our God and Saviour, I returned to my own field of labor glad that I had been with them.

Yours as ever.

Tyler, Feb. 26, 1863.

From Elder M. L. Jackson.

DEAR BRO. LITCH:—I am still at home out of active service, have done nothing for a month past; my vocal organs having given out. And I have little hope at present of ever being able to do as in time past. Not that I have lost the disposition, but the power. I feel sort of out of place and uneasy, yet nevertheless from this depth of infirmity Christ appears more than ever precious. Hence, I can say that it is good for me to be afflicted, though not joyous.

The brethren at Bushes are in a good spiritual condition generally, living, growing, Christians. At Washington there has been a glorious revival. I was with them one week. Bro. Hollon was prevented from being there by sickness. But they carried on the meetings without help for two weeks. God was with them. The whole community were moved. Backsliders returned to God and sinners sought and obtained forgivness of sin through the Lamb. It was a time of joyful labor to the little church in that place. Numbers are waiting an opportunity to put on Christ by baptism. I trust to soon be able to wait upon them. The gleanings of the harvest are being gathered in. How active laborers are needed. Yet one after another they are becoming worn out or infirm, or are taken away by death. But the harvest is the Lord's and he is not limited in resources. We feel that we have indeed met with a great loss by the death of brother Bliss. The Lord hath done it and we bow in submission and say, "Even so Father, for it seemed good in thy sight."

Milesburg, Center Co. Pa., March 23, 1863.

God's mercies are like a large chain, every link leads to another; present mercies assure you of future ones.

## Report of the Starkes, Me., Conference.

We would say for the comfort and encouragement of the saints scattered abroad, that the Quarterly Conference held at Starkes, Maine, resulted in much good in building up the church in the most Holy Faith. Quite a number of the preaching Brethren were present. The meeting commenced on Thursday evening, in the school house, and as the soldiers of the cross began to gather in from all parts of the State, they seemed to have the unity of spirit. We had a good time in talking over the hope of Israel and prospect of a speedy deliverance. Friday we meet in the Meeting House for social Conference; had a Heavenly time; all had a word of encouragement, and we noticed a general desire to be more faithful and to have the Church more alive to the time in which it lives.

In the afternoon we listened to a discourse from Bro. Wm. Ingham, on the promise of God; it was really good. Meeting again in the evening, for preaching as we supposed, but the fire of truth seemed to come from another source, and we concluded after listening to one hundred and three testimonies, that it was best to let God direct; it was truly blessed to listen to the soul stirring remarks from old and young, and we could but notice that those who came in at the eleventh hour attained a greater growth in a few days than what others attained in months. Truly this speaks that we are really down to the time of deliverance. Saturday morning; met for business meeting. Brother Hiram Seavey called the meeting to order; and on motion of brother James Dudley, your servant was chosen Clerk *pro tem.*

The business before the meeting was in relation to dividing the Conference. The reason was that it was thought the interest was so great that more good could be attained by dividing and thus securing on the same area of territory double the amount of meetings. Referred over to next Conference.

The next in order was a proposition of brother H. Seavey, whether the Conference could sustain a missionary. Remarks from Bro Seavey, brother Hansome and others.

In the afternoon the general subject talked over, that demand for light in new localities was so great that we should have a man just to make it his business to travel in new places and break up the ground and give the Gospel freely. Referred over to next Conference.

Voted, by the Conference, that a report of the Conference be published in the *Crisis and Herald*. Adjourned. Came together to listen to a discourse from brother Samuel Bragg, from 1st Cor., 12: 12th, and 13th:—"For as the body is one and hath many members and all the members of that one body being many, as one body is, so is Christ; for by one spirit are we all baptised into one body, whether we be Jews or Gentiles,—whether we be bond or free, and have been all made to drink into one spirit. It was really comforting to listen to his discourse, on the unity of the church; and that we should bear one another's burdens, and so fulfil the law of Christ.

Preaching in the afternoon by Bro. Libbey of Poland; from 2d Cor., 5: 1st Paul's hope of immortality at the coming of Christ, and Paul's hope, then ours; some believed. Social meeting in the evening.

Sunday forenoon, sermon from brother Haggard, from Acts 26: 8. "Why should it be a thought thing incredible with you that God should raise the dead?" from which he reasoned on the hope of the resurrection of the dead. We hope it may do much good in forwarding the truth in that society. In the afternoon Bro. David Hansome preached from Hebrews 9: 22, a very able discourse on atonement and the office of Christ; a subject very much neglected. I hope to hear more said upon this subject; for it is all important that the church should know the price of their redemption and how Christ secured it by his own life.

Sunday evening, we listened to brother J. R. Kelly who stirred up our minds with the thought that the church should make constant application of the Gospel until we arrived unto perfect men and women in Christ. I believe this to be the most essential subject that can be brought to bear upon the minds of the church, and especially those that believe in the immediate coming of Christ. Holiness of heart and an entire separation from the world. May God help us to add all the Christian graces, that we be not barren or unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

There was a deep feeling when we came to close, perhaps never to meet until the Son of Man shall come in his glory. May God help us to have all done when He shall come. There was a collection taken up for Bro. Bragg to enable him to go to England. We are glad to see him have the spirit of travel; we hope he may do the people much good; and we hope the church will take notice of Bro.

White and Hanscom's notice published in the *Crisis*.

God help us to do all we can to stir the world to these last truths is my prayer. Amen.

HIRAM CHOATE, Clerk.

From Sister E. Billings.

DEAR BRO. BLISS:—I love the *Herald*, and the blessed doctrines that are advocated therein. I have loved the doctrine of the Second Advent of our Saviour near at hand ever since 1843. Still I feel to rejoice in that blessed hope. Although mostly separated from those of like precious faith in body I feast with them in spirit, while perusing our weekly *Journal*; for which I thank my Heavenly Father who enables our dear brethren and sisters to sustain it and has put it in the heart of a benevolent sister to furnish me with the means of taking it as my own, may God bless and reward her.

What sad farewells and trying scenes have occurred since our nation have been divided into two classes—soldiers and mourners. My family numbers one of the former and eight of the latter. Surely this is a time that many shall be purified and made white." And I feel to thank God; He is a strong tower into which the righteous flee and are safe. May many turn from their sins and flee from destruction to the only place of safety.

May God sustain and prosper you and those who co-operate with you in your labors of love. My love to all that are made lovely by the Saviour. Yours in hope of a part in the first resurrection.

Speaker, Sanilac Co., Mich., March 17th, 1863.

For the *Herald*.

#### Benedictions.

Jesus went up in the mountain,

And began His truth to teach;

He of grace and truth the fountain,

His own gospel there did preach—

#### Benedictions,

He pronounced upon them each.

Blessed are the poor in spirit,

For the kingdom is their own."

They true riches shall inherit,

Reign with Jesus on his throne.

#### Ever blessed,

By the Saviour they are known.

Blessed all who mourn in sorrow,

Comfort they shall soon receive;

For them dawns a bright to-morrow,

They will cease to mourn and grieve;

#### Ever blessed,

For in Jesus they believe.

Blessed are the meek and lowly,

Who the Truth of Jesus prize;

They'll inherit earth made holy,

This will be their Paradise.

#### Ever blessed,

They will shine with all the wise.

Blessed are those mercy showing,

Mercy too they shall obtain;

Help on needy ones bestowing,

Their good deeds are not in vain.

#### Ever blessed,

They shall reap eternal gain.

Blessed are all who thirst and hunger,

After that true righteousness;

Though they learn of Christ to suffer,

They'll be filled with plentiousness.

Blessed are all the pure hearted,

For they shall see God in Peace,

As from Him they ne'er depart,

So their joys shall still increase.

#### Ever blessed,

All their sorrows soon shall cease.

Blessed are the true Peace makers,

They are children of their God;

Of rich grace have been partakers,

Yet have felt affliction's rod.

#### Ever blessed,

In the ways of peace they trod.

Blessed are the persecuted,

Who for righteousness have stood;

For they never were deluded,

But their duties understood.

#### Ever blessed,

They are numbered with the good.

Blessed are these—living, dying,

Happy are they in the Lord;

On God's promises relying,

Soon will come their great reward.

#### Ever blessed,

For on high is their record.

They are salt of earth's dominions,

And the light of every land;

They shall soon on eagle's pinions,

Share in joys at God's right hand.

#### Ever blessed,

On Mt. Zion they shall stand.

E. P. B.

From Eld. T. M. Preble.

DEAR BRO. LITCH:—I am really sad at the death of our dear brother SYLVESTER BLISS.

Although we differed in opinion, in some things, I very highly esteemed him, and loved him.

We shall all miss him here, but I hope we shall all soon meet in that land where, "War shall cease, and ransomed earth be filled with peace."

May the Lord guide you, my brother, and aid you in your new duties as connected with the *Herald*.

Yours truly. T. M. PREBLE.

Concord, N. H. Nov. 21, 1863.

FAITH.—WHEN Charles V. imperiously required the Confession of Augsburg to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds, finally the cause of the Reformation was thought hopeless. But Luther exclaimed: "I saw a sign in the heavens, out of my window at night; the stars, the hosts of heaven, held up in a vault above me; and yet I could see no pillars on which the Master had made it to rest. But I had no fear it would fall. Some men looked above for the pillars, and would fain touch them with their hands, as if afraid the sky would fall. Poor souls! Is not God always there?"—Dr. Gill.

The greatest charm of books is, perhaps, that we see in them that other men have suffered as we have. Some souls we ever find who could have responded to all our agony, be it what it may. This, at least, robes misery of its loneliness.

#### OBITUARY.

DIED, in Lockville, Mass. Feb. 14th, 1863, of lung fever, brother Joseph Shackley, in the 77th year of his age.

Our brother was a member of the Christian connection, and for more than half a century has been engaged in the service of Christ, for whose coming and kingdom he waited and prayed, and hoped to live to see. Religion was his constant theme at home and abroad. In Conference meetings he was always ready to testify to the goodness of God and his power and willingness, to save, with earnestness and fidelity: and he never complained of too long meetings, but often otherwise. He was widely known as one who loved to meet with the people of God in worship, and often travelled miles to enjoy the privilege. He has frequently visited Attleboro' and felt a deep interest our prosperity, and the church will miss him as one of her own members.

He was truly a father in Israel, and sick ministers have found at his home, which was in a very healthful location, a quiet retreat from labor and have returned with renewed health and faith to the field of service. His house has always been a pilgrim's home, as many of the saints of God certify.

He loved the *Herald* and the truths it advocated, and its editor, whom he soon followed to "Abraham's bosom," as we trust.

He was the father of fifteen children, fourteen of whom are left to mourn his loss. His consort died nearly four years since. His sickness was short, and when told by one of his children the day before his death that he might not recover, he calmly replied, "The Lord's will be done, and his kingdom come."

The funeral services were held at the residence of the deceased, at which Elders' Chadwick and Jackson, of the Christian, Church officiated.

May God sanctify this bereavement to the children. Some of whom know the power of the Christian's hope to sustain in trial, and prepare those who have not yet sought his grace to meet their beloved parents in the land where death shall be unknown.

#### ADVERTISEMENTS.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. & c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl as effect in this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of scrofulous yes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve, Mr. Farrington, a wealthy merchant and manufacturer

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth \$100 a box for piles.

Miss Harriet Merrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fill my heart with gratitude.

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—Boston Herald

BOSTON, July 12, 1859. BRO. WHITTEN: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '63

For sale at this office.

#### DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the everyday ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

#### BOOKS.

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

#### PRICE. POSTAGE

Morning Hours in Patmos, by Rev. A. C. Thompson, D. D. 1.00 .15

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 31, 1863.

## Sabbath School Exercises.

## HOW TO BE USED.

These exercises, now in course of publication in the *Herald*, we hope will not be passed unimproved. We publish them for the benefit of Sabbath Schools.

The manner of using them is, first, number the scholars of the school, from one upward. Second—give to each scholar every week, a number in the exercises to commit perfectly to memory. Third—at the monthly rehearsal, after the opening exercises, the children commence in the order of their numbers, to repeat their portion, being seated promiscuously all over the house. No. one rises and repeats his passage in one part of the house. No. two, in another part, immediately rises and repeats her portion, and so on to the end of the exercises.

They have been prepared at great cost of labor and thought, and will give intense interest to the Sabbath School wherever they are used, and instruct the children. It is desirable that the whole school should make themselves familiar with the whole of the exercises; but each should be perfect in their own part.

Now, children, who of you go in for trying it, and having a good time at the monthly rehearsal?

## THE GOLDEN RULE.

Once upon a time there was a young carpenter, who was learning the trade as an apprentice. He began when he was about fourteen years of age, and he was to be free when he came to be twenty one. When he was about sixteen years of age he had a present of half a crown. What do you think he bought with it?

He was a poor boy, and very rarely had any money of his own to spend. When he got his half-crown, he thought the best thing to do would be to buy a tool of his own to work with. In the shop where he worked there were many tools, but they all belonged to his employer. The apprentice had none of his own. But he wished very much to own some, and he thought now would be a good time to begin. So he went to the tool maker's and looked in at the window to consider what he should buy.

He looked at a great variety of tools.—Some cost too much, others were too large to carry about with him, for he thought he would like one that he could carry in his pocket; others were such as he would very rarely want to use. At last he decided that he would buy a rule. There was a jointed rule that was two feet long when it was open and stretched out straight, but it would fold up so as to be only six inches long.

Why do you think he chose the rule? Because he could carry it in his pocket.

That's one reason what was another?

Because it would be very useful.

Well, what is the use of a rule?

To measure by.

Yes. Sometimes to measure length by, sometimes to draw straight lines by. That's what a rule is for. It is to make things right by. Suppose you had a rule you could not measure with, would it be good for anything?

No, not for a rule.

Suppose a carpenter were to go away to his work and leave his rule at home, do you suppose he could do his work right?

No. He wants his rule all the time, because he needs to measure almost everything so as to make it right.

Therefore, the apprentice, when he had bought his rule, had a pocket made for it in his clothes, just big enough to hold it and nothing else; so that wherever he went and whatever he was doing, he might have his rule already to measure by.

Now, suppose this young carpenter with his rule in his pocket had gone to work making a box, and instead of taking out his rule to measure the boards before he sawed them off, had left the rule in his pocket, and sawed the boards out by his eye, as nearly as he could guess the proper size. Would that have been foolish or wise?

Very foolish. If he had not any rule it would be different; but when he had a rule in his pocket all the time, to cut out his boards without minding his rule would be perfectly foolish. I do not believe there ever was a young carpenter quite so foolish as that, do you?

But I know many boys and girls who are quite as foolish. Do you want to know how?

Who knows the golden rule? You all know it, I hope. You may repeat it.

"Whatsoever ye would that men should do to you, do ye even so to them."

Who made that rule?

Our Lord Jesus Christ.

Then we may be sure it is a right rule. Have you all got the rule? Have you all got it by heart?

Now, children, what is a rule made for?

To make things right by.

This is what Christ gave us all the golden rule for. You have it in your heart, just as the young carpenter had his two-foot rule in his pocket. But I am afraid that a great many of you are so foolish that you don't use your golden rule.

When some playmate, whom perhaps you do not like very well, asks you to do him a favor, and you say "No, I won't; you won't do anything to oblige me, and I won't oblige you," that's not going by your rule. Stop, little boy, little girl, take out your rule; here is something to measure. What does the rule say? "Do as you would be done by." Go by the rule. That's what the rule is for.

When some boy strikes you or calls you names, and you clinch your hand to strike him in return—stop. Where is your rule? You would be more foolish than the carpenter's apprentice if you were to strike back while all the time you had Christ's golden rule in your mind, which tells you to do as you would be done by.

Remember that Christ's golden rule is given to you to measure things by. That rule is always right. If you see a man, or a woman, or a child, doing something that is contrary to this rule, you may be sure they are doing wrong. And remember how foolish and how wrong it is for us who have the rule, to forget all about it and to disobey it.

Let us all try to make a good use of Christ's golden rule.

Do nothing you would not like God to see. Say nothing you would not like him to hear. Write nothing you would not like him to read. Go to no place where you would not like God to find you. Read no book of which you would not like God to say, "Show it me."—Never spend your time in such a way that you would not like to have God say, "What are you doing?"

BE PREPARED. No man knows what a day may bring forth; what miseries, what good or what evil, what afflictions, what temptations, what liberty, what bonds, what good success, or what bad success, a day may bring forth; and, therefore, a man need be every day in the closet with God, that he may be prepared and fitted to enter a n and improve all the occurrences, successes and emergencies which may attend him in the course of his life.—Thomas Brooks.

[Communicated.]

DIED.

In North Springfield, Jan. 27th, 1863, of cancer-  
rash, Nelson Homer, son of Benoni 2d and Maria  
E. Lockwood, aged 6 years 6 months and 25 days.  
The deceased was a most promising boy. With a  
mild and even disposition he gained the love of all,  
and especially of his school mates. The funeral  
services were most solemn and interesting. The  
school of which he was a member was seated with  
the mourners. And while the children with tear-  
ful eyes sang appropriate pieces, the large congrega-  
tion was deeply moved; this, adding to the deep  
sympathy with the stricken parents and friends;  
the death, and funeral services of little Nelson will  
long be remembered.

Dear Nelson has gone to his home,

His toys he will play with no more,

In anguish his friends now all mourn,

He dwells on a far brighter shore.

As his lifeless form we behold,

His lips lisp no music or breath;

The sad, truthful story is told,

He's held in the cold arms of death.

He's gone to that mild peaceful clime.

Though \* Ida and † Walter yet stay,

No more will he greet them in time

To join in their innocent play.

Though birds will return in the spring,

The woods, and the field, and the plain,

All blithe with the songs that they sing,

Nelson will ne'er watch them again.

Of heart no more he'll complain,

Or head for their aching are o'er,

He'll always with Jesus remain,

And peacefully rest evermore.

YHAUTIO

\* His little sister.

† His little brother.

A gentleman of Rochester has built a three thousand dollar smoke-house in this wise: Finding many years ago that the habit of smoking was injuring his health, he discontinued the practise and laid up the money, which now amounts to three thousand dollars, with which he has erected a handsome dwelling that he calls his smoke house.

## APPOINTMENTS.

## NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address is No. 18 Hudson street.

O. R. FASSETT.

## Appointment.

CONCORD, Sunday, March 29th. According to recent arrangement, I expect to preach in Concord the last Sabbath in each month, till other arrangements shall be made.

T. M. PREBLE.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Mrs. Sarah A. Coburn, 1.00

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"Song of the Second Advent," and "The

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## EXTRA HERALDS.

Persons wishing extra copies of the *Herald*, for postage paid.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of —— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

## BUSINESS DEPARTMENT.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 55th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

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J. T. Beitel, .....	1.00
From Marianne, .....	2.00
J. B. Knight, in postage stamps, proceeds of Exchange on gold in California, .....	60
Patience Jewell, .....	1.00
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## RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and state their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another

WHOLE NO. 1140.

BOSTON, TUESDAY, APRIL 7, 1863.

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J. LITCH, *Business Agent*,

To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

**JOSIAH LITCH, Committee  
J. M. ORROCK, on  
ROBT. R. KNOWLES, Publication.**

**TERMS.**

\$1, in advance, for six months, or \$2 per year.

\$5, " " will pay for six copies, sent to one address, for six months.

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Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Brompton, London, England.

**RATES OF ADVERTISING.**—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

For the Herald.

**By-and-by.**

BY D. T. TAYLOR.

Rush madly on ye tempests of Time,  
Roll your black clouds over my head;  
Shut out from my soul the light of the sun  
Till my joys are all withered and fled.

Till the lengthning shadows grow damp and dark,

And the stars all fade from my sky;  
And the waters roll over my fragile bark,—  
Twill be over by-and-by.

Through every June of my earth-born life

There sweeps a December blast,  
Till the green leaves die and the roses fade.

Like the dreams of the long, long past;  
Then Grief she weaveth her crown of thorns.

And I turn with a tearful eye,  
To the land where love shall know no blight,—

It is coming by-and-by,

Then howl ye winds of my winter's night,  
I will bare my head to your wrath,

And stand up alone while your fury pours

On my dark and desolate path;  
He liveth who died on the Cross for me,

And I live in His loving eye.—

I am a bruised reed—but the Summer-Land,—  
I shall reach it by-and-by.

Castleton, Vt.

For the Herald,

**God is Right.**

BY I. I. LESLIE.

A storm has gathered o'er the nation,  
And now is bursting in its might,

Yet far above the raging tempest

We hear One saying, "All is right."

Voice and thund'ring answer ever

The roaring flame from plain to height;

And ranks are falling—horse and rider

Go down together in the fight.

The foe may triumph, and his legions

Put all our forces to the flight,

And heart and soul grow sad and weary,

Yet still we know that God is right.

Up to the conflict of Jehovah!

Up to the world's eventful fight!

Yet know thou this, brave-hearted soldier:

God rules the battle—He is right.

A gloom hangs o'er men's hearts and faces,

And all seems doubtful to the sight;

But Faith's clear eye discerns the traces

Of God's own labor through the night.

And when the bright beams of the morning

Make clouds and darkness take their flight,

Then we shall see that through the darkness

God led us on, and led us right.

Above the clouds the stars are shining;

Beyond this darkness there is light;

And though our joys should keep declining

We know that God is doing right.

For the Herald.

**An Acrostic.**

Sleep—dear brother—calmly rest,

Yet a little time must pass:

Life with all will then be o'er,

Void as now of lasting power.

Ever free from sin and pain,

Saved, we then a home shall gain,

Trump of God, oh quickly sound,

Ere desponding we be found!

Raised hast thou our drooping hearts,

Brother, by thy kindly arts.

Long we've known thee as a friend

In the words of cheer you'd send.

Still, is now thy pen and tongue,

Saved at last; thy work is done.

Claremont, N. H.

C. W. W.

For the Herald.

**Foreign Correspondence.**

FROM DR. R. HUTCHINSON.

Continued.

BRO. BLISS:—On the evening of the day on

which I last wrote, viz: Jan. 21st. being invit-

ed to preside, I attended a temperance meeting

in Hill Street Hall. The lecturer has been

blind from his birth, but he seems to be as happy

and cheerful as those who enjoy the light.

He devoted the time to meeting objections to

total abstinence. The lecture was instructive

and humorous. As he stated that temperance

embraces total abstinence from things injurious.

I took the occasion of speaking on tobacco, and

said that no temperance person could consistently

use that vile narcotic.

Recently while sitting by a young minister

of the gospel, with a long pipe in his mouth, I

thought of a saying of Dr. Johnson on angling.

He was bitter in his denunciations of that kind

of sport, and propounded the following defini-

tion, "angling means a rod with a fly at one

end, and a fool at the other." It occurred to

me that it might be said with greater propriety,

smoking means a pipe or cigar with a fire at one

end, and a fool at the other. Bro. Bliss, this is

an original parody, and as you have ever been a

consistent enemy of smoking and kindred hab-

its, I dedicate it to you.

Saturday 24th, and on a previous day, I was

called to see a sick Welchman, who meets with

the Wesleyans. He did not feel satisfied with

his spiritual state, and longed to know Jesus as

his Saviour. I enjoyed great freedom in tell-

ing him the way and praying with him. I left

him hungering and thirsting after righteousness.

Sunday 25th I preached to Bro. Curry's con-

gregation, and had a free and softening time in

presenting the gracious and cheering truth that

it is the Father's good pleasure to give the

kingdom to the little flock; and I inferred from

the testimonies given in the fellowship meeting

which was held in the afternoon, that the sheep

and lambs had been fed. In the evening I went

to Concert Hall to hear the far-famed Richard

Weaver, the converted collier. He preaches

with good power, and acts what he says, so that

during his sermon he is standing, walking, sit-

ting, kneeling, & c. I never before saw a

place of worship so thronged.

Tuesday evening 24th, the 34th anniversary of

the "Liverpool Town Mission" was held in

Hope Hall. This mission is a non-sectarian ef-

fort, and its object is to promote the religious

and moral improvement of the poor, especially

of such as do not attend public worship. The

Society employs twenty-four missionaries in Liv-

erpool. But the drinking habits must greatly

antagonize all societies of this kind. One of

the speakers remarked that he could take his

stand at a certain place in this great town from

which he could see twenty-nine drinking-houses.

Such places of woe are allowed to be open eight

hours on the Sabbath, and at all hours on other

days and nights. This makes Liverpool notwith-

standing an endless variety of Christian effort,

a sink of iniquity. Out of 600,000 inhabitants

it is supposed that less than 100,000 regularly

attend public worship. Parliament is about to

be petitioned for a law to close these houses on

the Sabbath, and to limit the hours on other

days. It is strange that in this Christian land

the accursed traffic is not put an end to al-

together.

The Rev. Dr. Raffles was in the chair. He

is between seventy and eighty years of age, and

looks as though he lives on the fat of the

land, and is as corpulent a man as I ever saw.

I had a short intercourse with him.

The close of the annual report will equally ap-

ply to those who are looking for the Lord, and

who should do all they can to spread the blessed

light:—

"The present is our opportunity: let us

therefore work while it is called to-day. Soon

shall life's tale be told; the waves of our mor-

tal existence will cease ere long to beat upon the

shore of time, and this world, with all its hopes,

designs, and purposes, will pass away from each

one of us forever. Talents many and various

have been entrusted to our charge, intellectual

For the Herald.

The Contrast. Modern Teaching---  
the Bible.

BROTHER LITCH:---Last Sunday I listened to a discourse on heaven, by the Rev. James C. White of the Free Evangelical Congregational Church of this City. He treated the subject under the following heads, What is it? Where is it? Whose is it? I heard but little if anything to dissent from under the last division of this subject. But his treatment of the two former was so widely different from what I consider the Scripture teaching on the subject that I thought it might not be uninteresting to the readers of the *Herald* to go over the ground as it presents itself to our mind; and first I will state his position and then present in contrast the scripture relating to the point.

He considers heaven as both a state of mind and a literal place, and seems to have adopted Dr. Dick's theory as to location, which is an invisible world somewhere in space, around which all worlds revolve as around one great centre. But for this he did not claim to have any scripture authority, but presented it as his opinion. In this heaven the capital of which is the New Jerusalem City—the church and God reside. And he discards an intermediate state. Good men when they die go direct to heaven, and the wicked go direct to hell. Then will be a resurrection of the body and a day of judgment, after which there may be a change of location, and condition. But what and where it would then be, he did not attempt to inform us. The sure unerring word of God tells us that this earth we now inhabit brought back from the curse and made anew is to be the heaven of the righteous, and for proof I refer to the following scripture.

"For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

"But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy."

"And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

"Looking for and hastening unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

"The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity;"

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

"As truly as I live, all the earth shall be filled with the glory of the Lord."

"And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

"And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

"I beheld, and the same born, made war with the saints, and prevailed against them;"

"Until the Ancient of days came, and judgment was given to the saints of the Most High;

and the time came that the saints possessed the kingdom."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"What is man, that thou art mindful of him, and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

"All sheep and oxen, yea, and the beasts of the field."

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

"For unto the angels hath he not put in subjection the world to come whereof we speak."

"But one in a certain place testified, saying, What is man, that thou are mindful of him? or the son of man, that thou visitest him?"

"Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over all the works of thy hands;"

"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

"For thus said the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands."

"They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

As we have no reason to suppose that heaven when God resides has ever been the scene of death, sorrow, crying or pain, and the eternal state is to be where they have been, and as we have no information that these occurrences have taken place anywhere but in our world, the scriptures being given for our enlightenment on this as well as other subjects, may we not reasonably infer that this world renewed will be the eternal home of the righteous? In proof of this we read.

"Blessed are the meek for they shall inherit the earth."

"For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth."

"But the meek shall inherit the earth: and shall delight themselves in the abundance of peace."

"For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off."

"The righteous shall inherit the land, and dwell therein for ever."

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shall see it."

"Behold, the righteous shall be recompensed in the earth."

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast re-

deemed us to God by thy blood out of every kindred, and tongue, and people and nation;"

"And hast made us unto our God kings and priests: and shall reign on the earth."

"Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of thy feet glorious."

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancient gloriously."

"For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

"And if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together."

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

"And these all, having obtained a good report through faith, received not the promise."

"God having provided some better thing for us, that they without us should not be made perfect."

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

These promises can only be enjoyed in the resurrection state, accordingly we read,—

"Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell."

"And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation in whom also, after that ye believe, ye were sealed with that Holy Spirit of promise."

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

"For we know that the whole creation groaneth, and travelleth in pain together until now."

"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

"O that my words were now written! O that they were printed in a book!"

"That they were graven with an iron pen and lead in the rock for ever!"

"For I know that my Redeemer liveth, and then he shall stand at the latter day upon the earth."

"And though after my skin worms destroy this body, yet in my flesh shall I see God."

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"Job and those like him are to be made kings and priests unto our God, and shall reign on the Earth having been redeemed by the blood of Christ."

"To him that overcometh, will I grant to sit with me in my throne even as I also overcame, and am sit down with my Father in his throne." So says Jesus.

The time when Christ will ascend his own throne may be learned from Paul's charge to Timothy:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick

and the dead at his appearing and his kingdom."

If the scriptures quoted above do not teach what and where heaven is, (although we have not exhausted the subject,) then it does appear to us that the English language is inadequate to do it.

As an improvement of his subject, Mr. White spoke of the intermediate state. He said "the prevailing views were purgatory, sleep of the dead, and a conscious state in paradise, happy, and yet not in the full enjoyment of heaven. All these said he, I discard, Abraham went direct to heaven."

Now to the law and the testimony, what say they about the intermediate, and when will the perfect state begin?

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

"And they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

"And white robes were given unto every one of them: and it was said unto them, that they should rest yet far a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

"O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember!"

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."

"Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands."

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

"Come, my people, enter thou into my chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

"For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain,"

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed."

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"O death, where is thy sting? O grave, where is thy victory?"

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it."

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will be glad and rejoice in his salvation."

So at the resurrection we have victory over death. At death the grave has victory over us.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

"And these all, having obtained a good report through faith, received not the promise."

"God having provided some better things for

us, that they without us should not be made perfect."

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

"For David is not ascended into the heavens, but he saith himself, The Lord said to my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

The beginning of the eternal state is marked by such passages as these:—

"For ye are dead, and your life is hid with Christ in God."

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

"Then said he also to them that bade him, When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors: lest they also bid thee again and a recompence be made thee."

"But when thou makest a feast, call the poor, the maimed, the lame, the blind."

"And thou shalt be blessed; for they cannot recompence thee; for thou shalt be recompensed at the resurrection of the just."

"For I am now ready to be offered, and the time of my departure is at hand."

"I have fought a good fight, I have finished my course, I have kept the faith."

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Thus it will be seen that we understand that the obvious teaching of the scriptures on these points give this earth regenerated as the location of the kingdom of God, and of heaven.

The New Jerusalem when here to be the capital city, and if God by his word does not make it plain to us, then we despair of ever arriving at more correct conclusions in this mortal state, for vain is the help of uninspired man.

In discussing scripture topics, should we not seek to be guided by plain positive scripture teaching? Has not an inspired apostle charged all who should follow him in the sacred office to "Preach the word," that the church might be preserved from fables, and built up in the truth? If the church is kept from apostacy, and men are to be saved, then must the ministry of the Word "hold fast to the form of sound words," and "speak as the oracles of God."

A. P.

Providence, March 24, 1863.

For the Herald.

### Works of Sylvester Bliss.

The following list embraces the complete works, large and small so far as known, of the late lamented editor of the *Herald*. I present them for publication as yet his memory is fresh in our hearts. Some of these works are very valuable and will not die with him. Especially so are numbers 12, 20, 21, 24, 25. In them, he being dead, yet speaketh. Besides these be it remembered he has been editor of an Advent paper over twenty years. It ought also here to be mentioned that our brother was a member of Historical and Genealogical Societies in Boston, and for many years has been an occasional contributor to the columns of Hartford and Boston papers. The cause of pre-millennialism has lost an able supporter. I miss him and mourn over his untimely death.

D. T. T.

1. Review of Morris' "Modern Chiliasm," or the doctrine of the personal and immortal reign of Jesus Christ on earth, commencing

about 1843 as advocated by William Miller and others Refuted." 18 mo. pp. 179, Boston, 1842.

2. Review of O. E. Daggett's sermon of "Time of the end uncertain," in the "National Preacher," of Dec., 1842. 16 mo. pp. 56, Boston, 1842.

3. "Inconsistencies of Colver's literal fulfillment of Daniel's prophecy." 16 mo. pp. 53, Boston, 1843.

4. An Exposition of the twenty-fourth of Matthew; in which it is shown to be an historical prophecy, extending to the end of time and literally fulfilled. 16 mo. pp. 69, Boston, 1843.

5. "The Chronology of the Bible," showing from the Scriptures and undisputed authorities that we are now near the end of six thousand years from creation. 16 mo. pp. 35, Boston, 1843.

6. "Address of the Tabernacle Committee," May 4th. 16 mo. pp. 12, Boston, 1843.

7. "Reasons of our Hope," 1st Pet. 3: 15. 16 mo. pp. 12, Boston, 1843.

8. "A Paraphrase of Matthew," 24th and 25th chapters, the corresponding passages supplied in Mark 13th, and Luke 21st; bringing to view the signs of Christ's coming and end of the world. 16 mo. pp. 12, Boston, 1843.

9. "Exposition of Zachariah 14." 16 mo. pp. 12, Boston, 1843.

10. "Paraphrase of Daniel 11th and 12th." 18 mo. pp. 8, Boston, 1844.

11. "The Advent Shield and Review," vol. I, in three numbers. 8 vo. pp. 440, Boston, 1844-5.

Of this work Mr. Bliss was one of the editors, and in the third number for April, 1845, appeared—

12. "The doctrine of the resurrection vindicated." A review of "Anastasis,—or the doctrine of the resurrection of the body, rationally and scripturally considered by George Bush." 8 vo. Total pp. 135.

13. "Supplement to the *Advent Herald*." First, Address to the Public; second, Address to Adventists; third, Address to our opponents. (No's first and third, by Bliss.) Large 8 vo. pp. 32, Boston, 1844.

14. "Protestantism, its hope of the world's conversion fallacious." 16 mo. pp. 74, Boston, 1847.

15. "The Berean's Assistant. Part First. Questions on Bible subjects designed for the use of Sunday-schools." 18 mo. pp. 67, Boston,

16. "The Berean's Assistant. Part second. Questions on the book of Daniel, designed for Bible students," &c. 18 mo. pp. 80, Boston, 1852.

17. "The children's Question Book," with familiar questions and answers, prepared for little children of Sabbath-schools, &c., vol. I. 16 mo. pp. 80, Boston. No date.

18. "The Bible Class;" a book for young people on the second advent of Christ. In four familiar conversations. Vol. I. 16 mo. pp. 91, Boston, 1850.

19. "Grammar of Prophetic Interpretation." 18 mo. pp. 12, No date.

20. "Analysis of Sacred Chronology," with the elements of chronology, and the numbers of the Hebrew text vindicated. 16 mo. pp. 232, Boston, 1850.

21. "A brief commentary on the Apocalypse." 16 mo. pp. 384, Boston, 1852. Second edition of the above, 1853.

22. "Analysis of Geography for the use of schools, academies," &c. By Sylvester Bliss, author of Bliss's Outline Maps, Geography of New England, etc. Boston, published by John P. Jewett, &c. This work passed through ten editions. The last in 1855.

23. "The approaching crisis; not a political renovation of the nations, but the establishment of the kingdom of God," &c. 16 mo. pp. 80, Boston, 1852.

24. "Phenomena of the Rapping Spirits," (a section of his work on the Apocalypse including pp. 31, printed by itself in 1853.

25. "Memoirs of William Miller, generally known as a lecturer on the prophecies, and the

second coming of Christ. 12 mo. pp. 426, Boston, 1853.

26. "The time of the end," a prophetic period, developing as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end, &c., &c., 12 mo. pp. 408, Boston, 1856.

27. "The Restitution;" or this earth recovered from all the disabilities of the fall, to be the inheritance of the meek, the purchased possession promised to the children of the resurrection. 13 mo. pp. 16, Boston, 1862.

For the Herald.

### Tribute to Sylvester Bliss.

"DEATH OF THE EDITOR."

What a thrill shot through the system, when my eye fell on those words, announcing the sad and mournful news. Could I believe it! could I think for a moment it was so?—I looked again—it was not visionary—no! alas it is so! SYLVESTER BLISS is gone, the debt of nature is paid. This preliminary state he has passed through—and endless life is before him.

Although I never saw him face to face—yet I had a quite clear view of him. For three or four years I had corresponded with him principally of a business nature—though often of a familiar kind. He was always free to exchange views, give information, dispense ideas; very frank, generous and just. This is proven by quite a large file of letters which I have in my possession from him and which I have been looking over, since his death. I must be plain, and speak my honest feelings: and can safely and truly say, that he was a man, and dear friend, and will remain in my memory, as long as I possess my mind. Every person, whether professor, or non-professor, of religion, no doubt has his views as to futurity: likewise, every person desires a kind and true friend, and that I found in SYLVESTER BLISS. And while I belong to no organization, or creed, yet I am disposed to be liberal with all men, as to belief, if it has a basis on which to rest. I always loved to read the *Herald* since becoming acquainted with it, and always admired the liberal course of the editor. No man can deny an existence hereafter. Therefore endless existence, is for him—he, whose mild countenance betrayed no ill-will—who was meek and modest—will be eternally blest, and will sound the harps of paradise, and be present at the banquet yet to come.

The golden chain that united, was severed by the noiseless foot of *Death*. Like the Heavenward-pointing spires in a land of civilization, he gazed towards the realms of a more peaceful shore—yes, onward will he advance, to reap new fields in the scale of existence allotted to man. This must truly be sad news to his son Henry—*who is in an enemies' country, deprived of the comforts of home*. I shall be pleased to hear from him, should this article meet his eye. I feel to sympathize with him and the remainder of the family, perhaps more so—having formed strong ties with the subject of this sketch.

Probably he is laid near the spot where his and the writer's ancestors are buried, or some of them. Thomas Bliss died in Hartford, in the year 1640, Sylvester being six generations from him, and myself eight.

His "Sacred Chronology," is a valuable book for any one to have—that has a place in my small library.

This is additional testimony, and no doubt the readers of the *Herald*, will many of them, acquiesce in what I have said of the lamented and kind editor, SYLVESTER BLISS.

It is hoped the *Herald* will travel along, in charge of Dr. J. Litch, and I believe it will. Perhaps your unworthy servant may come occasionally, with an article as heretofore. Can I come? With general regard.

Your well-wisher,

J. S. BLISS.

Door Creek, Wisconsin, March 30th, 1863.

St. Peterburg, Jan. 26. A ukase has been published permitting Jews to enter every branch of the State service, and Jewish merchants are permitted to reside anywhere. Other concessions are granted to the Jews.

### Manipulations.

BY A SPARE.

BRO. LITCH:—I clipped the following article from the *Morning Star*, of January 20, 1861. It is truly too good to be lost, and although the garment was cut to the measure of a Baptist, yet I'm sure it will fit many an Advent preacher.

Give it a place in the *Herald*, and a obliging a SUBSCRIBER.

Cabot, Vt. March 30th, 1863.

"Covetous, are they? And you threshed them well for it in the pulpit, did you? Well and how did they seem to stand the operation? They had to stand it? Of course they did, or run, and so they chose the former. But did they like it? Did it soften their hearts? Did it bring floods of penitence from their eyes? Did you get a better collection as a result of it? Will any of the members subscribe more liberally, or pay with any more punctuality on account of the process, either for their minister or for any benevolent cause? I know how you will answer these questions. You will say that this is not your business, you had only your duty to perform and leave all the consequences and results to be settled between them and their God. But this answer does not quite satisfy me, and is farther from being satisfactory to them. I know you are an extra hand at this threshing business, and if you got about it you produced an impression of some kind. But I am not quite so certain as you seem to be that it is always your duty to exercise this "gift" of yours.

You have bumped that big flail of yours against your own head sometimes, and by and by you will knock your own brains out with it if you handle it so carelessly. It is often said that easy blows kill the adversary. He has not been killed yet, notwithstanding all his easy pelting, No, nor hard pelting either. But I am well convinced that much more is gained by striking an easy blow at the right time and in the right place, than by laying on with all the strength of Sampson without discretion. I know a man who put one of his eyes out by striking a hard, unfair blow upon a brittle nail. It is not always the strongest barber that can shave the smoothest, nor the strongest blacksmith who makes the best horseshoe. I think you had better abate your vigor a little and increase your economy. Take things more gently and direct your labors with greater care, and then you will have more force in reserve for an emergency. Do I not think one should labor with all his might? Yes, and as well with all his discretion and economy as might. But I do not believe that Bible or reason dictates that a minister should lay out two hundred pounds of power to move a two-pound weight, nor strike a mirror with a mallet to kill a fly. But if you have done with trying to dodge and parry these gentle blows, I will go back to our starting point.

I happened in at the place of business of one of your wealthiest parishioners the next day after your "threshing sermon" (as they called it) was preached, and I found quite a little group of your members and other hearers there, discussing the merits of it. Some said nothing, but only smiled and shook their heads; some spoke with moderation and conservatism, while three or four were denouncing some of the sentiments you advanced rather furiously, and, I am sorry to say, spoke of you and your motives rather disrespectfully. They declared there was not a man in the whole society who wore a better cloak or set a better table, or lived in better style than you did; that your family was no larger and not necessarily more expensive than theirs, and your salary was one-third more, at least, than all they realized from their hard labor, besides your fees, perquisites and donations; that they had given all they could afford to and more too, for the support of the meeting and for other benevolent operations connected with the society, and that their own families' as a consequence, were obliged to forego very many comforts which you and yours were enjoying;

if you were compelled to obtain your living and maintain your family by hard labor performed for small pay, or by a scanty income from a small business, which demanded every moment of your attention and the most rigid economy, they said, you would have a deal more compassion on your poor members, and more cause for complaint.

Some of these extravagant statements were corrected by others, who faintly defended your cause by saying that there were several of your parishioners and one or two members of the church whose circumstances were as easy as yours; their families quite as well dressed and their income better. But it was agreed on all hands that your circumstances were much more comfortable, and the dress of yourself and family more fashionable, not to say extravagant, than the average of the society could afford. Some said that a minister and family must be always pressed and ready to receive company and to appear respectably, &c., to which all consented, but some insisted that they should be ensamples to the flock in dress and general deportment, as well as in character, and that it was a greater sin for them to be the leaders of the fashions and "stylish" in their living, than for any other class of the community, and that while they would go poorly clad themselves, and stint their families, to supply the actual needs of their pastor and his wife and children, they believed it the duty of ministers and their families to dress modestly, and even humbly, and could see no absolute necessity for them to be the best dressed family in town. To this sentiment the whole group responded, Amen.

At this stage of the discussion I ventured to suggest that you were a man of more than ordinary talent and could command a good salary; that you had no more than ministers of other denominations received, and no more, probably, than your abilities would secure to you in other business, and mentioned several men in different kinds of business, whom I regarded as your inferiors, who received higher pay than your salary, and others who had amassed a fortune and were enjoying almost a princely income, whose chances to rise in the world were originally no better than yours. Some agreed that my argument was a fair one, but others insisted that no man had a right to make the preaching of the gospel a mere profession nor a commercial business, and then pretend that he had engaged in it for the love of souls, and pursued it at a sacrifice of worldly advantages, and still lampoon his poor parishioners because they did not maintain him in affluence for Christ's sake. The Master and apostles, they insisted, did not sell their service in that way; and if other denominations justified such a course it was a poor apology for us, since, by our professions from the very commencement of our existence, we had regarded the work of the ministry as a holy calling, and one which no man had a right to secularize. One man confessed that the society ought to pay the minister all they agreed to, promptly, and that if he expended it in gewgaws it was really no more business to the parish than it was the minister's business how they spent their money. Two or three chimed in, that he made it a part of his business to say very hard things to them about how they used their funds, and that had made the disturbance.

He lectured them for their extravagance, at which they considered him fully their equal; he lectured them for their want of benevolence, while they paid more for his support, in proportion to their income, than he paid for all benevolent causes together, and they should do less than they had done, instead of more. Another declared that it was his solemn conviction that it was the covetousness of the minister which induced him to let tire them so hard on that very sin. That if he was not more eager for gain than one half the parish he would be very well satisfied with what they were doing for him. He did not have employ more than half the time of late, and did not expect to till times were easier, and he knew that at least one-half of the society were on a reduced income, while the pastor's salary continued as good as ever, only they had necessarily fallen off a little in their donations, and got a little in arrears on the salary; that all were obliged to wait a little for their pay just now, as well as he. And as to his threats about leaving if he was not better paid, he might put them in execution as soon as he pleased.

One of your deacons happened to come in about that time, and as the whole pressed him hard for his opinion he rather reluctantly said, that for his part he thought the sermon was pretty nearly true, and about what they deserved; still he was obliged to confess that it nearly provoked him at the time, and he had to choke down his feelings and say he would receive the truth, let it come in whatever spirit it might. He thought if the elder had felt deeply grieved for their sin of covetousness and affectionately expostulated with them in the spirit of Christ, and sweat less and wept more, they would have felt differently about it.



## ADVENT HERALD.

BOSTON, APRIL 7, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

## The Late Editor's Concluding Editorial.

The following was left on his desk by brother Bliss; a part of which was published last year, and is here completed. A glorious conclusion.

## Things Worth Knowing.

"I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them," Ex. 18: 11.

"I know, also, my God, that thou triest the heart, and hath pleasure in uprightness," 1st Chron. 29: 7.

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another: though my reigns be consumed within me," Job 19: 25-27.

"I know, O Lord, that thy judgements are right, and thou in faithfulness has afflicted me," Psalm 119: 75.

"Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him," Eccl. 8: 12.

"The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed," Isa. 50: 7.

"I know that the way of man is not in himself: it is not in man that walketh to direct his steps," Jer. 10: 23.

"I know that the Messiah cometh, which is called Christ: when He is come He will tell us all things," John 4: 25.

"I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with him: but how to perform that which is good I find not," Rom. 7: 1.

"I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord," 1st Cor. 4: 4.

"Now I know in part; but then shall I know even as also I am known," 1st Cor. 13: 12.

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," 2d Tim. 1: 12.

"I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan," Rev. 2: 9.

"We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2d Cor. 5: 1.

"We know that when He shall appear we shall be like him; for we shall see Him as He is," 1st John, 3: 2.

## Twenty-five years ago.

Continued.

The writer after being driven from his old views of a Millennial reign of Christ and his people on earth, without Christ; and being satisfied that the Time times, and a half, of Dan. 7: 25, constituted no objection to the second advent of Christ about 1843, to establish his glorious personal reign, over a restored world, was prepared to look at the evidences of the nearness of the event.

He had long been familiar with the historical prophecies of Daniel, especially the 2d, 7th and 9th chapters, and regarded the two first named as he now does, the measure of time to the introduction of the Millennium. But he had formerly believed that Millennium would be a spiritual reign, but now believed it would be a visible and personal reign, of Christ, on earth. And as he had formerly believed that the Time times and dividing of a time, 1200 years, began in 606 and would end in 1866, and

now saw to his own satisfaction, that the period was fulfilled in the past, he could see no reason why the Second Advent of Christ to take the kingdom and set it up under the whole heaven, must not be very near. He believed it was, whether the definite time, 1843, was correct or not. So that whether the time was true or erroneous, he was fully committed to the doctrine of the visible and personal reign of Christ; and no failure of time could affect the argument. And there he has stood for twenty-five years without a wavering thought in regard to it. There he stands now, as firm as at the first full comprehension of the argument. He then regarded it as he now does, the only key to unlock the holy Scriptures, and make them one harmonious whole. He could not then find a reason, nor any one who could give him a reason, why, if as foretold by the angel Gabriel to Mary, Luke 1: 30-32. She should "Bring forth a son and call his name Jesus;" and it literally came to pass, that the remaining portion must not have as literal a fulfillment;—"And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." He saw then, very clearly that if we rejected the promised reign of Christ on that throne, it was an abandonment of the literality of the first half of the prediction; and the result must be, as it manifestly is coming to pass, a rejection of the whole gospel narrative of the miraculous conception and birth of Jesus. Destroy the literality of one part of the prediction, the other parts must ultimately fall with it. To many, who embrace the faith of the personal reign, it seems a small matter whether it be maintained and extended or not; but they will find in the end, that it is a cardinal point—a vital question; and that it involves the whole question of the divine origin of the Christian religion. There are really but two sides to this subject:—the doctrines of modern Spiritualism on the one side, and the doctrine of the personal reign of Christ on the other; and to one or the other of these sides the church in all its ministry and membership is fast tending. The course for the last twenty-five years has been marked and rapid in both directions. In the spring of 1863, the writer does not know of a solitary minister of the gospel in the state of Massachusetts, who held and taught the doctrine of the personal reign of Christ; he stood alone, and was regarded by many of his best and personal friends, as a little out of his right mind. But he has the happiness of knowing that many thousands all through this great land, ministers and laymen, are now firm believers in and advocates of this cheering doctrine.

"The Lord gave the word and great has been the company of those who published it," But the destiny of the question for the future is, to spread and prevail in a more rapid ratio than in the past. The ice is broken, the position taken, and the contestants ready for the signal. Ask spiritualists whom they regard as their most determined opponents? And they will answer "The believers in Christ's personal reign." "Choose you then this day, whom you will serve." If spiritualism, and the spiritualising theory be the truth, follow it; but if the Bible is God's word, and he speaks as he means, and means as he says, adhere to it, and maintain the cause of God at any and every sacrifice.

The writer is this day fifty-four years of age, (April 4th) and here and now, consecrates anew to God his brief remnant of life, with the same love for his truth and zeal for its promotion, with which at the age of twenty-nine, he first consecrated himself to the spread of these glad tidings. And he rejoices in the belief that there are tens of thousands in this and other lands who will heartily respond "We will go with you." Our warfare, while waged in the spirit of love and meekness toward all who differ from us, must be bold, aggressive and uncompromising, in defense of the truth. Every minister must regard himself as a missionary, who when he has discharged his duty to his immediate charge, is prepared to go into all neighboring places and give courses of lectures, in school-houses, halls, town-houses, court-houses, fields, groves or even private rooms. Every layman should feel and regard him or herself a Bible reader among the poor, a tract distributor, a colporteur, a helper of the ministry, opening the way for his labors.

With such a gospel, and such a prize in view, it is treason to Christ to be tame and indifferent. What are all earth's toys? compare them with these, and answer: "An inheritance incorruptible; a kingdom which shall never be removed; a throne with Christ in glory, a white robe; a crown of life; a crown of righteousness; and a crown of glory." A body like Christ's glorious body, clothed with "incorruption" and "immortality." These are the stakes for which we "strive," "run," "fight." Who will enlist in a cause so glorious? Gird on the armor, then, and to the field of conflict make your way. The work is great, the time short.

## Questions and Answers.

BRO. BLISS:—In the *Herald* Feb. 10th, Bro. Litch has an article on "Methodist Apostacy," in which he takes exception to Dr. Strickland's view in relation to the soul, when it leaves the body. Without saying anything in relation to holding the Methodist Connection responsible for the views of Dr. Strickland, or any other brother who may contribute to the N. Y. *Christian Advocate* and *Journal*, as we suppose that denomination is ready at any time that a charge may be presented in proper form, concerning the faith and teachings of Methodism, as taught by its illustrious founder and great luminaries, to investigate the same. We should be pleased if Bro. Litch would give his view of the body of Moses, who as written in the xxiv, chap. Deut., 5th and 6th verses, "died in the land of Moab, according to the word of the Lord, and he buried him in a valley, in the land of Moab." But nearly fifteen hundred years after he died and was buried, we find according to Luke, chap. 9th and verses 30: 31, 32, that Jesus took Peter John and James, and went up into a mountain, and behold there talked with him two men, which were Moses and Elias, who appeared in glory, and spoke of his decease, which he should accomplish at Jerusalem, and they saw his glory, and "the two men that stood with him." Will Bro. Litch enlighten us as to whether Moses was in a body or only in the happy medium to which he refers. If in a body, was it a spiritual body or his resurrection body? If the latter, would he not antedate Christ, who was the "first fruits of them that slept." If not in the resurrection body, must it not be a spiritual body? "Flesh and blood cannot inherit the kingdom of God."

We believe there are many things in the word of God yet to be revealed to the church, and do not care to be confined to the views of Wesley, Calvin or any other coming in connection with any sect or denomination. We should esteem it a favor if Bro. Litch would give Scripture for the following quotation from Charles Wesley:—

"In this *identic body*, I, with eyes of flesh refined, restored." We cannot call to mind having seen this doctrine taught by Christ or his apostles. If there is any authority for it, we should be pleased to have it. All we desire is truth, and only truth.

W. S.

\* "Bro. Litch" did not refer to a "Happy Medium" in which the spirit of Moses or any other disembodied spirit was, but to a happy medium between two extreme errors: Spiritualism on one hand and materialism on the other. The truth lies between them. [ED.]

## Reply.

I agree with the writer that Moses died and was buried; and that if his body was raised from the dead at the time of his appearance on the mount with Christ and Elias, his resurrection must have antedated that of Christ; which is not true; for Christ was the first begotten" and "first born from the dead;" and also the "First fruits of them that slept." He was therefore not present in body, but in spirit. The Pharisees and also the disciples believed in the appearance and communication of spirits. Thus the disciples, when they saw Jesus after His resurrection, "thought He was a spirit;" not a spiritual body. He said, "A spirit hath not flesh and bones as you see me have." Luke, 24: 39.

To confirm the fact that he was before them in a material body, he said, "Handle me and see; behold my hands and my feet, that it is I, myself."

First, he was flesh and bones; second, it was himself identically; third, they saw his hands and feet, where the marks of his passion were, the print of the nails; fourth, they were at length called on to examine the wound in his side; fifth, to end all doubt of his identity and materiality, he said, "Have you here any meat? and they gave him a piece of broiled fish and an honeycomb, and he took it and did eat it before them." If Christ is the pattern of the resurrection body, such will be the body of each saint.

I ask again, if as Dr. Strickland declares, "There is no intermediate state," but the moment the soul of the believer leaves the body, its spiritual body bursts forth from its chrysalis state, and the soul enters it, and in it enters heaven; why was there so much interest among both friends and foes about the body of Jesus which lay in the tomb and disappeared after three days?

If, said the Pharisees, "A spirit or an angel hath spoken to him," &c., Acts, 23: 9. It was a spirit, not a spiritual body, which they supposed might have spoken to him. And as a spirit disembodied, I believe Moses appeared on the mount, in glory, with the Saviour, still awaiting his resurrection body.

A spiritual body does not imply a non-material body; but a body quickened by the Spirit of God,

rather than by the material blood of the first Adam. Rom. 8:11. 1st Pet. 3:18.

Second, W. S., asks me for proof of the correctness of Charles Wesley's sentiment:—

"In this identical body, I, with eyes of flesh, &c."

I reply—First: It is found in the resurrection of the Saviour's identical body the third day. Second: Paul teaches it, Rom. 8:11; "Shall also quicken your mortal body." Third: Job, 19:25, 27. Fourth: As to the refinement, it is found in 1st Cor. 15: "It is sown in corruption and raised in incorruption." Phillip, 3:21, "Who shall change our vile body, that it may be fashioned like unto his glorious body?"

J. L.

AT HOME. I arrived this week, in good health, after a tour of almost five months in the Far West. I am grateful to a kind Providence which has kept me, and returned me in safety. I find that brother BLISS, my old fellow-laborer, is gone to rest, while I am left to toil on.

But we shall meet in the better land, where death shall not invade our happy circles. I cannot say more at this time. The Lord help us who remain, to be faithful to the end.

J. V. HIMES.

Boston, April 4, 1863.

For the Herald.

Errata.

In my article on the Sabbath, in last week's issue, in second column, near the bottom, for "Wednesday dawns," read Thursday dawns. In this week's issue, second column, at the bottom, read, "May it not be well to inquire what law has been violated, in this change, in consecrating the first day to Sabbath purposes?" Why not have added, "Surely not the fourth commandment, in the Decalogue?" then to have shown how this precept is injured by the change in question, if at all, would have met the issue in the argument. Near the close of the article, for "confusing time" read computing time. Other errors occur, but they are of minor consequence.

W. H. E.

Grantham, April 3d, 1863.

To Correspondents.

N. W. SPENSER. He owes \$6.12. Dispose of the books for 37 ets., or give them where you think they will do good.

Be Much in Prayer.

Who ever knew an eminently holy man who did not spend much of his time in prayer? Did ever a man exhibit much of the spirit of prayer who did not devote much time to his closet? Whitefield says, "Whole days and weeks have I spent, prostrate on the ground, in silent or vocal prayer." "Fall upon your knees, and grow there," is the language of another, who knew that whereof he affirmed. These, in spirit, are but specimens of a feature in the experience of eminent piety which is absolutely uniform.

"Holiness," says Dr. Cudworth, "is something of God, wherever it is. It is an efflux from Him, and lives in Him; as the sunbeams, although they gild this lower world, and spread their golden wings over us, yet they are not so much here where they shine, as in the sun from whence they flow." Such a possession of the idea of God we never gain but from still hours. For such holy joy in God, we must have much of the spirit of Him who rose up a great while before day, and departed into a solitary place and prayed, and who continued all night in prayer—"the morning star finding Him where the evening star had left him."—Professor Phelps' Still Hour.

TRAVELERS' INK. Take gall nuts in fine powder, 16 ounces: calcined and powdered sulphate of iron, 9 ounces; powdered gum arabic, 15 ounces; white powdered sugar, 5 ounces. Mix all these substances together, and keep them in a bottle well closed. When you want to make ink, put about half an ounce in a vial two-thirds full of water, and shake well, let it settle, decant the clear part, and use it to write. To prevent from becoming musty, add to the powder a little bichloride of mercury.

Liquid GLUE. Place in a glue pot, or in a glazed vessel, one quart of water and three pounds of hard glue; melt over a gentle fire, and stir up occasionally. When the glue is all melted, drop in gradually a small quantity of nitric acid, when effervescence will take place. Now take it off the fire, allow it to cool, and bottle it. It will keep for years without changing. It is always ready for use without melting, and is of great use about the household for mending things when you want to "save the pieces." This is the "Celebrated Prepared Glue."

The prisons in the South are full of rebel deserters.

## OBITUARY.

DIED, in Lakeville, Mass., Feb. 14th, 1863, of lung fever, brother JOSEPH SHOCKLEY, in the 77th year of his age.

Our brother was a member of the Christian connection, and for more than half a century has been engaged in the service of Christ, for whose coming and kingdom he waited and prayed, and hoped to live to see. Religion was his constant theme at home and abroad. In Conference meetings he was always ready to testify to the goodness of God and his power and willingness, to save, with earnestness and fidelity; and he never complained of too long meetings, but often otherwise. He was widely known as one who loved to meet with the people of God in worship, and often travelled miles to enjoy the privilege. He has frequently visited Attleboro' and felt a deep interest in our prosperity, and the church will miss him as one of her own members.

He was truly a father in Israel, and sick ministers have found at his home, which was in a very healthful location, a quiet retreat from labor and have returned with renewed health and faith to the field of service. His house has always been a pilgrim's home, as many of the saints of God certify. He loved the *Herald* and the truths it advocated, and its editor, whom he soon followed to "Abraham's bosom," as we trust.

He was the father of fifteen children, fourteen of whom are left to mourn his loss. His consort died nearly four years since. His sickness was short, and when told by one of his children the day before his death that he might not recover, he calmly replied, "The Lord's will be done, and his kingdom come."

The funeral services were held at the residence of the deceased, at which Elders' Chadwick and Jackson, of the Christian Church, officiated.

May God sanctify this bereavement to the children. Some of whom know the power of the Christian's hope to sustain in trial, and prepare those who have not yet sought his grace to meet their beloved parents in the land where death shall be unknown.

C. CUNNINGHAM.

## African Mission.

The success which has attended Christian efforts in Western Africa, mostly put forth within the last thirty years, gives encouraging promise of a glorious future. It is strictly within the bounds of truth to assume that along the west coast of this continent there are one hundred and fifty churches, with twenty thousand hopeful converts; two hundred schools are open, with twenty thousand children under instruction; twenty-five dialects have been mastered, into which portions of the Scriptures and religious tracts and books have been translated and printed; and that some knowledge of the Gospel has reached six millions of debased Africans. From the Gambia to the Gaboon, a distance of two thousand miles, there is, perhaps, not a village where a visitor would not be saluted by the natives in the English language.

What is most wanted to extend this elevating process are persons of color as teachers and preachers. Why should there be any lack of supplies, while there are so many competent colored men in the United States who ought to feel an interest in their fatherland? It is the most urgent Missionary field in the world, and the one where alone they can effectively labor. Whites suffer much from disease, while colored men suffer comparatively but little from the climate. Bishop Burns, of the Liberian Methodist Mission, thus speaks from a locality which has so many peculiar attractions for them and their families. "Our field is one of promise. We have the largest church accommodations by far of any denomination in the Republic. The houses are mostly of brick or stone. We gather into them from Sabbath to Sabbath, the largest congregations. Our educational agencies and influence are proportionately in the lead. Our Sabbath schools swarm with children, Americo-Liberia, and native."—*African Repository*.

## Throat Diseases.

Hundreds of cured patients within an hour's ride of Boston, are ready to convince the most incredulous that Catarrh, Laryngitis, Bronchitis, and even Tuberculosis, in its early stages can be cured. The writer speaks from experience.

Of late, clergymen have suffered largely from this class of diseases. The same general cause accounts for it. Shut up from five to fifteen hours a day, and perhaps all night, in winter at least, in heated, close rooms, for five or six days in a week, with only a very little out-of-door exercise, and less systematic, vigorous lung and throat exercise daily; and withal on the Sabbath in hot and badly ventilated churches, tearing away three times a day across the back and front of a tender throat, and one or two evenings in a week, in a close lecture room, it is a marvel that more have not died.

In the majority of instances, this is little less than suicide. No man can live without air! No more can he, without vigorous exercise! No clergyman, nor other public speaker can endure public speaking without daily use of the vocal organs. Suppose the blacksmith studies blacksmithing from Monday till Friday, and Saturday goes to the shop and wields the hammer all day! What would be said of him? But wherein is the public speaker wiser, who uses his vocal organs but two or at most three days in a week, and that at a disadvantage in bad air and physical exhaustion? Nota whit. Elocutionists can speak six hours per diem with less physical weariness than moderate manual labor produces. They could not do it once a week.

At the risk of seeming intrusion the writer gives below a list of vocal gymnastics, mainly from Prof. Monroe, of Cambridge, now in Europe, which he has used with great advantage. He closes by earnestly commanding them to others. For those slightly acquainted with physiology and elocution they will need little explanation.

1. Active and passive positions of the chest

Beware of the latter, keep the former.

2. Breathe always in speaking, from the diaphragm directing the will to the anterior muscles.

3. Intercostal breathing, never sink the chest.

4. Dorsal breathing, " " "

5. Waist breathing, " " "

6. Exercise the larynx by pronouncing B, D, and G, without vowels.

7. Expand the pharynx by drawing the tongue backward as far as possible.

8. Raise the palate, as in gaping or yawning.

9. "Coup de glotte." (Whispered cough.)

10. Breathe through the mouth with depressed larynx, (Hoo !)

11. Panting.

12. Expulsive breathing. Inhale slowly through the nose. Exhale rapidly through the mouth.

13. Profuse breathing, as when one essays to melt frost from a window pane.

14. Same directed into the roof of the mouth.

15. Breath, or monster tone.

16. Pure tone.

17. Explosive, with "coup de glotte."

18. Terminal stress, (Afraid! Delay!)

19. Radical stress, (Ba !)

20. Musical swell.

21. Whisper to be heard at a distance.

22. Direct the breath to different points in the mouth, pronouncing successively E! A! Awe!

O! Oo!

23. Prolong the breath. (Sea-shell.)

24. Orotund quality.

25. Practice throwing the voice to a distant object, taking care to form the voice broadly in the back of the mouth.

26. Practice daily in open air or a large hall, and hoarseness, sore throat, and Monday-ism lassitude will soon be felt and feared no more.

PHILOX. —Boston Recorder.

## National Prayer and Humiliation.

By the President of the United States of America.

### A Proclamation.

WHEREAS, the Senate of the United States, devoutly recognizing the Supreme Authority and just government of Almighty God, in all the affairs of men and of nations, has, by a resolution, requested the President to designate and set apart a day for national prayer and humiliation:

And whereas, it is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proved by all history, that those nations only are blessed whose God is the Lord:

And, inasmuch as we know that by His divine law, nations, like individuals, are subject to punishment and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us: and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

It behoves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now therefore, in compliance with the request, and views of the Senate, I do by my proclamation designate and set apart Thursday the 30th day of April, 1863, as a day of national humiliation and prayer. And I do hereby request all people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes, in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done, in sincerity and truth, let us rest humbly in the hope, authorized by the Divine teachings, that the united cry of the Nation will be heard on high and answered with blessings, no less than the pardon of our national sins, and restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this thirtieth day of March, in the year of our Lord one thousand eight hundred and sixty-three, and the independence of the United States the eighty-seventh.

ABRAHAM LINCOLN.

By the President:

WILLIAM H. SEWARD.

Secretary of State.

## War News.

The Federal fleet on the Mississippi, both in the neighborhood of Vicksburg and Port Hudson, are unsuccessful, and Gen. Banks has returned to New Orleans. The cut-off or Canal, opposite Vicksburg, is commanded by the rebel guns, and is of no service to the Federals.

The entire rebel force has been driven out of Central Kentucky, and much of their plunder has been recaptured. Their reported force has been greatly exaggerated, as well as the amount taken by them.

I have this moment received a second dispatch from Gen. Gilmore, dated this morning from Slag's Ferry, on the Cumberland River, as follows:

"I underrated the enemy's force in my first report of yesterday's fight. They have over 2000 men, outnumbering us more than two to one. During the night their troops recrossed the Cumberland in three places. We have retaken between 300 and 400 cattle. Pigram's loss will not fall short of 500 men.

GILMORE, Brig.-Gen.

The alacrity with which the troops were concentrated, and the vigor and gallantry of their attack are highly commendable.

A. E. BURNSIDE, Maj.-Gen. Commanding.

Later dispatches say, one hundred rebels were drowned in crossing the river.

## LATE FROM NEW ORLEANS.

Fugitives from the rebel lines continue to arrive with reports of great destitution.

Quite a contraband trade has been discovered, in which certain persons send articles to plantations near the rebel lines, when, at a favorable opportunity, they were seized and transported to the enemy.

Cotton in small quantities continue to be received at New Orleans.

People in the country parishes of Louisiana are said to be actually in a starving condition.

Six rebel prisoners arrived at New Orleans on the 25th, in a ragged condition, one of whom was formerly a wealthy citizen of New Orleans.

Gen. Banks had re-established his headquarters at New Orleans, having just returned from a visit to Gen. Weitzel's command at Berwick's Bay.

It is reported that General Grover's brigade had been sent to reinforce Weitzel, who is holding a strong position.

Lieut. Fonteroy, captured from the frigate Mississippi, is to be exchanged for the rebel Captain Youngblood.

No official report of Dudley's expedition opposite Port Hudson is received at New Orleans.

A new plan of operations is said to be adopted, involving expeditions to clear the rebels from Atchafalaya and Red rivers, thus cutting the enemy's supplies from Texas.

The rebels have a strong fortification at Bute La Ross, and it is reported that the ram Queen of the West is located there.

The secesh reported that Magruder and Kirby Smith have joined their forces, but this is discredited, as it would place Texas at the mercy of our navy.

## THE LATEST.—IMPORTANT RUMOR.

A telegraphic dispatch in the daily papers of yesterday, contain the important announcement—taken from rebel papers—that the attack on Charleston, S. C., had commenced. The news has not been confirmed up to the hour of going to press, (Tuesday morning,) although it is confidently believed by government officials at Washington.

The recent elections in Rhode Island and Connecticut have resulted in a complete triumph to the Union cause. Buckingham, Republican, is elected Governor of Connecticut by a sweeping majority.

## CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

For the Herald.

## A Tribute to Sylvester Bliss.

BY REV. O. E. DAGGETT, D. D.

REV. DR. LITCH.—Dear Sir: A few days since I received, from some unknown hand, a Boston secular paper which startled me, by the brief announcement of the death, on the 6th inst., of your "much beloved and highly esteemed brother," and mine also, SYLVESTER BLISS; and now, in the Advent Herald of March 17th, I have read your appropriate editorial article, sketching his life and labors as far as they have fallen within your observation, and paying a cordial and just tribute to his memory. I cannot let the occasion pass by without paying to him my tribute also, in the paper which he conducted so long and so successfully, and it gives me a melancholy satisfaction to add my testimony, from an earlier acquaintance with him, to all that you have said of his ability and worth.

On Sunday, May 6, 1838, one hundred and ten persons, by profession of faith, joined the South Congregational Church in Hartford Ct. of which I was the Pastor, and among these, who were a part of the first fruits of the harvest of the great revival which then pervaded that city, were Sylvester Bliss, and his wife Maria. His subsequent life has made me thankful for the connection my ministry may have had with his Christian experience. He was then and afterwards a teacher in a large District School, and as you have said, "with more than ordinary success in his vocation." I was always impressed with his conscientiousness, intelligence, zeal and efficiency. One instance of his fidelity and its reward, as he has spoken of it to me with satisfaction in later years, deserves to be recorded here.—At one time he had obtained a clerkship in the Post Office, but finding that its duties would occupy him on the Sabbath, he unhesitatingly resigned it, as in conflict with his convictions of duty, though he had then no other means of support; and upon later review, he had pleasure in testifying that from that day he has never been left without adequate employment. After embracing the views of Christ's pre-millennial advent, then associated with Mr. Miller's name, which he did upon studious inquiry, he still maintained the kindest relations with his Christian associates, and the difference between him and his pastor was such as might well be expected, and ought to be realized oftener than it is, among candid thinkers who hold to "the common salvation."—His excellent spirit showed itself in his review of the sermon preached in Hartford in Oct. 1842, afterwards printed under the title, "The Time of the End uncertain"—the only question mooted in the sermon being that of the Time, separated from others often associated with it. It was among the proofs of his fidelity to Christ, that he could differ from his brethren, yet love his brethren and therefore retain their love.

After his removal to Roxbury, in 1842, I saw but little of this esteemed brother till some three or four years since when, he visited me in this place, and bore his part in a S.S. County Convention that happened to be held here at the same time. In Feb. 1861, I had the pleasure of visiting him in Roxbury, and renewing my former intercourse with himself and his family. The more I saw of him the more I honored his matured Christian character. His heart was in the good work of Sunday Schools, and in the cause of education generally, as well as in the principle theme of his Journal. His pastor, Rev. Dr. Thompson, could no doubt testify of him, as Paul of Mark, "He is profitable to me for the ministry." Would that every pastor had many such "helpers in Christ Jesus!"

You have fully spoken of his merits as an editor and author, and particularly as a controversial writer, and from his books, and the Advent Herald, al so, which of late years he has kindly sent me, I am persuaded you have not overrated those merits. He was certainly remarkable for the discrimination,

diligence, candor, and charity with which he conducted all his discussions. He has done the whole church good service in what you call "the materialistic controversy." It deserves to be more particularly recorded, however, to his honor, that besides being always, as you will call him, "an example of the magnanimous opponent and the Christian gentleman," he attained unusual power and success in discussions involving Biblical interpretation, without the advantages of any other early culture besides a good English education. It was only after the time generally assigned to such studies, and without regular instruction in Hebrew or Greek, that by dint of most persevering diligence, by methods and helps such as I have heard him describe, he enabled himself to trace the usage of original words in the Old and New Testaments, so as to become a really able interpreter and formidable controversialist. In this respect his example should guide and stimulate other earnest students of the Bible who, like him, have not gone through a course of scholastic studies.

I have known few Christians, or Christian ministers, of whom I could say so confidently as of this brother, that he was a follower of the precept and an heir of the promise, "Be thou faithful unto death, and I will give thee a crown of life." In his head and in his heart he held "the faith once delivered to the saints." This is his honor and his joy that he was and is among those "that love" the Lord's "appearing." We commend his sorrowing widow and sons to the "good hope" he cherished.

Religion bears our spirits up,  
While we expect that blessed hope,  
The bright appearance of the Lord,  
And faith stands leaning on his word."

Yours respectfully,

Canandaigua, N. Y., March 21, 1863.

## MY JOURNAL.

## TOUR WEST No. 4.

Monday Dec. 1st. Went to the depot, to take the car for Sumpter, Wisconsin, my next place of meeting. Waited (with Bro. Joseph Parry, of Davenport, formerly of Sand Hill, N. Y. who came out to hear, and heard for the first time on the Advent,) three full houses; when we gave up the car for this day, and returned to our home at Judge Washburn's, and tarried till the next day, when we took leave of our kind and generous host again, Dec. 2d. At 9, A. M. and at 12 M. we were in the city of Davenport, Iowa. We called on Bro. Parry, a Presbyterian brother, and brother of my companion in travel thus far. It was just dinner time, and as my custom is to sit down with a friend and take a glass of water, and enjoy a social repast, but not to eat, either out of season, out of my line of living. I enjoyed the social, and they the gustatory of rich foods, of which they enjoy abundance in Iowa. After dinner there being no regular team till night, I got such conveyance as I could to Moline, four miles distant, in order to visit a few hours, among friends there. It is said where there is a will there is a way. But I cannot describe how, only I can say I did get there, and was received with a very warm welcome from all. My visit was with the family of the late Bro. Sylvanus Sayles, formerly of Lansingburg, N. Y., an out and out Adventist, and a warm personal friend. He and I parted on the banks of the Mississippi about seven years ago, both of us in comparative health; he was strong and the healthier of the two. We parted with deep emotions. But we did not see the future. Soon we both were taken down with fever and ague, and in less than two years his tall and manly form was laid in the grave; and I suffered indescribable pains and miseries under this disease, for five years, when by God's blessing at "Our Home," in Danville N. Y., under the care of Dr. James C. Jackson, I was perfectly restored to health. He is dead; I live. And here I see the noble home he prepared, and all things comfortable for the family, but my noble friend is gone. Here is the widow, with some of the dear ones he left.

But one of them, within a few weeks has been laid beside the father, in the cold grave. The widow weeps, but at the same time, rejoices in the hope of the resurrection of the Just, when they both will be restored to her in immortal glory, no more to die. Blessed Hope, indeed. I passed a few hours with Sister Sayles, and many friends who came in, among whom was brother Brough, formerly from Springfield, Mass. And the Pastor of the Baptist church, who also welcomed me to his pulpit, at any time when I could visit them, and preach the coming Kingdom. We had a good visit, though short, and the time having arrived for the car, I bade farewell with friends to the depot, taking the parting hand, I was soon wending my way to Chicago, at the rate of 20 miles an hour, on the slow night train, and arrived 5 A. M. Having no acquaintance in

this great city, I put up at the "Eagle Hotel." Here I fell in with persons who knew me, and, who attended our first Advent Camp meeting in Kingston, N. H., in 1842, and was much interested in it. And is interested in the signs of this time. "Why, said he, "if this state of things had existed in 1848, the whole world would have believed Mr. Miller right." A wicked man, though a man of much thought and observation, remarked, "The whole world will yet be involved in war before it ends." I said it might be so, but if it does it will end with the overthrow of the nations and the establishment of the Kingdom of God. And this is my hope. I took breakfast here, which consisted of pure wheat bread and apples, both of which I brought with me from Iowa; and a half pint of milk, furnished at the Hotel table, and which I could only get at the table! I had a splendid breakfast, in the midst of "Swine's flesh and both of abominable things." My bill was fifty cents! So I told the landlord what a fine meal I had, and what I ate, and showed him some of the bread. Said he "How do you make this? I believe that bread and your kind of living would cure my wife." So I gave him some good counsel on "how to live," settled my bill at a discount, though I offered full pay, bid them good day, and took the car, Wednesday, Dec. 8th, for Marquette, on the Illinois and Mississippi Railroad. By the failure of the train at Muscatine on Monday, I lost one day, and failed to meet brother Sheldon, as arranged on the second day of December. So on my arrival at Marquette, brother Warren, formerly of Cabot, Vt., met and took me to his house. We were glad to meet once more, though I was not aware that he was here till I met him at the depot. On entering his house, I found he had just laid away a little daughter of ten years, and two more of his dear ones were sick. In a strange land with sickness and death, the blessed hope sustains them. They are in good cheer, looking for near redemption. I gave them word of comfort, with my prayers, and in the A. M. Dec. 4th, took the stage ten miles, to Pauk City. Here I eat my breakfast in the bar room of the Hotel, while waiting for brother Knapp, who was to meet me and take me to Sumpter. I was refreshed by my healthful meal, and warmed by the fire, being nearly frozen on the way; and when brother Knapp arrived I was all ready and waiting.

Brother Knapp soon took me over to the place of meeting, six miles, where an appointment awaited me at 2 P. M. Being in good health and all ready for the work, longing to speak that I might be refreshed.

JOSHUA V. HINES.  
Sumpter, Wisconsin Dec. 4th, 1863.

From Bro. C. H. Shepherd.

BRO. LITCH:—I can say with brother Edwin Burnham, that I do love the advent doctrine, let what will take place, or let me be what and where I may, and I love that paper, book or people, where it is endorsed.

I feel so unworthy at times before the good Lord, that I can say as the publican who went up in the Temple to pray, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

Shall I be with the redeemed of the Lord on the new earth? I want to be; I will try and be there. I know that I love the people of God here, and I do not want to be separated from them hereafter. I mean to serve the Lord better and better. Pray for me that I may overcome at last and sit down with you and his dear children, in the blessed Kingdom.

How pure and holy we should be; we should be different than the world; be a shining light a city set on a hill whose light cannot be hid—examples that people can judge from our good works that we do love the Lord. Let us not bring reproach, in word or deed, on the cause of Christ.

I think often times as the apostle says, "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" Let us one and all, who profess to love the Lord, be ready to hail him with joy at his return to earth again.

We deeply regret the death of our beloved brother Bliss; how unexpected! how sad to know we shall no more receive counsel from him. I trust soon to meet him where death will never come.

We soon shall reach the station,  
Oh, how we there shall sing!  
With all the heavenly army,  
We'll make the arches ring.  
We'll shout o'er all our sorrows,  
And sing forevermore,  
With Christ and all his army,  
On that immortal shore.

Yours in hope.  
Melvin Village, N. H. March 29, 1863.

From Elder D. Bosworth.

DEAR BRO. LITCH.

With a feeling of sadness that words are inadequate to express, we received the notice of the death of our beloved brother Bliss. I looked over the past, and as I contemplated the havoc death has made among the pioneers in this holy crusade of truth against embattled error; I could not help exclaiming, How are the mighty fallen! I thought of Father Miller, Bro. Fitch, Bro. Barry, Bro. Pinney, and last, though not least, Bro. Bliss, all gone! But blessed be God! they fell with their armor on, and their face to the foe—and as I saw the mantle of the departed evidently falling on Bro. Litch, I could but pray, that "another spirit" which qualified one of old to "follow the Lord fully," might rest upon him, fitting him to lead the sacramental hosts in this holy war. Never was there a time when bold and skillful leaders, daring and faithful followers, were needed more than now. "Our Captain calls for volunteers who are not afraid to die."

Error lifts her hideous head with bold and daring front. "Iniquity abounds and the love of many waxeth cold." The judgments of God are abroad in the land, and the people are inquiring as never before, "Watchman what of the night?" Who shall give the faithful answer? Are we not already among the breakers that surround the rock-bound shore of the continent of glory? Then "Steady, oh pilot! stand firm at the wheel." And to the "forlorn hope," sent by our Captain to draw the fire of the enemy in this battle of truth against error, we say—

"Be firm and be faithful, desert not the right; The brave become bolder the darker the night; Then up and be doing, though cowards may fail; Thy duty pursuing, dare all and prevail. If scorn be thy portion, if hatred and loss, If stripes and if prisons, remember the cross; Desert life or treasure, but never the right; The pain shall give pleasure, and God shall requite."

My heart has been pained of late, in looking over the numbers of those who have measurably escaped the cross, by uniting themselves to other branches of the mystical body of Christ. I have no words for them but words of kindness. If the name Methodist, Baptist, Episcopalian, &c., will shield them from the "reproach" of them that reproved Christ, and at the same time give them a better opportunity to do battle for the truth, may God bless them! As for myself I expect the term Adventist—though a term of reproach—will be good enough for me till the conflict ends in a great reward, or till I fall covered with honorable scars. To those who have given themselves to the support of this glorious truth, without turning aside to vain jangling, or questions that gender strife, let me say in the words of the Rev. Mr. Campbell of Newburyport; to the same faithful ones to whom I now write: "Brethren despise not the day of small things; you are a little company, but God has committed to your keeping one of the most glorious truths ever entrusted to mortal man. You can't do everything; but if you keep humble, the truth will shine brighter and brighter until others shall come to the light of Zion's rising."

If there had been no abolitionists, there would have been no Republican party to save the country from the grasp of slaveholders. So if there had been no Adventists, it would have been a long time before there would have been a great pre-millennial movement to wake up the church and the world. Brethren we have the post of honor, the van-guard of the host that wait our COMING KING. O, let us maintain it till called from labor to reward; or till we fall in the conflict—like our dear brother Bliss, with the armor all on.

Yours in hope of eternal life.

From Rev. I. R. Gates.

How my heart was saddened to hear of the death of Bro. Bliss. Dear man; how we shall miss him. He was a true and abiding friend; one on whom we could rely.

The last week I spent in Boston last winter was with Bro. Bliss. He gave me the use of a room and conveniences in the office; and we renewed our acquaintance, which has been interrupted for sixteen years. His death has shocked us all in Canada; but we feel that our loss is his gain. He has departed to be with Christ in the New Jerusalem, the paradise of God, till the resurrection morning shall dawn.

You say, Bro. Litch, that he was dear to you—Yes, he was dear to us all.

May God sustain his sorrow stricken wife and children.

Yours in hope.

That man cannot be upright before God, who is unjust in his dealings with men.

From Rev. R. H. Conklin.

MY DEAR BROTHER:—As to correspondence, I really feel ashamed of myself, and yet few know how I am almost overwhelmed with care and labors. I have two articles partly ready and hope to finish them ere long, but dare not promise how soon. I am glad to see you have so many much better correspondents, who ease you editorial labors somewhat. I have been watching the *Herald* for an exposition of this war—its relation to the coming of our Lord and the consummation of time. I have from the commencement, been looking for a more universal commotion, and think I now see it coming in the disturbed state of France, Russia, Poland and other European powers. The shaking of all things must be at hand, the time of greatest tribulation, when men's hearts shall fail them for the fear of those things which shall come on the earth. Truly, the times admonish us of vast changes and revelations, the upheavings of earthly powers and the establishment of a new era, what is the wonder and speculation of theologians, statesmen, politicians and every other class, who anxious-ly endeavor to penetrate the dark future.

But the confiding Christian, whose mind and pathway is illuminated by the Word and Spirit of God, will interpret events with reference to a more glorious dispensation. He will see God in every revolution and change, working out His own plans and fulfilling the prophetic visions of the latter day. The events of the present—so unlike the creeds and anticipations of past days, shakes the confidence of many who have looked for a spiritual regeneration, God is confounding the wisdom of this world, and teaching the lesson of a literal advent, by showing how little can be accomplished towards converting the world by human institutions. After years of patient perseverance, in the use of means, when it would appear that our moral machinery was in the best condition and promised most, suddenly there is an eruption of depravity deluging the earth, such as perhaps, the world never saw. Instead of "Glory to God in the highest, and on earth peace, good will toward man," the earth is filled with violence, and even America, the brightest spot on earth presents a scene of fratricidal strife, so black, that all Christendom may well weep over our degeneracy, and say, alas! for the progress of the world. Judgment is God's, strange work, and we wait with confidence for the end.

Our faith may be tried, but it will endure, and even the ordeal will give it vigor, and heighten our visions of the future. God help us live, as if waiting for our Lord. Then come what will, there will be no surprise. But excuse me, I did not intend to inflict upon you so long a business letter to occupy your time.

Your Brother, &amp;c.

From sister E. M. Swartz.

DEAR BRO. LITCH:—The painful news of the death of the recent editor of the *Herald*, has doubtless filled many hearts with sadness and gloom. Though deprived of the pleasure of ever becoming personally acquainted with brother Bliss, yet we feel as though we had lost a highly valued friend, one whom it seemed we would have but to meet in order to have been acquainted, having so often seen his name, and read his able articles in the *Herald* ever since we first perused its pages. We presume there are few persons who feel willing to assume his position, as it is certainly a very responsible and self-denying one; yet, we trust so noble a paper as the *Herald* will still be sustained, and to have it as interesting and profitable as it has been, we think it a good idea to have its friends make it a subject of special prayer, that God will supply the vacancy caused by the death of our dear brother. May the Lord bless Bro. Bliss' family and give them grace for their trial. And may He also sustain and guide you and all his waiting saints until we meet in the kingdom prepared for all those who love the appearing of Jesus, is the sincere prayer of your sister in Christ.

Shiremanstown, March 23, 1863.

From Bro. Jacob Shelly.

DEAR BRO. LITCH:—My heart has been made sad to hear of the decease of our dear brother Bliss. Though I never had the pleasure of seeing him, yet I have known him so well through the *Herald*, that I have esteemed him as a faithful "laborer in the vineyard of the Master." Such was his devotion to the blessed doctrines of our faith, and such his zeal in advocating the glorious truths of the Bible, that his loss will be deeply felt by all the readers of the paper he so ably edited.

Though the church has thus been greatly afflicted, in the death of our beloved brother, yet let us bow submissively to the command of Him "who doeth all things well." "He rests from his labors, and his works do follow him."

We look forward with joyful anticipations to

that glad day which will soon dawn upon us, when our King shall come to set up his everlasting Kingdom and "all sorrow and sighing shall flee away."

"Then love's soft dew o'er every eye  
Shall shed her mildest rays;  
And the long silent dust shall burst,  
In shouts of endless praise."

Yours in hope.

York, Pa.

From Sister L. S. Phares.

DEAR BRETHREN:—I had set this time to address a letter to brother Bliss, and was not aware of his death until yesterday, when I took up the paper to see what more in it that I had not read; and what was my surprise!—to see at the head of one piece, "The death of SYLVESTER BLISS." I confess that I was overcome, when I read and became convinced that it was *none other* than our dear BRO. BLISS. Although a stranger to him personally, he was endeared to me by the many proofs I had, of his Christian and manly course in discharging his duties as editor of a paper so dear to me, and to all who wait and watch for the Coming Redeemer. Our sympathies were together in the great,—but much neglected—unit of the personal coming in the reign of Christ on earth. But the Lord has called him: and we must subject. He has others, and he will call them forth to take his place;—the work will go on, it must go on. My prayers shall be offered for the conductors of the *Herald*, as doubtless, those of all the dear brethren.

Hamilton, Ohio.

For the Herald.

## The Christian's Coin.

Truths are gems—the little coin of life in which the humble Christian loves to deal.

The more he acquires, the greater is his sphere of usefulness.

His acquisition, unlike the currency of this world, does not diminish his neighbor's wealth, but is a means of increasing it.

The more he has, the more he wants, and also the more he wants to impart it, which is always done without loss to his own stock.

Caution.—Beware of spurious coin. Error may be counterfeited by being dressed in the garb of truth.

The infallible detector must always be had in requisition.

The time will come when we shall present our little wealth for redemption, and if it is genuine, all will be well.

We must have neither spot nor wrinkle, and be without blemish.

TIMOTHY WHEELER.

Waterbury, Center, Vt. March 24, 1863.

## MARRIED.

On the 1st inst., by Rev. J. T. LANING, Rev. M. B. LANING, of Trenton, N. J., and Miss ENNA ELWELL, of Philadelphia.

## ADVERTISEMENTS.

## Books for Sale at this Office.

HASTING'S "SIGNS OF THE TIMES," \$1.00  
1 Postage, 13  
The "CHRISTIAN LYRE," 60  
1 Postage, 19  
Pocket Harps—plain, 60  
Full Gilt Harps, 1.25  
"Song of the Second Advent," and "The Voiagers," with music, 7 cts. each, free of postage.

## EXTRA HERALDS.

Persons wishing extra copies of the *Herald*, for distribution, may have them at 50 cts. per dozen; postage paid.

WITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, warts, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl as effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of scrofulous eye. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lincinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligence, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37, East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1'63

For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the everyday ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price, 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

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At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46, 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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THE WORLD'S GREAT REMEDY

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From Emery Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has

## CHILDREN'S DEPARTMENT

*"FEED MY LAMBS."*—John 21:15.

BOSTON, APRIL 7, 1863.

From the Watchman and Reflector.  
Only Four

Those who are reading the new and deeply interesting work entitled "Madge, or Night and Morning," will be pleased to know that the following beautiful lines were written by the author of the work alluded to:

Only four—just four short years

Since he came to me,

Nestling in my heart and arms,

O, so tenderly!

Now the rain falls on his grave,

Sighing weakly.

Only four—how I listened

For his busy feet,

Pattering softly down the stair,

"Papa home" to meet—

Never to a mother's heart

Was a sound more sweet.

Only four—my precious boy,

With his honest eyes

Always looking into mine

With a sweet surprise.

Now, with faded autumn leaves

Little Willie lies.

Little Willie, just beginning,

In a winsome way,

To repeat his "Now I lay me,"

At the close of day;

Tears come faster now than words

When I kneel to pray.

Only these—an empty crib,

And a vacant chair,

With a half-worn pair of shoes

And a curl of hair

Golden with the sunshine falling

On his head so fair.

Only these are left me now,

And the house is still;

Everything seems asking for him,

And my heart so chill

Asks for Willie, never thinking

Of our Father's will.

Quite forgetting that the angels

Took him home to God,

Only Willie's body resting

Under the brown sod:

Help me now, in my great sorrow,

Christ, to kiss Thy rod.

esting appearance, enlisted the sympathies of strangers, and, instead of being sent to the hospital, he was taken upon his cot to the cars and carried to Dixon, whence he was sent directly to his home at L—. On his way from Pittsburg Landing he contracted a disease which would, I think, of itself have soon terminated his brief life. Immediately upon his arrival home I was called to visit him professionally. The news of his arrival had drawn to the house three or four of our pious women, who went to minister to his wants. I saw at once that he must soon die, and said to him,

"Billy, I will do all I can for you, I will give you medicine, but it will, I fear, do you no good. You probably have but a very short time to live."

He received the announcement with a composure which astonished us all. It was evidently not the result of stupidity or indifference. A pleasant smile was upon his countenance, and there was something about him which those of us who had known him before his enlistment failed to comprehend. After a few moments' silence, he looked up to me and said, pleasantly,

"Doctor, I bless God that I am not afraid to die. Jesus is my Saviour. You have been very kind to me, doctor, and now I have one favor to ask. It is the last request I shall ever make of you. Kneel right down here by my bed, and pray for me."

I was astonished. I never supposed the boy knew what prayer meant, and wondered where he had learned. I was never so cornered before.

"Billy," I replied, "I cannot do that. I try sometimes to pray for myself, but I have never in my life prayed audibly in public. You must excuse me."

"Doctor, I cannot. You can—you must pray with me!"

"But, Billy, I cannot. I will do this, however. We will get a Bible, and I will read to you a chapter—some of the words of the Saviour. Then we will all kneel around your bed, and one of these good women will lead us in prayer."

He assented, though with great reluctance. He was evidently not satisfied. The one great desire of his heart seemed to be that I should offer the prayer. After a moment's silence he said to me,

"Turn me upon my side, doctor, if you please, that I may lie my face towards you as you read."

As gently as I could I turned him upon his side. A large Bible was then brought and laid before him upon the bed. In an instant he threw his attenuated arms around it, and pressed it to his heart with all his remaining strength. It seemed as if he could not let it go. I remembered that *Testament*, and I knew then how Billy had come to love his Bible, and how he had learned to pray. God seemed to direct me what to read to this dying boy. I opened at one of those chapters in John's *Gospel*, so full of precious words, and read it—with a faltering voice, I assure you. Billy kept the Bible firmly clasped in his arms while I was reading. As soon as the chapter was finished, we all kneeled around his bed, while one of the women offered up one of the most appropriate and touching prayers I ever heard. There were no dry eyes there as we rose from our knees. Then I bade Billy good-by, promising to call and see him in the morning, if he was then alive. Just as I was leaving the room, one of the women present touched me on the shoulder, and said,

"Doctor, Billy wishes to see you a moment."

I went back. As soon as I was near enough, he caught my hands in his, and said,

"Doctor, I cannot be denied. You must—you MUST pray with me."

I could stand it no longer; and so, getting down on my knees beside him, in faltering accents, and as best I could, I commended that poor, dying boy to the Friend of sinners. Perhaps the petition was not rejected. I am not much given to the melting mood, but I am free to say that I wept then as I never wept before. Billy was satisfied. He grasped my hand, and thanked me as I rose from my knees. We then bade each other good-by a second time, and parted to meet no more in this world. Within the next hour he died a most triumphant and happy death, and doubtless now stands before the throne with

"A crown upon his forehead,

"A harp within his hands."

Such was my friend's story. Comment could add nothing to its point; and, for some moments after its conclusion, the silence was unbroken by a single word from the little group of attentive listeners. Was there one there who did not breathe the prayer, "Let me die the death of the righteous?" I hope not.

## The First Lesson in Gambling.

There was behind one of the oyster stands a circle of men and boys; on the ground sat a poor degraded, dissipated man, poorly clothed, and looking sick and weak. He held in his hand several iron rings, before him was a board with nails driven in it, which stood upright. A clear-faced bright-eyed, handsome little fellow stepped up to him. He was just such a boy as is prompt at day school, and always has his lesson at Sabbath school. He showed that in his face as he stepped up to the man and said:

"What's that for?"

"Give me a cent and you may pitch one of these rings, and if it catches over a nail, I'll give you six cents."

This seemed fair enough; so the boy handed him a cent and took the ring. He stepped back to a stake, tossed the ring, and caught one of the nails.

"Will you take six rings to pitch again or six cents?"

"Six cents," was the answer, and two three-cent pieces were put in his hand, and he stepped off well satisfied with what he had done, and probably not having any idea that he had done wrong.

A gentleman standing near had watched him, and now, before he had time to rejoin his companions, laid his hand on his shoulder.

"My lad, that is your first lesson in gambling."

"Gambling, sir?"

"You staked your penny and won six, did you not?"

"Yes, I did."

"You did not earn them, and they were not given you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give him six cents back and ask him for your penny, and then stand square with the world again."

He had hung his head down, but it raised quickly, and his bright open look, as he said, "I'll do it," will not be forgotten. He ran back and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly, as he ran away to join his comrades.

That was an honest boy.—*Sketch Book*.

## APPOINTMENTS.

CONCORD, Sunday, March 29th. According to recent arrangement, I expect to preach in Concord the last Sabbath in each month, till other arrangements shall be made.

T. M. PREBLE.

I will spend Sunday April 12th, in Hartford, unless the church has a previous supply for the day.

J. LITCH.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address is No. 18 Hudson street.

O. R. FASSETT.

AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the American Millennial Association will hold their regular Quarterly Meeting at the "Herald" Office in Boston, on Thursday, April 9th, at 10 A. M.

JOSIAH LITCH PRES.

F. GUNNER, Rec. Sec.

P. S. The change from Tuesday to Thursday, is in consequence of Tuesday being the day of publication.

J. L.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

## NOTICE.

## BUSINESS DEPARTMENT.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## DONATIONS TO A. M. A. TO DATE.

A. Phelps and family,.....	\$5.00
P. Paradee, proceeds of old papers,.....	75
Lawson Long,.....	1.00
L. S. Phares,.....	50
Wm. Jewell,.....	2.00

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## RECEIPTS.

## UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own name to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely so accommodate the one who sends.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent on the rest of the country.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of \_\_\_\_\_ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as